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Ecclefiaftical History;

Containing an ACCOUNT of the

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Abridgment of their Works.

And a JUDGMENT on their

STYLE and DOCTRINE:

A L S O,

A Compendious HISTORY of the COUNCILS,

ND

All Affairs Transacted in the Church.

Written in FRENCH

By Lewis Ellies du PIN, Doctor of the SORBON.

VOLUME the SEVENTH;

Containing the HISTORY of the NINTH CENTURY.

Printed by Will. Horton, for abel Swall and Tim. Chilbe. at the Unicorn at the West End of St. Paul's Church Tard, M DC XC V.

To the Reader.

Otwithstanding the Discouragement, which the most Ingenious and Learned Mr. Du-Pin hath met with, from the Heads of his own Church, for his Free and Impartial Account of the Doctrine of the Ancient Fathers of the First Eight Centuries; yet so Communicative is he of his knowledge, that he is not deterrid from his Generous Design, but hath Presented the World with a Continuation of that so Good and Excellent a Work in this History of the Ninth Century: An Age, which was perplex'd with fo many Intricate Controversies quite through it; that scarce any Person, but of his Great Abilities, and firm Judgment, would have dared to medled with; yet he hath done it with that Clearness, Integrity and Faithfulness, that it is render'd one of the most Profitable Parts of Church-History. Indeed, the Roughness of the Way hath forced him out of his Former Method, and this part of his Hiltory appears in a Different Dress from his former; yet the same Ingenuity, Learning and Freedom, is so visible throughout, that no Man that hath any thing of the Critick, can doubt it to be his; and, the Different Method hath made the Controverfles of the Age fo clear, that that History, which in our Annals seems very confused, is, by his way of Management, rendered not onely Clear and Intelligible; but extreamly Pleasant and Delightful, serving to give Light to some of the Greatest Contests, which have Disturbed the Church in these Latter Ages; particularly those of Predeltination, and Grace, Christ's Real Presence in the Sacrament, &c. Some of the Controversies being such, as are at this Day Hotly Debated, between the Church of Rome, and the Protestants: it may be justly suspected, that our Author should Reprefent things most fairly for the Romish side, in which, by his Profession, he is engaged, few being Impartial in such Cases; but, to the Just Commendation of Mr. Du Pin's Integrity, it ought to be faid, That he hath even in those Points, no farther inclin'd to his own fide, than the zeal of the Contending Parties hath juftly oblig'd him, and the Words of the Controvertists will fairly bear, which is confessed, are sometimes through the Heat of Contention, and αμετρία ακθολακε, very Extravagant; but that ought to be imputed to the Authorhe is speaking of, not Mr. Du Pin : So that considering the Temptation our Author had to be Partial in the Hiftory of this Century, more than in any of the Former, he is more to be admired for his Impartiality and Inte rity in this, than in the Former Volumes.

As to the Translation, it was done from the Copy Printed at Paris; and there hath been more than ordinary care taken, that it be Faithfully rendred into p ain, and fignificant English; and where ever there occurr'd any difficult Customs or Werds, or any Expressions, contrary to the Doctrine of the Church of England, there is added in the Margin such Notes, as give an Explication of them, and discover both the Unsoundness of the Doctrine, and direct us to True and Orthodox Knowledge; whereby the History is fitted, not onely for the Reading of the Learned, but made profitable, and without danger, to the more Unskilful Readers.

In the Account of the Editions of the Fathers, Mr. Du-Pin is not so very exact, because his Design is only to give us an Account of their Writings, and a Censure upon them out of the Best Editions of their Works, which he sometimes mentions: but since it is Useful to those that Read these Authors, to know the several Editions of them; an Account of the varions Editions of the Works of the Ecclesiastical Writers of this century is added; to gether with several Observations, for which the Reader's Kind Accounts is all the Reward desired.

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CHAP. I.

Cantaining an Account of what passed in the Eastern and Western Churchs at the beginning of the Ninth Century about the Use and Worship of Images.

Worthip of Images was received by the greatest part of the Members of it. The Emperor the Greek Worthip of Images was received by the greatest part of the Members of it. The Emperor the Greek Nicephorus had chosen a Person of his own Name Patriarch of Conflantinople in the year 80.6, Ginech. who being of the same Judgment with the Emperor in the use of Images, joined with him in maintaining and upholding their Worship. Some little differences there were between the most of broadents Studiate about the restauration of Joseph, the Steward of the Church of Confosimeple, who had been deposed by the Patriarch Tarasius, Nicephorus's Predecessor, but they were son buried by the Death of the Emperor Nicephorus, which happened in the year 81:15 so Maintal Compalates, his Son-in-Law and Successor, made up the Breach between Theodoms, Josephorus, the Emperor and Nicephorus unanimously used their utmost endeavours to promote Image-worship, and root our some reliques of the Manicheer-Heresic, yet remaining in the East. But the State of Mains was much changed by the Death of Michael, whom Leo Armeniacus having slain, possessing the under, and scarce daring to appear after the Death of Constantinus Copromynus, made use of Braders, or their Interest with him, and procured the banishment of their most inverence Remeines, Nicephorus, Worden Studiata, Nicetas, and several others, who were Zealous Patrons of Image-worship, the Death of Leo, Michael, sunnand Balbus, who succeeded him in 320, mitigated the severily like the Carabase.

against the Patrons of Images in the last Reign, and suffered several of them to return from their against the Lations of Allages in the many to bring the Iconoclasts and them to an Agreement, for which end he fammoned both Parties to a Council. But the Image-worshippers rejuted to come to any Conference with their Adversaries, and boldly required him to reftore the Bishops of their Judgment to their Sees again, and to depose the Iconcelasts in possession of them. Michael hearing this instru lent demand was very angry, and immediately declared, that he would have all linages removed out of the City of Constantinople, which he had hitherto permitted, but his resolution died with his paffion, and he left all Men at liberty to worship Images, or not, as their Opinion was; yet he put out a Decree forbidding feveral Abutes then commonly practifed in the Adoration of Images, as to remove Croffes out of the Churches, and put Images in their places, to adore the Images themfelves, to adorn the Statues with Cloaths, to accept them as Godfathers and Godmothers to their Children in the administration of Baptism, to cut off the Hair of those that professed a Monastick Life over them, to mingle their Colours with the Elements and deliver them to the Communicants. to put the Body of J. C. between their Arms, and celebrate the Holy Mysteries in their presence in their Houses. And that this Edict might take the better effect, he commanded by the same, that the Images which stood in low places should be removed, and those that stood more high should be permitted to stand, and that they might be only of an Historical use, and not be adored by the more weak and ignorant, he ordered, that no Tapers should be burnt, nor Incense offered in by nour to them. Michael having thus published this Decree, was very desirous to have it approved by the Western Church, and for that end resolved to send his Ambassadors to Rome with rich Presents and that he might be the better received by the Pope, he made his application to Lewis, furnamed Benigmu, by them desiring him to second his Petition, and affist him with his Interest. This Emperor thinking this a fit opportunity of fertling the Peace of the Church, fent two Ambassadors, Trearcphus and Adegarius, to Rome with the Deputies of the Greek Emperor, to treat of this Affair. But the Romans could not be brought to compliance, no not by the Ministers of Lews, where upon they requested, and obtained leave of the Pope, that their Master might have this Question debated among his Bishops. With this Grant they returned into France to Lewis, who soon after in 824, fummoned a Council of the most Learned and Judicious Bishops of his Realm, by whom the Realm and Sudicious Bishops of his Realm, by whom the Realm was throughly canvassed and examined. They first read Pope Adrians Letter to Constant tine and Irine upon this subject, in which they found, that he did justly condemn those who de molished and defaced the Images, but thought that he had given too much encouragement to the Adoration of them. Then they re-examined what the Synod of Nice had done by means of that Letter, and found, that in the Acts of their Council they had not only established the Worshipel Images, but had commanded them to be called Holy, by which they seemed to them to attribute fome Holiness to them. They also read over the Book which Charles the Great had caused to be written against this Council, to which though Pope Adrian had given an Answer, yet they saw h little of folidity in it, that they looked upon nothing in it worthy of their notice, but the Namen bore. They complain of the Rigour and inflexible Humour of the Church-men in Rome and Italy commend the Moderation of the Emperor, in avoiding the Heats of both Parties, and labouring fo earnestly for the Peace of the Church. They commend the Prudence of the Ambasiadors, who had obtained that that Question might be debated in France. They judged, there was no other way to make their defign successful, but to make use of the Imperial Authority in settling what they should upon the most impartial Examination find to be true by plain Text of Holy Scripture, and the Judgment of the Fathers, which they would do modeftly and fincerely.

In the last place, they made a large Collection of Passages of the Fathers, which they divided into 15 Chapters. The first was against those that held, that Images ought to be wholly removed out of Churches, and Pictures blotted out which were engraven on the Holy Veffels of Ministration. The 2d contains several Authorities out of S. Gregory the Great, shewing what profitable use may be made of Images. The 3d is several Testimonies of S. Austin against those that worshipped Images, and believed that they had any Holiness or Virtue in them. The 4th contains several other Quotations against the Worship of Images. The 5th proves by several Authorities, that Saints and their Reliques may have fome honour given em, but not be adored, from whence they infer, that it is not lawful to burn Incense to Images. The 6th contains some Testimonies against them that defend the Worship of Images by the common usage of them, which hath been lately introduced. In the 7th they undertake to prove by several Pallages of the Fathers, that even any Ho nour ought to be denied to Images, when it may give an offence to the weak. In the 8th and 9th they produce some Explications of the Fathers, to prove that the Text in Genefit, where its faid. That Facob worshipped the Top of his Son Joseph's Staff; and another in the Kings, where its faid, That Nathan worthipped David, do prove nothing for the Worthip of Images. The 10th contains a Testimony of S. Austins concerning the Holy Vessels. The 11th contains one touching the Che rubins. The 12th contains some, which evince that Adoration is due to God only. The 13th contains feveral about the Crofs, which shew that a great difference is to be observed between that and Images, which is confirmed in the 14th by the practice of the Church, which hath always given some Respect and Reverence to the Cross, by making use of that Sign in Benedictions, Confecrations, and Exorcisms. In the 15th they exhort the Iconoclasts, who were for destroying all Images, not to take occasion from the former proofs to deface, beat down, or deride Images, fine there is no Worship given, or intended to them; and to confirm the truth of these two Points, they

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recite feveral Patlages of the Fathers. Last of all they compose a Copy of two Letters, the one to the Pope, to exhort him to further the Peace of to be fent in the Name of the Emperor Lewis to the Pope, to exhort him to further the Peace of the Church, by removing thole abutes which had raited to many troubles in the Eath. In it, some were for intimating that he Worthipped Images, but others would not hear of it. The other was fich a form as they wished, That the Pope would write to the Greek Emperors. It begins with a long Exhortation to them, to submit to the Church of Rome, and pay all due respect to it; There it advices the Emperors to reftore the Peace of the Church, by permitting Images to be used but not worshipped. And lastly, produces some most plain and remarkable Passages of the Fathers, to confirm and establish that ulage of them, and none else, as Lawful.

Lews the Kind fent this Consultation, and these Acts, to Pope Engenius, by Jeremiah Archbishop of Sens, and Jonas Bishop of Orleans, and defired him in his Letter to confer with them about the Embaffy, which he was to fend into Greece. And that he might not give the Pope the leaft offence, which might ferve for a pretence to fly off from this delign, he says, That he did not send those Papers to him, to impose Laws upon him, or direct him, as a Master, but barely to represent to him the Judgment of the Church of France, and contribute all he could to the Peace of the Church Univerial. He recommends them to him, prays him to accept them favourably, and befeeches him rouse his utmost endeavours to re-unite the Greek Church, and to act with a great deal of Prudence and Caution in so difficult and nice a Point as this is. He desires also, that his Ambassadors

might go along with the Pope's into the East.

At the same time he gave the Bishops, whom he sent Ambassadors to the Pope some private Instructions, in which he charges them to shew the Pope the Collections of Authorities made by the Council held at Paris, to examine the business of Images according to the permission he had given them. He commands them to manifest his design to the Pope about Images, to treat of that Question with all Candor and Moderation, and to be very careful that they did not provoke him by oppoling him too plainly. Lastly, He orders them that if they could not compleat the business, when they had done all they could, they should ask him whether they might not go with his Ambassadors into Greece, to which if he consented, they should immediately send him word, that at their return they might find Amalarius and Halitgarius, who before they went should meet them at the place where they were to Embark.

What the resolution of the Pope was in this Affair is not known, but Lewis the Kind did send Halingarius Bishop of Cambray, and Aufridus Abbot of Nonantula, to the Emperor Michael, who received them kindly. Nevertheless, it dorn not appear that their Negotiation had any good effect, for things remained almost in the same state in Greece as long as Michael Balbus lived, and after his Death his Son Theophilus used great severity against the Image-Worshippers. But the Empress Theodara, the Wife of Theophilus, becoming Miltrels of the Empire [in the Minority of her Son Michael] after the Death of her Husband, which happened in 842, called a Council at Constantinople, in which the Worship of Images was again restored, the Iconoclasts condemned, and Methodius made Patriarch of Constantinople in the room of John, who was of the Party of the Iconoclasts. And thus

the Controversie of Image-Worship was ended in the East.

In the West, Claudius Clemens, a Spanish Priest, and Scholar of Falix Orgelitanus, and afterwards CL Clemens Bishop of Turin, imitating the Conduct of Serenus Bishop of Marseilles, took up a resolution not only an Enemy to to give no Honour to Images himself, but to remove them out of all the Churches of his Diocess, Images. not sparing so much as the Cross it self. Theodemirus, [a Benedictine] Abbot, much disliked the Actions of this Bifhop, being perfuaded that Images, as S. Gregory taught him, were to be retain'd in Churches without giving them any adoration. Whereupon he wrote a Letter to him, exhorting him to change his Opinion and Management. Claudius was so far from following his Advice, that he wrote a defence of his Proceedings, wherein at large he confutes what he had faid, and difproves the use of Images he contended for. We have nothing remaining of this Letter, but what Jonas Bishop of Orleans, and Dungalus the Monk, have preserved in their Confutations of it, by which it appears, that it was Written with much briskness and closeness, full of Ingenuity and Subtilty. [Melchior Goldastus, in the end of his Collection de Cultu Imaginum, hath put all the pieces of this Letter together, and in a small Treatise put them forth.]

This Writing of Claudius Bishop of Turin, being brought to the Court of Lews the Kind, this Jonas Bishop Prince commanded the most Learned men, which he had about him, to examine it, who found of Orlean's great fault with it, and made a Collection of the most observable Assertions, which the Emperor Judgment fent to Jones Bilhop of Orleans to confute, as having feveral Errors and Falfities in them. Jones of Images, began that Work, but Claudius Dying before he had finished it, he laid it aside, believing that his Error would be Buried with him. But Jonas hearing afterwards, that he had left fome Writings behind him, wherein he revived the Error of Arriss, and that his Opinion did begin to spread in his Country, he thought himself obliged to finish that Work. He divided it into three parts; In the first, he maintains the use of Images, the Invocation, Intercession and Worship of Saints, and the Veneration that is due to their Relicks. He confesses, that the French did not Worship Images, reproved the Greeks, whom they supposed to Adore them, and afferts, That it is absurd to represent the Divine Nature under Corporal Figures. In the second, he maintains not only the Uie, but Veneration of the Crois. In the last, he defends the Pilgrimages which were made to Rome out of Devotion, and answers, in the Name of Theodemirus, to that which Claudius of Turin had objected, viz. If that were a piece of Penance to go to Rome, why had he received, and did

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retain in his Monastery 140 Monks, who entred thither only to do Penance? He answered, fast that there were feveral ways of doing Penance, and many different States. Men may either go into a Monastery, or go to Rome, with a design of doing Penance; but those that have once taken upon them a Monastick Life, ought to observe the Rule, and live according to the Order of S. R. nedict, keeping continually in their Monastery. In these Books, he sets down the very Words that had been taken out of the Letter of Claudius of Turin, and after he answers them, and confirme his Answers with the most solid Proofs he could find, as the Testimonies of S. Jerom, S. Austin, S. Gregory, the Examples of the Saints, most evident Miracles, and the Practice of the Ancient Church This Work is Printed at Colon 1554. in the Hærefiology at Bafil 1556. in Orthodoxogr. Tom. 2. p. 1 nis work is rimited at Count 1394. In Internation p. 688. Tom. 4. Two other Treatifes 160 are extant written by Jones, viz. De Institutione Laicorum, lib. 3. & de Institutione Regia, lib. 1. in Dacherius's Spicileg. Tom. 1. & 5. p. 57-1

Dungal's Nor long after the Deacon Dungal [a Monk of S. Demni at Parii] wrote another Treatife against Dungal's feducitie of Claudius of Thrin's Book, and Dedicated it to the Emperor Lewn and Lotharius. In it he opposed three Points, which that Bishop had delivered in his Treatise, That we ought to have no Images: That we ought not to Worthip the Crofs; And that 'tis of no advantage to vifit the Churcher where the Bodies of the Saints are laid, or Honour their Relicks. He alledges a great number of Quotations of the Fathers, both Greek and Latin, as also of the Christian Poets, as S. Paulinus and Tradentius, to confute these Errors; and in the conclusion demands, how a Bishop, who hates the Crofs of our Lord, can Baptize, Confecrate the Chrism, Confirm, Bless or Confecrate any thing, or Celebrate the Communion, fince none of these can be done without making the Sign of the Cross? And how he can celebrate Divine Service without Invoking the Saints, and Honouring their Relicks? In this Treatise of Dungals there is little of his own, being nothing but a Collection of Paffages out of Ecclefiaftical Writers; what is his, is written in an harsh and unpleasant Stile. The

extant in Biblioth. Patrum, Tom. 14. p. 196.]

Agobardus, Archbishop of Lyons, seems not so great a Favourer of Images, for tho', indeed, at first, he seemed to oppose the Adoration of them only, against which he alledges several places out of the Fathers; yet afterwards he maintains, That we ought not to make use of these Visible Signs to represent things Spiritual by, nor give them a Relative Worship in respect to the Saints reprefented by them. He affirms, that in the Ancient Church, the Images of Jefus Christ, and of the Apostles, were preserved rather for the love they bore to them, and to put them in mind of them, thin out of Religion, or to Adore them. He is of Opinion, that it were fit, upon this occasion, wholly to suppress them, as being the Causes of much Superstition; in which he differs from the Jude ment of the Church of France. [These things he chiefly afferts in his Book de Picturis, & Imaji nibus, which, together with his other Treatiles, are Printed at Paris, 1605. 8°. by the care's Paprius Massionus, who found the MS. by chance in a Book-binders Shop. After which, his Worls were Printed again at Paris with Balinius's Notes, 1666. 8 °. 2 Vol. an Accurate Edition, but he endeavours to weaken his Authority against Image-Worship. This Edition is put in the Biblioth Pr

bo's Judg-

Walafridus Strabo, a Monk of Fulda, who wrote some time after Agobardus, speaks of Image with much more Moderation, for he not only approves the use of them, but allows some respect to be given to them. He observes, that we ought not to Honour them with a direct Worship, but he would have us not to contemn them. He diftinguishes them into three forts, some which light fy some Mysteries, as the Ornaments of the Tabernacle and Temple, others which serve to perpetuate the remembrance of Sacred History, and others, which are made to impress upon our Hears the love of those Persons which they represent, as the Images of Jesus Christ and the Saints. Where upon he fays, that the Devotion with which the Faithful are touched, when they look upon and contemplate them, is not to be blamed, fince they draw fo much profit from them; but he comdenns the Superfittion of those who honour them with Religious Worship. That as some Worship them more than they need, so others reject them imprudently, as a kind of Idolatry; That this Question had stirred up great troubles among the Greeks. That in the time of Pope Grago III. the Emperor Constantine had removed all Images, but that under Gregory III. there had been a Cour cil called at Rome against the Heresie, in which it was appointed, That the Images should be set up again in the Churches according to the Ancient usage. Lastly, That the complaint of the Greeks having been brought into France, had been confuted by a Synodical Writing by the Order of Lewis the Kind. That Claudius of Turin, who had revived that Error, died before he received a Confutation, That Christians being well Instructed, that none ought to be Worshipped but God, and that the Supream Honour, that is due to him, can't be communicated to Saints of Martyn, whom they Invoke as Interceffors with him. These lawful and moderate Honours of Images are not to be rejected wholly. Non sunt omnimodis honesti & moderati Imaginum honores abjicitudi. That as we do not demolish Temples, altho' we believe God to be every where, and that he doth not dwell in them, fo we ought not to deface Pictures as useless and noxious, because we are perfivaded that we ought not to Worship them. In fine, he says, that they have many advantages; They are the Books of the Ignorant, and such as can't Read, and teach them those Histories that they could hardly know any other way. He concludes, that we ought to have and love Images, and not render them useless by contemning them, lest the irreverence which we show them, should reflect upon them that are represented by them. Nevertheless, we ought to be careful not to corcorrupt our faith by an excessive worship of them, for fear lest by rendring too great honour to things Corporeal, we should give just ground of suspicion, that we do not sufficiently consider things Spiritual. [These things are spoken in his Treatise De Divinis Officia, which is Printed at Menta 1549, at Paris 1610, and in Biblioth. Patr. Tom. 15. Other small Treatiles of his are extant in Surius & Canisius Antiq. Lection. Tom. 6. & Riblioth. Patr. Tom. 15.]

After this time I do not find that there was any Contest in the West about the Use and Worship of Images, which henceforward became common in France, Germany, and other Places. Let us now

fpeak of the Authors chiefly engaged in this Controverly.

Nicephorus was but a Layman when he was chosen Patriarch of Constantinople in 806, after the Nicephorus Niceptorus was but a Layman when he was thosen ratharen of configuration of one, after the Patriarch Death of Tarafini. He had passed some part of his life at Court, but had been for some time be of Constant fore his Election retired from the World, yet was no Monk. He was no fooner in poffession of timpic. the Patriarchal Dignity, but through complatiance to the Emperor Nicephorus, he restored in a Council Toseph the Steward, who had Crowned Theodota, whom Copronymis had Married, having Divorced his lawful Wife. Theodorus Studita and Plato violently opposed this Act, whereupon the Patriarch held a Council in 809, in which Joseph was not only confirmed in his place, but the fecond Marriage of Constantine was declared lawful by Dispensation, and every one that should maintain the contrary, was Anathematized. This Decision raised a great Quarrel between Nicephorus and Theodorus, who together with several Monks separated themselves from his Communion. and treated him as an Heretick, which Division continued till the Death of Nicephorus the Emperor But the Emperor Michael put an end to this Schisin, and made them Friends upon condition, that 70feph should be displaced, and that the Monks for the future should obey the Patriarsh in all things that were not manifestly contrary to the Faith and Law of God. From this time Nicephorus and Theod ris Studies were perfectly good friends, and fuffered Perfecution together for the Worthip of Images. Nitephorus was driven out of his Church and banished in 814 by the Authority of Leo Armeniacus; and although under the Emperor Michael Balbus, many that were banished had liberty to return. vet he was allowed that favour, but remain 14 years in banishment, in which he died in 828. The Works which he hath left us are these that follow.

The first is a Letter written in 811 to Pope Lee III. which contains a long Confession of Fairly Baronius hath Printed it in Latin in his Annals, and 'cis also Printed in Greek with the Acts of the Council of Nice, and in Greek and Latin in Zonoras, and in the Collection of the Councels. In it Nicephorus speaks of himself with much humility and abasement; He tays, that having passed the former part of his life at Court, and in Worldly Affairs, he had retreated into folitude, out of which he was drawn against his Will and made Patriarch of Constantinople, that finding himself burdened with the Weight of so great a Charge, he begged the Prayers of the Bishop of Rome, and all the Faithful of his Church: He commends the Piety and Faith of the Church of Rome, but adds, that New Rome was not at all inferior to Old in the purity of her Faith. To make proof of this Affertion, he joins a Confession of Faith to his Letter, in which, after he hath explained the Mysteries of the Trinity and Incarnation, and acknowledged the Invocation and Intercession of Saints, and Worship of Images, he declares, that he receives the 7 first Councils and the Doctrine of the Fathers. After this he excuses himself to the Pope, that he did not write to him sooner, and lays that the cause was, that he was made to believe that the Church of Rome was at Enmity with that of Constantinople, but now the cause of the Division being removed, he doubted not but there would be a perfect agreement between the two Churches. In the conclusion he recommends to the Pope Michael the Archbithop of Philadelphia, who carried this Letter and some Presents with it. [This Letter is extant in Greek and Latine at Heidelberg, 1591, put out by Cornelius, and with Zonoras

Nicepherus's Abridgment of History is his most considerable Work, it begins at the Death of the Emperor Mauritius, and ends with the Reign of the Empress Irene, [ad an. 769.] It hath been publified in Greek and Latine by Petavius, and Printed in Latine and Greek in Octavo in 1616, and fince put into the Bizantine History, Tom. 1. [It hath been fince put out with Theoph. Simeccitta's History,

Some attribute to him also a Chronology, which was heretofore Translated by Anastatius Bibliotheearius, [into Latine, and inferted into his Hiftory :] it contains a Catalogue of all the Patriarchs, Kings, and Princes of the Jews, Kings of Persia and Macedon, Roman Emperors according to the Order of their Successors, the Years of their Lives and Reigns, the Names of some of the Emprefles, Kings of Ifrael, and Jewish High-Priests, the Names and Years of the Patriarchs of the Churches of Jerusalem, Rome, Constantinople, Alexandria, and Antioch. This Work is very defective if it be Nicephorus's, some other Person hath added the Names of some of the Emperors, and some Patriarchs which lived after his Death: At first there appeared only a Translation attributed to Anastasius; afterward Camerarius made another Version, upon which Contius, a Lawyer at Bruges, made a Comment. Scaliger Printed it in Greek at the end of his Edition of Eusebius's Chronicon, [or Thefaurus Temporum] and last of all F. Goar Printed them in Greek and Latin at Paris, 1652, with Sycellus's Chronicon. At the beginning of this Work is prefixed a Book, Entituled, Schometria, which contains a Catalogue of Canonical [Ecclefiaftical] and Apocryphal Books, but 'tis not certain, that it is the Work of this Patriarch, [our Learned Bishop of Chester, Dr. Pearson, proves, that its not Nicephortu's, but some other Authors coeval with him in his Vind. Ignat. p. 1.]

He made also four Treatises against the Iconoclosis, of which we have only a Latin Version composed by Turian, which is extant in Canisus's Collection, [Tom. 4, p. 253.] and in the Biblioth Patricia, [Ton. 14.] In the first, he supposes the Iconoclasts to have wrong Sentiments of the Incarnation, from whence he concludes, that they are juftly condemned, because they have not followed universilly the Doctrine of the General Councils, because they have demolished the Temples, beat down the Images, and treated them as Idolaters which worthip them, infomuch, that they have been the cause of the effusion of much Christian Blood; and lastly, because they have separated themselves from the Church. In the 2d Tract, he endeavours to prove by 10 Reasons, that the Image of Jesus Christ ought to have more respect than the Cross. In the 3d Book he proves the Worship of Images by the Example of the Cherubims over the Ark. In the last, he shews, that the Image of Jefus Christ may be formed and painted; because according to his Humane Nature he is bounded.

He hath also 3 Books which he terms Antirrheticks, against the Council held at Constantinoble under Constantinus Copronymus, which abolished the use of Images, but we have only some Fragments of this Werk put out by F. Combefis in his Second Volume of his Addition to the Bibliah Patrum, [at Paris, 1648.] Laftly, we meet with leveral Canons which bear the Name of Nin-phorus among the Greek Canonifts. Glycas cites 51, which proves, that he made a great number, growth and published a Collection of 37, and another of 9, [inter Monument, Eccles. Grac. Tom. 3. p. 445.] These are the Contents of them, r. If a Person by chance washes a Cloth consecrated to the fervice of the Altar, it loseth not its consecration; 2. A Man that hath been twice Married shall do Penance two years, and he that hath been Married thrice, 5 years; 3. He that remains but a small time within the Close of a Church shall not be purished for it, but he that continues long there shall suffer the punishments in that case provided; 4. The Gifts bestowed upon the Church by dead Men may be received; though they died inteftate; if it be known that it was their defign and

* The week before Easter The week before Easter was called the Holy Week, because of the continued Devotion of it. It was also called the Great Week, Atl. τὰ μεγάλα ἐζ απορρη τα ἐυ ἀντῆ αγάδα. Chryf.in Gen.

intentions; 5. If the Feast of the Annunciation happen upon the Thursday or Friday *in the Holy Week, the Christians might upon that day eat Fish and drink Wine; 6. He that is confecrated an Abbot, and is a Prieft, may ordain Readers and Subdeacons in his Monaftery; 7. He may not ordain any Person who hath lived vitiously in his youth, although he be become a virtuous Man, because he that is consecrated to God must be without fcandalous faults; 8. Such as are born of Concubines, or of 2d and 3d Marriages, may be ordained; 9. The Communion may be given to a fick Person, who is near death, although he be not fasting; 10. Bending of the Knee may be used in saluting upon Sundays from the Passover to Pentecost, but the ordinary kneeling may not be used; 11. A Priest doch

not fin, if he confecrate the Sacrament, or burn a Taper for 3 Persons at once; 12. He may not confecrate a Chalice in the Veftry; 13. A Priest may not confecrate the Sacrament without hor Water, unless in case of absolute necessity; 14. A Monk who hath lest his Profession, may resume it again, without using the accustomed Prayers; 15. Religious Persons may go within the Rails of the Altar to light the Tapers, or brush the Altar; 16. Monks may not labour upon Gaod-Fride, that they may not have a pretence of breaking the fast; 17. A Monk may for sake his Monastervin 3 cases, 1. if the Abbot be an Heretick, 2. if any Woman be admitted to it, or 3. if they teach the Children of Tradesmen in it; 18. Because these Youngsters will divulge the Secrets of the Monaftery; 19. Monks that are put under Penances and Cenfures, may eat and pray with the reft, and have part of the Eulogies and Confecrated Bread; 20. On the Fasts of the Apostles and S. Phills the Monks in the Monasteries shall not eat till night, but they that labour may eat after-noon, and fup at night; 21. If a Nun have been forced by the Barbarians, if she hath lived an orderly and commendable life before, the shall be discharged after 40 days Penance, but if she hath lived a lewd and scandalous life, the shall undergo the Penance of an Adulteress; 22. He that hath put on the Habit of a Monk for any Temporal Ends, as to exempt himself from bearing Arms, and afterwards discovers his Hypocrifie, shall be put to Penance fix score days, and afterwards may be admitted to the Communion; 23. Young Monks, who forfake their Monastery, must not be admitted to the Communion ; 24. An Abbot ought not to pull off the Cowl from the Monks, nor endeavour it; 25. A Monk that hath put off his Habit, and will not refume it, ought not to be received to the Communion; 26. If a Sick Man desires Baptisn, or a Monks Habit, they ought to be given him immediarely; 27. A Monk that is a Priest ought not to celebrate the Mass without his Cloak; 28. A Confesfor who hath had secret Sins discovered to him, ought to keep those secret Sinners from the Communion, mildly advising them to Repentance, and Prayer, and impose a suitable Penance upon them, but not prohibit them from coming into the Church, nor defame them; 29. As to Adulterers, Manflayers, and other Notorious Sinners, who confess their Crimes, they must be kept from the Communion, endure a long Penance, and not suffered to remain in the Church longer than the Prayers for the Catechumens; but if their Sins see publick, they mult go through the feveral degrees of Penance commanded by the Laws of the Church; 30. If a Lawman do voluntarily confess his Sins, the Confessor may dispense with part of his Penance; 31. A Priest by the permission of his Bishop may use the Ceremonies of setting up the Cross; 32. The Sacrament may not be given to Usurers. 33. Monks mult fast on Wednesday and Friday in Quinquagesima-week, but after they have eaten of the Fore-consecrated Elements, they ought to eat a little Cheese in opposition to the Heresse of the Jacobites and Tetradites. 34. If a Man that hath a Concubine will neither put her away nor marry her with the Bleffing of the Church, his Offerings may not be received by the Church, 35. If a Monk

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leaves his Habit, Eats Flesh, Marries, and will not reform or repent, he must be Excommunicared, taken by force, and being put into his Habit, shall be shut up in his Monastery. 36. A Man that hath been guilty of Fornication ought not to be Ordained. 37. Such Perions as are reputed tobe Fornicators need not to be avoided, but fuch as are known and proved fuch. Thele are the Canons of the first Collection, and the second are thele, I. Churches Consecrated by Hereticks are to be accounted no better than Common Houses; and therefore, though there be Singing beare to be Cross, yet there ought to be no Service at the Altar, burning Incense, Prayers, nor Lights in of Candles and Tapers. The 2d is about the Ceremonies in the reltoration of a Monk, who retumes his Habit which he had once left. The 3d declares, That we ought not to receive the Sacrament from the Hands of a Priest that doth not Fast on W. dnefdays and Fridays. The four next arein the precedent Collection. The 3th fays, That a Prieft, Deacon, or Reader, Depofed, if he arein the precedent Confection. The General Article, Deaton, or Acader, Depoted, if he become a Monk, may fay Grace in the Monaftery. The laft is the same with the 25th of the former Collection.—Leunclacius in his Collection of the Greek and Roman Laws, hath Published 17 Canons attributed to Nicephorus, which are all in the former Collection, except the 2d which forhids Travelling on Sundays, the third, which rejects some Apocryphal Books, the ninth, which forbids Travelling in the Week after Easter, and Singing the Hymn called Beats Maculats the Saturin which is before Quafi-modo, the twelfth, which inflicts the Penance of Manslayers upon him that Hikes his Father, the thirteenth, which allows Monks to Baptize, and the fixteenth, which favs.

That 'tis Lawful for Lay-men to Baptize Infants when a Priest cannot be had.

After these Canons, Catelerius hath also Printed a Canonical Letter of Nicephorus's, wherein he answers several Questions of Discipline propounded to him. The Questions and Answers are as follow. Quest. 1. Whether it be Lawful to Communicate, Eat or Sing, with those Priests which have been Ordained at Rome, Naples, or in Lumbardy, without Proclamation, or Title? He Anwers, Yea, if it be through Necessity, and could not be done otherwise. Quest. 2. Whether they ought to receive Priests Ordained in Sicily out of the Province? He answers, Yes, for the same Reason. Quest. 3. Whether they may communicate with those Bishops in Prayer and Singing, who had communion with Hereticks, and go into their Churches? He answers, No, in no wife, Quelt. 4. Whether they may do it if the Churches be not possessed by Hereticks, but Catholick Bihops? Heanswers, Yes, provided that the Catholick Bithop do folemnly open, and call Affemblies in them. Quest. 51 Whe:her the Orthodox Christians may go into the Church-yards, where the Rodies of the Saints Iye, and Pray to them, when the Church-yards are in the possession of Herericks? He answers, No, unless in case of Necessity, or to Honour the Saints Relicks. Quest. 6. How those Monks ought to be treated who have been invested in that Possession by Hereticks? He anfwers. They ought to be received to Communion by an Orthodox Priest after they have done their Penance. Quest. 7. How those Priests and Monks are to be dealt with who have Subscribed to Herefie ? He answers, They ought to be received when they have done their full Penance. Quest. 8. Whether they may communicate with those Monks who hold communication with Hereticks? He answers, No. Quest. 9. Whether they ought to be put upon Penance, who have Eaten but once only with Hereticks? He answers, They ought to do Penance, and then they may be admitted with the ordinary Prayers and Ceremonies. Quest. 10. Whether such Lay-men, as have Subscribed to Herefie, and Communicated with Hereticks, may Eat with the Orthodox Lairy? He anfwers, They may not, till they have done Penance. Quest. 11. Whether Men may be Baptized by a Prieft, who hath held communion with Hereticks, when they cannot have an Orthodox Priest, especially in cases of danger? He answers, It is allowable for such Priests, in case of neceffity, to Baptize, and Administer the Sacraments, which have been Consecrated by an unblameable Prieft, to Invest Monks, to Read the Prayers at Funerals, and bless the Water at Epiphany. Quest. 12. Whether it be allowable to receive Schismaticks? He answers, They ought to undergo Penance before they are received. Quest. 13. Whether a Priest, who hath been Ordained by a lapfed Bishop, may Exercise the Office of his Priesthood, after he hath done Penance, as a certain Priest in a Monastery now doth? He answers, There is no doubt at all but that he may not. Quell. 14. How they are to be dealt with who have Eaten with the Patriarch of Constantinople, who is a Hererick? He answers, They may be received, as he faid before, after they have underwent the Penance imposed on them, and continue in the Order wherein they were. The Penance ought to be proportioned to the Persons and their Manners, which is sufficient, if it be undergone 80, or 120 days. Quest. 15. May Men have Society with those, who have communicated with those Priests, who have Eaten with the Patriarch, not knowing it? He answers, Their Ignorance excuses them. Quest. 16. Whether Orthodox Priests may impose Penance, as Hilarion and Enstatas have done? He answers, Priests may certainly do it, and 'tis probable Monks may do it, when there is no Priefts. Quest. 17. Whether a Monk Invested, by a Deposed Priest, not knowing it, is rightly and sufficiently Consecrated ? He answers, His ignorance makes him safe. This Letter was written by Nicephorus, in the place of his Exile to a Bishop of his Province, about the difficulties which then happened in communicating with the Iconoclasts.

Photius, who had read this Hiftory of Nicephorus, passes his Judgment upon it in the 66 Vol. of his Biblioth, in this manner. His Style, faith he, bath nothing Superfluous or obscure, neither too much affected, nor yet too careless in his Words and Expressions, but yet he uses such choice and elegane ternu, as might well become a good Orator. He avoided all new fangled Words, and uses only the common and ancient expressions, and is very agreeable and pleasing. In fine, he might be faid to have out-done all that ever wrote History before him, had not his desire of Brevity hindred him from using necessary Orna-

ments for fuch a Work. This Judgment of Photius is true, as to the History of Nicephorus, but the same commendation may not be given to his other Works, which have nothing in them Praife-worthy but their Method

and Brevity. I except his Letter to the Pope, which is of a copious, but flat Style.

Next to Nicephorus, Theodorus Studita is the most considerable of the Patrons of Image-Worship; He was the Scholar of S. Plata, Head of the Monastery upon Mount Olympus, who voluntarily religned the Government of it to him in 795. The lame year Constantinus Capronymus having forced his Wife to enter upon a Religious Life, married one of her Maids of Honour named Theedota. which Tareflus the Patriarch was extreamly against, tho' he did not oppose it with so much vigour as he ought, nor punished Joseph, the Monks Steward of the Church of Constantinople, who had as ne ought, not pummed and Theodorus declared themselves openly against the Emperor, and some rated themtelves from his Communion, blaming the carriage of Tarefins. The greatest part of the Monks followed their example, which angred Conflantine fo much, that he banished Theodorus with eleven of his Monks. After the Death of this Emperor, Theodorus returned to Constantinople, but not being able to stay in his own Monastery, by reason of the Inroads of the Barbarians, he was created Abbot of the Monastery of Studa at Constantinople, which was so called from the Name of the Founder. He reftored this Monastery, put in his Monks, and enjoy'd it some time peaceably, But afterwards quarrelling with the Patriarch Nicephorus about the restoration of Joseph the Steward, he was Banified a second time, because he would not approve the Decision of the Synch, which declared the second Marriage of Constantine Lawful. In his Exile, He continued his oppofition to that Allegation violently; he wrote to Pope Lee III. about it, and treated them that maintained it as Hereticks, calling them Machians, because they approved, or at least; tolerated Adultery. And whereas some of his Friends told him, that he could not properly impute Heresie to an Opinion that only respected Manners, he on the contrary held, That his Adversaries had made a Doctrine of it, by giving a Dispensation or Indulgence to an Adulterous Match, and pronouncing them Accurfed who would not acknowledge it Lawful. They produced several Presidents of Indulgences and Dispensations; in answer to which, to shew the present case to be very different from those they alledged, he wrote a Treatise of Dispensations or Indulgences. In 811 he returned from his second Exile, after the Death of the Emperor Nicephorus, and was reconciled to the Patriarch Nicephorus by the Mediation of the Emperor Michael and the Pope. In the Reign of Leo, he undertook the Defence of Image-Worthip with much heat and vigour, and the' the Emperor commanded him to be filent, yet he spake and wrote Zealously against a Synod held by that Emperor against the Worship of Images. This was the cause of his third Exile, in which he furficred much through the Cruelty of Leo, whom he proveked by Writing to his Fellows in his Exile, and animated them to maintain their ground. In the beginning of the Reign of Michael Babus, in 821, he had Liberty given him to return to Conftan: inople, but having spoken too free by the was forced to retire for fome time. At the end of his Lite, he visited the Patriarch Nice phonus in his Lxile, and feveral others. He died in the Year 826. Michael his Scholar hath with ten his Life, who thus (peaks of his Writings. "He wrote, or dickared feveral Works, which ten his Life, who thus (peaks of his Writings. The first was a Carechife, which he cals " a finall one, tho' it contains 135 Sermons spoken to his Brethren, proper for each day, of which " the Sentences are choice, and Terms elegant. In them he treats of Constancy, contempt of Ad-" verlity, Perseverance in the Austerities and Exercises of a Monastick Life, resisting of Tempa-"tions, and Courage under all Accidents of Life, with great Eloquence. He hath also another "Work called a large Catechifm, divided into three parts, containing the Rules and Discipline of " a Monaftick Life. He hath allo composed a Volume of Panegyricks, or Sermons upon the chief " Festivals of the Year, as well those of our Lord, as those of the Virgin and St. John, whose so " latary and retired Life he commends in an Hymn by it self. He hath made a Piece also in Jam-" bick Verle, in which he describes the Creation, the Fall of the first Man, the Murther of Cain, " the Life of Enoch, and of Noah. In the same Book also, he delivers an History of the Herese " of the Iconoclastr. We have 5 Books of his Letters, in which he manifelts a great deal of freedom " in his Ditcourfe, Zeal for the Truth, Care of the Church, and Constancy in Adversity. Lastly, " He hath made a Dogmatical Treatile, in which he confutes the Sophisms of the Iconoclasts with " folid Reasons --- Of these Works, only these are come to our hands, A Latin Version of his 134 Sermons, made by Livineius, Canon of Answerp, and Printed there by Mir.eus in 1602. The Version of several of his Letters, which Baronius had out of a MS. and caused them to be Translated by Sirmondus to put into his Annals, where they may be found between the Years 755 and 826. A Sermon in Latin upon the 4th Sunday in Lent, [which is in the Biblioth, Patrum, Tom. 14] A fragment of a Letter to Naucratius about the Hereticks, [extant in Gr. and Lat. in Allatins de consensu, I. 3. c. 13.] A Letter to a Monk who had left his Monastery, Translated by Turnan. A Sermon upon S. Bartholomeso, turned into Latin by Dacherius in the 3d Tome of his Spicilegium, The Life of S. Plain, Head of the Monattery of Mount Olympus, published by Smius, December 6. for 16.] Laftly, A Doctrinal Treatife about the Worship of Images, Printed at Antwerp 1556. in Lat. and at Rome in 1553, in Gr. with a Treatife of S. John Damascene of Images. Baronius hath also Printed the Teltament or Will of this Abbot [in his Annals in 826.] which cortains several profitable Admonitions and Directions for his Monks, [but chiefly a Superfitticus Zeal for Image

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Worthip. It is also Printed with his Sermons at Antwerp in 1602, and in Biblioth. Pairum, Tom. 14. In the Greek Liturgies there are feveral Hymns, or Songs, in Honour of the Restoration of Images, attributed to him, but they are not his, being made fince the Peace was restored to the Greek Church about that subject. F. Sirmondus hath Published the Works of this Monk in Greek and Lain at the end of his own Works. His Works are uleful for Monks. He wrote in a plain and essie Style. He died in the Year 826. Nov. 11. His Life was written by his Scholar Michael, part of which is Published in Baronius's Annals, [Tom. 9.] The Relation of his Death made by Naucrasius, who was another of his Scholars, hath been Published in Greek and Latin by F. Combesis, in Vol. 2. Auduar, Biblioth. Patr. [Dr. Cave hath this Treatife in MS, and hath given us a Specimen of its trifling, and vain commendation of the Image-Worshippers, and in particular of Theedorus Studita, in Hift. Lit. p. 512.]

Toleph, Archbishop of Thessalonica, was the Brother of Theodorus, and his Companion in all his Joseph Bi-Troubles. He was Banished with him for opposing the Marriage of Constantinus Copronymus; the shop of Thes-Reitoration of Joseph the Steward of Constantinople; and for so zealously maintaining Image-falonica. Worship. He hath left us a Discourse in Honour of the Cross, sextant in Gretzer de Cruce, Tom. a. p. 1200.] and an Epiftle to Simeon the Monk, Printed in Baronius's Annal in 808. p. 10. [Dr.Cave,

There was another Theodorus [Sirnamed Graptus] which flourified about the fame time with Stu-Theodorus. dita, and was one of the most Zealous Patrons of Image Worship; for the Defence of which, he died in Exile and Prison. He composed the Relation of a Conference of Nicephorus, Patriarch of constantinople, with Leo, Published by F. Combesis, with a Narration of the Martyrdom of himself, and Brother Theophanes, who out-lived him, and was Bishop of Nicest. There is attributed to him an Hymn in commendation of his Brother, which is found among the Greek Offices. [Theodorus also hath a Letter to Foames Cyziconus, concerning his own and Brothers Sufferings from the Emperor Theophilus ; Published also by Father Combesis, and a Book de side Orthodoxa contra Iconomachos, yet in MS.1

Theostericius, a Monk and Scholar of Nicetas, a Defender of Image-Worship, wrote the Life of Theostehis Master in a Panegyrick, recited by Metaphrastes, [and is extant in Surius, April 3.] It contains risting an Abridgment of the Persecutions raised upon the account of Image Worship, from the Reign of Les Hauris to that of Michael Balbas. These are the chief of the Greek Authors which wrote in the beginning of this Age in the dispute of Images. [Besides the forementioned Authors, there were cthers engaged in this contest of Image Worship, tho of less note in the Greek Church, as Sergius, called Confessor by Photius, who wrote an History against the Iconaclasts, of which we have nothing but the Name, and the Judicious Censure of Photius of it, in his Biblioth. Co. 67. 2. Michael called Smeellus, who endured much for Image-Worship with Theodorus Studita and Nicephorus, he hath left nothing in the defence of the Cause for which he suffered, but hath two Pieces extant, viz. An Fromium of Dionylius the Areopagite, which is among the Works of Dionylius, Tom. 2. And an Encomium upon the H. Angels and Arch-Angels of God, put out in Greek and Latin by F. Combefis in

his Auctuar, Nov. Tom. 1. p. 1525.]

Claudius Archbishop of Turin, besides the Treatise of Images, of which we have already spake, Claudius Bibath composed several other Works. We have a Comment of his upon the Epistle of S. Paul to his upon the Epistle of S. Paul to the Galatians, Printed at Paris in 1542, and inferted into the Biblioth, Patrum, [Tom. 14. p. 134.] Two Prefaces put out by F. Mabillon in Analect. Tom. 1. of which the first is to his Commentaries on Leviticus, and the other to those of his Epistle to the Ephesians. Tritherius makes mention of feveral other Commentaries of this Author upon many other Books of the Bible. viz. The Pente-tunch, 30fmus, Judges, Ruth, and all S. Pauls Epistles. His Comment upon Leviticus is in MS. in the Library of S. German de Prez. His Comment upon the Gospel of St. Matthew is a MS. in the Jesuits College at Paris, and in the Library at the Cathedral Church of Laon. His Comments upon S. Pauls Epiftle to the Romans, and 2d to the Corinthians, are in the French Kings Library. That upon the Epistle to the Ephesiums is in the Library of the Abby of Fleury, and upon Ruth in the Abby of Good-Hope. F. Labbs hath Published a fliort Chronicon attributed to this Author. Altho Jonas Bishop of Orleans makes no great account of this Authors Commentaries, yet we may truly fay, that in his Comment upon the Galatians, he explains the literal sense in a familiar and easie manner, agreeing with the true fense of the Apostie, without mixing any Allegories, and invented Senses far from the Subject. Jonas of Orleans, and Dungal, accuse him of reviving not only the Errors of Eustathius, and Vigilanthius, touching the Relicks and Honour of the Saints, and that of Felix Orgelitanus about the Incarnation, but also that of Arrius about the Trinity; yet Jonas owns, that it doth not appear by his Writings, but that he received it from Persons worthy of Credit.

Dungal, besides his Treatise against Claudius of Turin, hath a Letter directed to the Emperor Dungal. Charles the Great, about two Eclipses in the Year 810. 'Tis extant in the 10th Tome of Dache-

rius's Spicilegium.

The End of the Controverly about Images.

CHAP. II.

A Relation of the Dispute concerning GRACE and PREDESTINATION.

The begin-ning of the Controversie about Pre-

F all the Questions that were Debated in the Ninth Age, there was none that was managed with more heat and noise, than this of Predestination and Grace. Gotteschaleue, a German Born, was the first Broacher of it. He was brought up and Instructed in the Moabout tre-defination naftery of Augia [the Rich] or Richenou, and was Sirnamed Fulgentius. He made Profession of a deflination naturey of angula few around and some and a surface of configuration and was Ordained Priest and Grace. Monastick Life in the Monastery of Orbez in the Diocess of Soiffont, and was Ordained Priest and forty years of Age, not by his own Bishop, but by Righoldus. Suffragan of the Church of Reim, which made his Ordination to be suffected. Hinemarus describes him to us as an ill-bred, turbulent, and fickle Man, and affures us, that this was the fense which the Abbot and Monks of his own Monastery had of him. Nevertheless, they could not but say but he was an Ingenious, Smdious, and Subtile Man, but very troublefome and over-reaching.

About the Year 846, he had a Mind to leave his Monaftery, (Hinemarus accuses him of doing

it without the leave, or consent of his Abbot) and go to Rome to visit the Holy Places there. From thence he went into Dalmatia and Pannonia, where, fome say, under a pretence of Preaching the Gospel to the Insidels, he began to spread his Doctrine of Predestination. But however this was, at his return he tarried some time in Lombardy, in an Hospital Founded by Count Eberard, and had a Conference in 847 with Notingus Bishop of Vienna, concerning the Predestination of the Saints to Glory, and of the Wicked to Damnation. Notingus offended at this Opinion of Gotteschalcus, not long after being come to meet Lewis King of Germany at a Town of Switzerland, told Rabania Archbishop of Mentz, who promised him to consute this Error of Getteschaleus in Writing, by the Rehanus', Actioning of the Actiputes and Fathers, which promife he not long after performed in a Book againgt Authorities both of H. Scriptures and Fathers, which promife he not long after performed in a Book againgt Authorities to the fent with two Letters, one to Notingus, and the other to Count Elevard, both Gortele as against the Error of Gotteschalcus. In his Treatise he accuses this Monk of teaching that Predestination is so made, That every Man, that is Predestinated to Life, can't be Dinm'd; and every Man Predestinated to Damnation can't be Sav'd. He chiesly opposeth this last assertion, and shews, That fuch a Predestination is contrary to the Goodness and Justice of God, who delires the Salvation of all Men, because nothing is more Unjust than to Damn a Man who can't avoid Sin. He owns that Predeftination is afferted in H. Scripture, but in this fense, That all Men being fallen by the Sin of the first Man into a State of Damnation, can't be delivered but by the Grace of Jefat Christ, who was provided, and Predestined from all Eternity. That those, who are freed from the State of Damnation, and to whom both their Original and Actual Sins are Pardoned by Baptifin, are afterwards Damned for the Sins that they commit wilfully and freely; And that it is by the forefight of their Evil Will, that they have been Predestined; But that the Predestination of God, whether to Good or Evil hath no influence upon Man to necessitate him either way. That God Predeftines things only, because he foresees after what manner they will happen. That he doth not Predeftine Evil, but foresees it only, whereas he both foresees and Predeftines Good. That out of the whole Mass of Mankind, he through meer Grace, accepts those, whom he pleaseth to Salvation, and leaves others, yet not Ordaining them to Damnation, but for their Sins, which he foresees they will commit freely. These are the Doctrines which Rabanus lays down against Garteschalcus in his Treatise to Notingus, which he endeavours to prove by Texts of Scripture, and Testimonies of S. Austin, Fulgentius, and Gernadius, whose Book concerning the Doctrines of the Church, he cites under the Name of S. Austin. He repeats the same thing in his Letter to Eberard, and exhorts that Lord not to suffer any contrary Doctrine to be Taught in his Dominions. [This Treatife and Letters, are Printed alone at Paris 1647. by the care of Sirmondus.]

Gettefchalcus feeing himfelf thus attacked by an Adversary of great Credit and Authority, resolved to fet himfelf about the Explication of his Opinion, that he might make him understand his true meaning, and rectify his mistake concerning him. Wherefore he went into Germany in the beginning of the Year 848, and finding that the difference between himself and Rabanus might be reduced to three Questions, 1. Concerning the Predestination of the Wicked; 2. Concerning the Will and Death of Jefin Christ to fave all Men, even Infidels themselves; and 3. Concerning Freewill, he Composed a Treatise, in which he opposes the Opinion of Rabanus under these three heads.

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He reproves him for afferting, That the Reprobate are not Predeftined to Damnation. He mainrains, That God foreseeing that they would live and die in Sin, hath Predestined them to Eternal Torments. Concerning the 2d Article he fays, That we must understand that Text of Scripture, God will have all Men to be faved, of those that are actually and effectually saved, because there is none that God will have to be faved but shall be saved; And that Jesus Christ hath not poured ont his Blood to redeem those that are finally and eternally Reprobated, but only for the Elect. Upon the 3d Question, which concerns Free will, he reproves Rabanus for taking up the Opinion of Gennadius, the Scholar of that unfortunate Man Cassian, instead of S. Austin's. We have not this Treatife of Gotteschalcus, but some fragments of it cited by Hinemarus. Gotteschalcus propounded these three Questions to the most able men of his time, praying them to resolve them agreeable to the Doctrine of S. Austin. He wrote particularly to Lupus Servatus, Marcaldus Abbot of Prumiers. and one Named Fonas.

In October 848, there was a Council held at Mentz, in which Gotteschalcus was accused by Raba-The Council nut. Gatteschalcus presented a Consession of his Faith, in which he declared, That he owned and of Mentz de nut. Gottefchalens presented a Committee were two forts of Predestination. The one of the gainst Gothelieved before God, and his Saints, that there were two forts of Predestination. The one of the gainst Godhelieved before God, and his Saints, that there were two forts of Predestination. Elect to Eternal Happiness, and the other of the Reprobate to Damnation, because as God hath immutably Predeftined the Elect before the Creation of the World through his free mercy to Life Frenal, in like manner hath he immutably Predeftin'd the Reprobate for their wicked Actions to Eternal Death. This expression shews plainly, what was the state of the Question between Gottofebaleus and Rabanus. Rabanus accuses him for believing, That God Predeftined men to Damnation, without any prevision of their wicked Works. Gotteschalcus in this Confession of Faith owns, That no Man is Predestined to Damnation but for his Crimes. Proper inforum mala Merita. Rahamus acknowledges, That God knows thole, that are in a state of Sin, and hath decreed to punish them with Eternal Death, because of their Sins; but he will not call it Predestination to Death, lest men should think God also Predestines them to Sin. And Gotteschaus resolutely maintained. That there was a Predestination to Death as well as to Life. They both agreed, That Predestination to Life was free and gratuitous; That God hath chosen, whom he pleafeth, out of the Corrupt Mass of Mankind, to Salvation, and through meer Mercy, and fits them for Salvation by his Graces, and all other necessary means for that end; As also they both confess, That God deals after the same manner with the Reprobate, whom he condemns to Eternal Death only for their Sins, of which he namer with the expresses when he can be a sound in common to the latt Determine to a manner of caule. But Rabanus would by no means allow this latt Deteree, Predefination to Evil, and Gettefebaleus fiffly maintained it. The Bishops of this Synod not being able to perform the best of the common to change his Opinion, or way of speaking, condemned him; and knowing that he was a Mank of the Diocess of Soissons, which was subject to the Archbishop of Reims, where he was Ordain'd, they lent him to Hincmarus, to whom Rabanus wrote in these words. Te know, that a certain Vagabond Monk named Gotteschalcus, who says that he was Ordain'd Priest in your Diocess, being come from Italy to Mentz, is found to teach a wicked and pernicious Dostrine concerning Predestination, maintaining that as there is a Predestination of God for the Good, so there is also for the Evil; and that there are many Persons in the World that can't return from their Errors, nor turn from their Sins, because of the Predestination of God, which constrains them to suffer their Death, to which they are determin'd, being in their own Nature incorrigible, and worthy of Damnation. This Man being known to maintain this Doctrine in the Council lately held at Menuz, and being found incorrigible, we have thought fit, according to the Order and Advice of our most vious King Lewis, to fend him to you, after we had condemn'd him and his permicious Doctrine, that you may keep him within your Diocess, out of which he is gone contrary to the Canons. Do not fuffer him to teach his Errors any longer, nor feduce the People; for I perceive, he hath already seduced several Persons, who are become less caveful of their Salvation, fince he hath put this Opinion into their Minds, saying in them, Why should I labour for my Salvation ? If I am Predeftin'd to Damnation I can't avoid it; and on the contrary, whatever Sins I am guilty of, If I am Predeftin'd to Salvation I shall be certainly saved. Thus have I, in a few words, shewed you his Dostrine, which you may better, and more fully understand from his own Mouth, and aff according as you think fit against him. [This Epistle is also Printed by Sirmondus at Paris.

Hinemarus was descended of a Noble Family in France, and brough: up in the Monastery of The Lift of S. Denys [near Paris] where he wore a Canons Habit, according to the Cultom of the Monks of Hincmans. that Monastery. Being come from it, he was a long time at the Court of Lewis the Kind, but returned again to the Mouaftery of S. Denys, after it was reformed by Hildum in the year 829 [then Abbot of it.] He accompanied him into Saxony, whither he was Banished, but did not abett the Faction of Lotharius with him, but, on the contrary, continued faithful to Lewis the Kind. When this Prince was restored, Hinemans, who had a disposition very proper for such Affairs, abode at Court to serve the King and Bishops about Ecclesiastical Matters. After some time front thus about Worldly matters, he returned again to his Retirement in the Monastery, but he staid not long there, for in May 844, he was chosen Archbishop of Reims, ten years after the Deposition of Ebbo, in whose place Fulcus was put, and presided almost 9 years in it, and was succeeded by Noto, who held the See but a year and half. He was Confecrated in a Synod of Archbishops and Bishops held at Beauvais, after he was defired by the Clergy and People of the Metropolis of Roims. with the confent of the Abbots, and Monks of his Monastery. A year after his Ordination, the Em-Peror Lotharius, who favoured Ebbo, (who was Deposed meerly because he had put Lewi the Kind

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to Penance) and hated Hinemarus, whom he looked upon to be wholly for Charles the Bald, King of France, endeavoured to revoke the Sentence passed upon Bibbs, and restore him, supposing, that fome did not acknowledge Hinemaris to be their Lawful Bilhop of Reims. To this end he wrote to the Pope, and obtain'd a Letter from him, wherein he gave Gonbaldus, Archbilhop of Rouan, Commiffion to examine this Affair with fuch Bishops of the Kingdom as he should think he to choole, who should meet at Treves, and having cited Himemaris, examine him before the Popes Legats, who thould be prefent. After Easter, Hinemann went to the Council, and waited for the Popes Legats till the time appointed. After this, Gonbaldus Summoned Ebbo, who not daring to appear, left Hinemaris in quiet possession of the Archbistoprick of Reims. He governed that Church almost thirty years, for he Died not till Dec. 21. 882. He had a great flare in all the Affairs which were transacted in that time in the Church of France, and as to his own particular, had no finall difficulties acted in that time in the Charlet of Arabet, and a confidence of Wir, Diligence and Courage. Beto extricate minion one on, an which are interesting to meet with fo good an occasion of figualizing ing endued with these Quantum he was pleased to meet with so good an occasion of figualizing himfelf by the Condemnation of Gottefeldatus; he first heard him himfelf, and resolved with himfelf to prefert him before the Council of Bishops, that was to meet with the Parliament appointed by Charles the Bald at Queires, which was the Kings Palace in the Dioces of Reims. And that things might be done in the better order, he gave Rhoradin notice of it, to be prefent there, becaule he was the properent judge of Gotteschalen. Wenilo Archbishop of Sens was present with Hinemarus, and 11 other Bishops, among whom were Rhotadus Bishop of Soissons, two Suffragan Bifliops, of whom Rigboldus, who Ordain'd Gestefchalcus, was one, and three Abbots, viz. Pefchafits Rathbertus Abbot of Co by. Bew Abbot of the Monastery of Orbez, where Gotteschaless was a Monk, and Hildninus Abbot of Hautevilliers, Gotteschaleus having been questioned in their presence, and maintained the fame Opinions which he had done at Mentz with the fame obstinacy and incorrigiblenes, catting form reflexions upon his Enemies, was condemned for an Heretick, degraded from his Priefthood, which he had received from Rigboldm Suffragan of Reims, without the knowledge of his Bishop; and moreover, for his obttinacy, was condemned, according to the Laws, Canons of the Council of Agatha, [Can. 38.] and Conflitutions of S. Bennet, to be beaten with Rods, and Imprisoned, as the Bishops of Germany had before ordered. Hinomarus fearing that Rhotadus had not power enough to fee this Sentence executed, and so he might escape, took care to shut him up in a Monastery of his Diocess. The Judgment passed against Gotteschaless was delivered in these

Brother Gotteschalcus, know that then art deprived of the Sacred Office of Priesibood, which if then haft ever received, you have managed contrary to all Rules, and Profaned, to this day, by thy Manners, diforderly Adims, and corrupt Doftrines; And that by the Judgment of the H. Spirit, of whose Grace the oracity accounts, and corrupt continues; And the of the Body and Blood of Jefin Chrift, thou art utterly for bidden to officiate in any Office of it for the future. Moreover, because that hast intermeddled with Ec clesiastical and Civil Affairs, contrary to the Profession and Duty of a Monk, and in contempt of the Erclefinstical Laws, we do, by Virtue of our Episcopal Authority, Order and Command, that according to the Rules of the Church, thou be severely Scourged, and afterwards shut up in a close Prison; And that thus may never Teach again to infect others, we enjorn you perpetual filence in the Name of the Eternal Wed. Thus was Gottefenalett Condemned in the presence, and with the consent of his Bishop, Abbot, him that Ordain'd him, and of those who were well affected to the Doctrine of S. Auftin, which shews

that he had an injury.

This Sentence, which was pronounced against him, was Executed with the utmost severity, for Gottekhal he was Whipped in the presence of the Emperor Charles, and the Bishops, till he cast out of his call and the own Hand, into the Fire, a Book, wherein he made a Collection of such Texts of Scripture, and Testimonies of the Fathers, as proved his Opinion; after which he was kept close Priloner in the Monastery of Hautevilliers in the Diocess of Reims. Nevertheless, Hinemans, that he might induce him to change his Opinion, fent him a Writing, in which he explained those places of the Father on which he grounded it, and proved, That God indeed knows them that shall be Reprobated for their Sins, but hath Predeftinated no Man to Evil; and that his prescience is not the cause of any Mans ruin. He fent him also a second Instruction, but could not remove him from it.

Hinemarus also wrote to Prudentius Bishop of Trojes, an Account of what had passed in the Judg. Two Unity in the ment given against him, and consulted that Bishop what he ought to do in case Gatteschaleus should spirit ment given against him, and consulted that Bishop what he ought to do in case Gatteschaleus should spirit be supported by the consulted that Bishop what he ought to do in case Gatteschaleus should be supported by the consulted that Bishop what he ought to do in case Gatteschaleus should be supported by the consulted that Bishop what he ought to do in case Gatteschaleus should be supported by the consulted b made by continue obstinate, whether he should deprive him of the use of Divine Service and the Commingorithm into the continue obstinate, whether he should deprive him of the use of Divine Service and the Commingorithm into the same rime. nion. What answer Prudentius gave to these Questions is not known, but about the same time Gatteschalens composed two Confessions of Faith, one more long, in which he confesset, That God hath not Predestinated any Man to Sin, or Evil, but to Good only, which is of two forts, with The Rewards of his Favour, and the Effects of his Jultice; That he hath freely Predestinated his Elect to Life Eternal, and also hath Predestined the Devils and Reprobates to Eternal Death. He grounds this Doctrine upon Confequences taken from Holy Scripture, and affertions of the Fathers chiefly of S. Austin, Gregory, Fulgentius, and Isidore. That this Predestination is but one in it self, though it hath respect to two Objects, as Charity towards God and our Neighbour is the same Charity in two parts. To prove himself no Heretick, he brings a Definition of an Heretick out of S. Ceffiodorus, viz. He is a Person, saith this Author, who either out of Ignorance, or Contempt of the Law of God, defends a new Error, or follows an old one. He affirms, That he holds no thing but what is agreeable to the Doctrine of H. Scripture and the Ancients; and confequently,

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the Definition of an Heretick doth not touch him. He doubts not but he can prove the Truth of his Doctrine in an Ecclehaftical Affembly, if he could be so happy as to have the liberty given him, not only by his Difcourfes, but also by casting himself into scalding Water, Pitch or flaming Oyl, without fuffering any harm. He explains himself more clearly in his shorter Confession of Faith, declaring, That God hath not Predeftinated the Devils, and Wicked men, to Damnarion, but for their Sins, which he foresees that they will commit. [These two Confessions are Published by Bishop Usher, in his History of Gatteschaleus. Dublin 1631. Hanov. 1662.]

Hinemaris also wrote a Treatise in defence of his Opinion, to the Monks and Recluses of his own Dioces, against the Opinion of Gotteschaleus. ‡ Ratrannus a Monk of Corby, finding some things in ‡ Or Beris that deleved a Confutation, wrote a Letter against that Treatise. Prudentius Bishop of Trores tram. wrote also a Book, in which he explains his sense of the Questions of his time, and sent it with a The Writ Letter, which served instead of a Preface to Hinemarus Archbishop of Reims, and Pardulus Bishop tings of of Laon. He attributes much to the Authority of S. Austin in these Matters, and in the body of Hinemanus, his Book, he fets down a Collection of feveral passages to that purpose out of him and other Fathers. and Ruba-He doth not disagree from Gotteschalcus's Opinion concerning Predestination, declaring notwith-nus, about He down not directed that Grandson Softman contenting recurring necessary deading, that God is not the Author of Sin, and that he Danns no body but for their Grines, fred fina-which deferve to great a punishment. He follows also the Principles of S. Austin about Grace, then. Free-will, and Gods Will to fave all Men. This Writing was fent to Hinemarus and Pardulus, after the Council held at Paris about the end of the year 849, in which this Matter was mentioned, but not debated, or determined in a full Council; nevertheless the part, which the Bishops began then to abett, made it fo famous, that Charles the Bald being at Bourges on his return from the Siege of Toulouse, would have it cleared, and gave Order to Lupus Abbot of Ferrara, and Ratramnus Monk of Corby, to write upon that Subject. Hinemaris, for his part, wrote about it toward Easter in 850, to Rabanus Archbishop of Mentz, who had engaged in this Contest. He sent him the Treatife which he had written to the Monks of his Diocess against Gotteschaleus, with the Writings of fome other Authors, which seemed to favour him, and among them the Book of Prudentius Bishop of Troyes. Rabanus having feen them, would not undertake to answer the Testimonies alledged by that Bilhop, but collected some Texts of Scripture, and Sayings of the Fathers, about Predestination, to prove that the Word Predestination was never taken in an ill sense; That God inclines no Man to Evil.; That he is not the Author of our Damnation; That he doth not in a proper sense harden the Heart of a Man, but only permits it to be hardened, either by their own finful actions, or by the malice of the Devil. That he made not Death; That he repents not for the destruction of the Angels; That he would have all men to be faved. In the conclusion, he advices Hinemaris to hinder men from debating such fort of Questions, which may cause much scandal among the Paithful, and not to suffer Gotteschaleus either to Write or Teach. He wonders that that Monk fould be allowed to Write, who is culpable both in Practice and Doctrine. He advises him to fuffer him no longer to Write, or Dispute for the future, till he hath retracted, and much disapproves of their letting him enjoy Communion. He accuses him of Obstinacy and Pride, and looks upon him as incorrigible. He reproves him for withing that he might pass through Veffels of fealding Water, Pitch, or flaming Oyl, and fays he never heard of the like; That it was to tempt God; That he could not endure that punishment if it were Ordained for him, and therefore 'tis a great piece of prefumption to wish for it, and defire it.

Nevertheless Lupus Servarus, which I do not believe to be a different Person from the Abbot of Lupus's Ferrara, who was consulted about the Questions of the Times, 1. By Gatteschalem; 2. By Hine-Treatise upmann; and lattly, by Charles the Bald, made a Book to clear the three Questions which Gottef in the three dulens had propounded to the Council of Menry, about Free-will, Predefination to Evil, and a Surface. bout the Death of Jesus Christ for all men; in which Treatise he lays down, and proves these Principles and Doctrines; That God, who only is immutable, hath made Spiritual Creatures subject to change, who may do either Good or Evil. This appears in the fall of the Angels, who being Created good, fell into Sin by the depravation of their Nature, whereas others of them adhering voluntarily to God, have received this as the Reward of their Fidelity, That they can't fall from their Happiness. That Man who is compounded of a Material Body and Spiritual Soul, was created in a State of Happiness, exempted from Death, and perfectly free; That he could do good by making use of the affiftance of God's Grace, and Sin by abandoning of it, but having finned freely, he is under an unavoidable necessity of Dying, and subject to the irregular Motions of Concupicence. That the whole Nature of Man hath been corrupted by the Sin of the first Man, and all descended of him are fallen with him. That Men have some sort of freedom, but can't thoole that which is good but by the affiftance of the Grace of Jefus Chrift. That our Liberty only inclines us to Evil and fo we may ruin our felves, but no Man can fave himfelf, or free himfelf from the power of Sin, but by the help of Jesus Christ. That they that are Damned, are so by Gods Justice; and they that are Saved, are so by his gracious Mercy, because by the Sin of the first Man, we all deserve Damnation, and that no Man could escape it, if God did not save him through pure Mercy; tho we must not inquire, Why God shews Mercy on some and not on others: That he could do so to all, but it is his good Pleasure to save some, and leave others in the Mass of Perdition: That when he says in Scripture that he will have all Men to be saved, it ought to be understood only of those that are actually saved. That the Word All is capable of exceptions, and may mean all fort of Men; That Predestination is gratuitous, and not upon the acA New Ecclesiastical History

count of our Merits. That it is in pursuance of this Election, that God gives his Grace to some. by which they are able and fedulous to do good, and leaves others to their corrupt wills by nor affifting them. That he is not the Author of the Evil Men do, but Man ought to impute it to himself, or rather to the Devil, who leads him into it. That God foresees both good and evil but he predeftines nothing but the good, that he only fuffers the evil and punisheth it; That whar God hath predeftined shall infallibly fall out, but that his Predestination imposeth no necessity; That no Christian ought to think himself of the number of the Reprobate, Men ought to labour to live well, that their punishment may be the less. He passes over slightly the Question about Predestination to Dannation. He confesses that he meets not with that word used in that sense in Holy Scripture, and that the great Lights of the Church abhor that expression, for fear Men should think God hath made his Creatures to punish them, and that he unjustly condemns Persons. who have no power to avoid Sin or Damnation. That nevertheless, it happens, that as God hath ordained the punishments which are consequent upon the Sin of the First Man, so he hath ordained the punishment of Sinners, yet so as they themselves are the Authors of their own Damnation, That fince Men agree in the Matter, they should not quarrel about the Words and Expressions, feeking to get an unprofitable Victory. Lastly, he passeth to the 3d Question concerning the Extent of the Redemption of Jesus Christ, which he calls the Measure of his Blood. He sets down and approves of the Expressions of Scripture, which import, That Jesus Christ died for all Men, and hath redeemed all, but he fays, that they ought to be understood as he hath explained them, in which it is faid, He will have all Men to be laved. He adds, that it may be faid as a probability, that he died for all, that are in his Church, and receive the Sacraments, whether they be in the number of the Elect, or Reprobate. He says, that some Men condemn this Opinion of Blasphemy; that he himself should be of that Judgment, and should believe that God punishes some of the Reprobate the less for the Merits of Jeius Christ, but that the Apostle speaking of the Merits of Jeius Chrift, that they are of no worth to those that are circumcifed, it seems reasonable to believe that the Death of Jesus Christ is of no worth to those that are indeed Baptized, but relapse and die in their Sins and Infidelity; That nevertheless, that he may not render himself odious to them who hold that Jesus Christ died not only for the Good, but also for Sinners, he sets down a Passage of S. Chrysoftome, which seems to favour that Opinion, and may unite all divided Minds about that Matter. Fesis Christ, faith that Excellent Bishop, by his Doctrine and Holiness died for all, not only for the faithful, but all the World, if all do not believe he hath done whatever was requisite on his partie fave them. After these Remarks Lupus concludes, leaving every one to their liberty to choose what Opinion they judge truest. He confirms his Opinion, which he laid down in this Treatise, by a Collection of Passages out of S. Austin, S. Jerom, and some others of the Fathers upon these three Questions. [This Treatise of Lupus is extant, Printed by Sirmondus in Holland 1648, and 1650, and with the rest of his Works at Paris 1664.]

After Lupus had composed this Tract, he fent a Letter to Hinemarus and Pardulus, which con-Letter to tained an Abridgment of his Doctrine. In it he fays, that the trueft Opinion is, that Predeftingrenumaris tion in regard to the Elect is a Preparative Grace, and in respect to the Wicked is a withdrawing and Pards. of the same Grace; That all Men are born in a State of Damnation, and God takes such out of that State, as he pleafeth by his Mercy, and leaves others in it by his Juftice. So that it is true that God predeftines those he hardens, not by impelling them into fin, but by not keeping them from it; That this Predeftination doth necessitate neither the good, or evil, because both have a freedom of will, which excludes a fatal necessity; That the Elect, who receive from God the power to will and do, do freely perform all that conduceth to their Salvation, and the Reprobate who are forfaken by God, do voluntarily, and not against their wills, those actions which deserve Eternal Punishment; That no Man is so filly, as to say, that there is a necessity, where the will hath a command, although it be affifted by the Grace of God, or left by his just Judgment. But as to Infants, who dye before they come to the use of Reason, it cannot be said that their will hath a part in their Salvation, or Damnation, because they are either saved by the Grace of Baptism, or damned by the Sin of the First Man. [This Letter is among his Epistles Printed by Massons

at Paris, 1588, and in the forementioned Edition of all his Works.

It is easie to see, that this Author, although he was of S. Austins Judgment, yet manages his Expreffions to warily, that he may offend neither fide, but bring them to an Agreement, but it happened to him, as it ordinarily does to them that are Mediators for Peace, though they carry them felves never fo wifely and cautioufly, and have often Reason of their fide, they are disliked by both Parties at variance. Gotteschalcus, a very rough and severe Man, blamed the mildness which Lupus Servatus had used, and the moderate Expressions which he had brought. That Man (saith he) in a Letter written to Retrammus, is fo cautious and moderate, and hath fo cunningly answered the 3 Questions of which he speaks in his Book, that he agrees not throughly with either Party. Hincmaris and Pardulus were not better fatisfied, but accused him of Opinions unworthy of the Mercy and Goodness of God, which forced him to write his Letter to Charles the Bald, to explain his Charles the Judgment more clearly in that Dispute. It contains an Abridgment of his former Treatile concertaing the Fall of all Men in Adam, concerning the Election which God is pleased to make of fome; concerning Predeftination and Reprobation; concerning the Affiltance which God is pleafed to give Men through his mere Mercy; concerning the Just desertion of the Wicked; concerning the loss of Man's free will to do good; concerning the Efficaciousness of Grace, and the Death of of the Ninth Century of Christianity.

tells Christ for all Men. Which last Article he explains more largely, for after he hath cited form Paffages of S. Austin to prove, that when he says, that Christ died for all Men, he ought to be understood of those only that are faved; he opposeth the saying of S. Chifostome against them, but must observe, that he is not of his Judgment, by taking notice, that he saith with all due refoed to him, that he did not well understand that place of Scripture, and that he hath not proved his Opinion by any Testimony. Lastly, he rejects the Authority of Fausture, as a Bishop who was. in an Error, and fays, that we must keep to the Judgment of S. Austin, S. Jerom, and other Fathers, commended by Pope Gelasius, and advises the Emperor to call a Councel of Learned Men about these Questions, who may Examine whether he speaks Reason, or no. [This Letter is also errant in the fore-mentioned Editions of his Works.]

At the fame time Retrammus, a Monk of Corby, who had also been consulted by the Emperor Ratrammus. about these famous Questions, composed a Treatise of Predestination divided into two Books. The or Bertrafift contains a Collection of Passages out of the Fathers, that all that is done in this World, is done mus's Translation of God's Providence The state of the Passages out of the Fathers, that all that is done in this World, is done mus's Translation of God's Providence The state of the Passages out of the Fathers, that all that is done in this World, is done in this world in the world by Order and Direction of God's Providence. That although he be not indeed the cause of the Predeftina-Crimes, and Sins of Wicked Men, yet they are also subject to the Order of Providence, and serve tion. for the Execution of his Will. That God hath foreseen from all Eternity what shall befall the Good and Evil, the Elect and Reprobate. That the Predestination of the Saints is the Effect of his Mercy, and the number of the Elect can neither be increased, nor diminished, nor altered. That all the holy thoughts and good actions of the Saints, by which they acquire themselves happiness, are the effect of the mere Grace of God. That our Free-will is too weak to do any good, unless is he strengthned by the Grace of God, which helps us to do good. That this Grace operates in us to will and to do, and that it is necessary for the beginning of Faith and Prayer. In the Second he treats of the Predestination of Sinners, and speaks by the by of the Predestination of the Elect. He shews by the Testimonies of St. Austin, Fulgentius, and other Fathers, that God hath not predeftined Sinners to fin, but to the punishment of their Sins, and Eternal Torments. He rejects the distinction of those who say, that Eternal Punishment was ordained and appointed for Sinners, but they were not predestined to it. He maintains that this Predestination did not impose a necessity of Sinning upon any Man, though those that are Elected by the mere Mercy of God, hall be infallibly faved; and those whom God leaves in the Mass of Perdition, shall be infallibly damned for their Sins which they voluntarily commit. He adds, that we ought to attribute all the good we do to God, and all the evil we do to our felves, because God never inclines us to evil. but only leaves us to the motions of our Wills. At the end of these Books Retramnus prays the Emperor not to publish them, before these Questions be fully examined and cleared, that they night know which Opinion to follow. He adds, that if this Book displeaseth the Emperor, that he would correct it, or shew him what corrections he would have made in them. [This Treatife is published by Mauginus in Collect. Script. Tom. 1, p. 29. and in Biblioth. Patr. Tom. 15. p. 442.]

The Emperor gave these two Books of Lupus and Retramnus, to Hincmans and Pardulus to exa-Scotus's mine them, who opposed them to Amalarius, a Deacon of Treves, and Johannes Erigina Scotus, whom Book about they had ordered to write upon this subject. We have not the Work of Amalarius, but only that nation. of Formes Scotus, which, according to the Genius of that Author, is full of Scholaftick Subtleties and Diftinctions. He begins with this Polition, That every Question may be resolved by four general Rules of Philosophy, viz. Division, Definition, Demonstration, and Analysis, and the rest of his Work is not less Logical, for although he cites several Passages of S. Austin, yet he chiefly proves his Affertions by Scholaftical Reasons and Arguments. He rejects the double Predestination, and proves that Predestination doth not impose any necessity. He maintains, that Man is absolutely free after the Sin of Adam, and that although he cannot do good without the Grace of Jesus Christ yethe doth it without being constrained to it, or forced by the Will of God, by his own free choice. He adds, that Sin, and the Confequence of it, the Punishments with which it is rewarded, being mere Privations, are neither foreseen nor predestined by God. That Predestination hath no place but in those things which God hath preordered in order to Eternal Happiness, and supposeth, that this Predestination ariseth from the foresight of the good use of our free-will. To prove what he had afferted, that Eternal Punishments are mere Privations, he affirms, That the Torments of the Damned are nothing but privations of Happiness, or the trouble of being deprived of it; so that according to him Material Fire is no part of the Damned's Torments. That there is no other Fire prepared for them but the fourth Element, through which the Bodies of all Men must pass, but that the Bodies of the Elect are changed into an Ætherical Nature, and are not subject to the power of Fire, whereas on the contrary the Bodies of the Wicked are changed into Air, and fuffer Torments by the Fire because of their contrary qualities; and for this reason 'tis, that the Dæmons, who had a Body of an Ætherial Nature, were maffed with a Body of Air, that they may feel the Fire. Thus did Philosophy lead this Author to many wild and extravagant Notions and Opinions. [This Piece is put out by Maugius in his Vind. pradeft. & Gratia Tom. 1. p. 103.]

Wemlo or Ganelo, Archbishop of Sens, having read this Work, gathered out of it several Propo-Prusentifilions, which he put under 19 Heads according to the number and order of the Chapters of Sec. W's World mions, which he put under 19 reeats according to the number and order of the Chapters of 322 against m's Work, and sent them to Prudentini Bishop of Trojes, who having read them, found, as he scotter. thought, not only the Errors of Pelagius in them, but also the Impiety of the Collyridians. Whereupon he composed a Book to confute him, in the Preface of which he accuses John Scotns of following of Pelagius, Caleftius, and Julian, to refult the Grace of Jesus Christ, and the Justice of

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God, to deny Original Sin, and many other Blasphemous Doctrines. Yet John Scotus did not deny Original Sin, and acknowledged the necessity of Grace in his Work, but Prudentius though he found such Principles in it, as seemed to abet the Doctrine of Pelagius. Prudentius answered John Scotte's Book Chapter by Chapter, and opposed the Judgment and Authority of the Fathers to his false Reasonings. [The 19 Heads gathered out of Scotte's Book, are Printed in Bishop User's History of Gotteschalcus, cap. 19.]

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After he hath rejected his Method of deciding all things by the four Rules of Logick, and shew'd that Questions of Divinity are not so to be handled, he consutes Scotus's Opinion of Predestination Free-will, and the punishment of the Damned, and proves the contrary Opinion. He diftinguishes Predeftination from Prescience, and shews that Prescience extends to Sin, but not Predestination He diftinguishes Predestination into two forts, the one by which God hath freely Predestined the Elect to Grace and Glory, the other by which he hath Destined the Wicked, whose Sins he forefees, to Eternal Damnation. He proves that Man, fince the Fall, hath not a full Liberty and Power to do good, and that he cannot do it, not only without the Grace of Jesus Christ, but that his Grace excites, impels, and enables him to do it. He maintains, that no Man affirms that Grace wholly destroys Free-will, or that Predestination imposes any Necessity upon men, but he observes, that Free-will is nothing else but a voluntary choice, and unconstrained acting of the Mind. He, in the last place, decides the extravagant Opinions of Scotus about the Torments of the Damned, and propounds the Doctrine of the Church, and Fathers, who acknowledge, that Damnation consists not only in the privation of Happiness, but Tortures of Fire. [This confutation of Scotus's Book by Prudentius is extant in Mauguinus's Vindic. Gratia, Tom. 2. p. 191. and some parts

of it are in Bithop Ufber's Hift. of Gott. c. 8. & 11.]

The same Extracts of Scotts's Book being sent to the Church of Lyons, they employed one of Wittigs their Deacons, named Florus, to write against him. This Deacon some time before delivering his gainst Soo Opinion concerning Predestination, said, in his Discourse, That God hath freely Predestinated the Elect to Grace and Glory, but he only foresees the Crimes and Sins of the Reprobate, and afterwards Ordains, and Predeftines them to Damnation; and concerning Free-will, that 'tis fo much weakened by the Sin of the first Man, that it can do no good thing unless it be enlighten'd, and ftrengthned by the Grace of Jesus Christ. The same Doctrine he teaches us in his Tract against Scottis, and lays down a twofold Predestination, or rather Predestination under a twofold refued. 1. A gratuitous Predestination of the Elect to Grace and Glory, and a Predestination of the Reprobate to Damnation, for their Sins which they commit by their own Free-will; and maintains, that tho' our Free-will can choose that which is good, yet it never would choose, or do it, if it were not affilted by the Grace of Jelus Christ. And to explain this, he makes use of the comparison of a Sick Man, of whom we may fay, that he may recover his health, although he hath need of Phyfick to restore it; or of a Dead Man, that he may be raised, but by the Divine Power. In like manner, faith he, the Free-will being Diftempered, and Dead, by the Sin of the first Man, may be revived, but not by its own Virtue, but by the Grace and Power of God, who hath pity on it, which Florus understands not only of that Grace, which is necessary for actions, but of that also which is necessary to seek Conversion by Prayer, and begin to do well; Hitherto neither Prudatius, nor the Church of Lyons, nor any other Author, had declared themselves for Gotteschalus. They contented themselves in thus treating upon the Question, without engaging on either side. Florus, who in his first Discourse thought him much to blame, seems to doubt in his answer to Scotts, where in the 4th Chapter he fays, That he knows not how that unhappy Monk was Comdemned and Imprisoned; adding, That if he was really guilty of Herefie, as he is acconfed, it were Just, that according to the Custom of the Church, all the Churches of the Kingdom should be acquainted with his Condemnation, and the cause why he was Condemned. [This Treatise is extant in Mauguin's Vind. Gratia at Paris 1650, p. 575, and in the Biblioth Patr. Tom. 8.]

Nevertheleis, Amolo Archbishop of Lyons wrote a Letter to Gotteschalcus about the same time, in which it appears, that he thought him faulty. In the beginning of it, he gives him the Title of Most Dear Brother, (although he says, he knew him an Enemy to Brotherly Unity) because Christian Charity ought not to ceale or be cooled, even towards those that are our Enemies. He tells him. that he loves him most heartily, and wishes as well to him as to himself; But he says, that having read and examined his Writings, which he had fent him by a Brother, he had disputed with himself a long time whether he should answer him, because he had been accused a long time of dangerous attempts against the Church, and had still held his Opinion, although he was condemned by the Authority of a Council for his Obstinacy; That he was afraid lest he should be thought imprudent in holding correspondence by Letters with a Person who had been condemned by his Brethren; but on the other fide, he took himself obliged by Christian Charity, to answer his Request. Lastly, That being convinced by the admonition which Jesus Christ propounds in the Parable of the Samariten, that it is our Duty to comfort our Brethren in affliction, and to have such a sincere Charity towards our Brethren, as to live in Unity, and communicate one with another in all Offices and Services of Love, after he had begged God's Grace to enable him to give him necessary Comforts and Instructions, and to fit his Mind to receive them with Meekness and Humility, he looked upon himself to be under obligations to answer him. And first of all, he advises him to be of a peaceable and submissive Spirit. He tells him, that he had heard with grief, that he had began to fpread abroad his new Doctrines, and to raife Disputes about unprofitable Questions in Germany. That fince he had feen one of his Writings, in which he explains his Opinion at length, and endeayours to prove it by the Testimonies of the Fathers, and H. Scripture. And lastly, That he had lately received a Writing of his directed to the Bishops, or rather made against the Bishops who were concerned in his Condemnation. That by his Writings he perceived, that his Tenets were dangerous; so that he thought he could not do a better piece of Service, than to set down in thore those Propositions that seemed contrary to the Doctrine of the Church, and confute them by Scripture, and the Judgment of the Church. That he ought to keep firmly to that Doctrine, if he will be one of the Living Members of Jesus Christ. That he did not send this Work directly to him, because he was Excommunicated, but to his Metropolitan, that he being moved with compaffion toward him, may admit him again into the Unity of the Church upon the abjuring of his Broofs. After this Preface he faith, that this Proposition which he hath delivered displeaseth him. That all those that are redeemed by the Blood of Christ cannot perish; because he says, 'twill then follow, that either no Man that is Baptized can be Damned: Or, that those who are Baptized, and Regenerate by Baptism, and yet afterward perish, are not truly Baptized, or Redeemed by the Blood of Jelus Chrift; now both are falle, and contrary to the Scripture, and Faith of the Church. In the second place, he is angry that he is perswaded that the Holy, and true Sacraments of the Church, Exorcilm, Baptilm, Confirmation, Unction, and the Eucharift, are given to no purpole, to those that are in the number of the Reprobate, because they are not Redeemed by the Blood of Jesus Christ, without which the Sacraments are no better than useless Ceremonies. He maintains, that they do effectually work upon those that do not persevere. In the third place. he can't approve that which he holds, That Infants and Adult Persons, who are Baptized, but are not of the number of the Elect, are not true Members of the Church of Jelus Christ. In the fourth place, he doth not like his words where speaking of Predestination, he saith, That the Devils and Reprobates are Predeftined to Damnation, so that none of them can be faved. He affirms, That this is an horrible Blatphemy against God, and an Impiety, that makes Sin necessary. That God, indeed, foresees the Sies of Devils and wicked Men, without which they would be necessitated: and that he hath not Destined them to eternal punishments but upon the prevision of their Sins. which he knew they would commit freely. Fifthly, He abhors the Proposition delivered by Gotteleboleus, that the Damned are as infallibly, and irrevocably Predeftined to Damnation, as God is Infallible and Immutable; And he laughs at that which he adds, That the Bishops ought to exhort the Reprobate to Pray, that the' their Damnation is irrevocable, yet their Torments may be less. Sixthly, He can't endure what he hath faid, That God and his Saints rejoyce at the Eternal Condemnation of the Reprobates. He fays, That God rejoyces in their Destruction, but not for it; That he rejoyces not in their Evil doing, but in the Exaltation of his own Justice. Lastly, He condemns his behaviour toward the Bishops, by railing at them, contemning them, and calling them, that are not of his Judgment, Hereticks and Rabanists. He chides him for being unconcerned at the separation of the Church which he had suffered a long time, for exalting himself against his Spiritual Fathers the Bishops, for submitting to no Authority, nor desiring a perceable Decision of the Controversie in hand with humility, and for thinking himself the only Person enlightened and inspired by God to confirm the Truth. He exhorts, advises, and conjures him to reflect upon himself, return from his Errors to the Church, and submit himself to the Bishops; and gives him, with a Fatherly goodness, such other Counsels as were proper for him to follow. [This Epiftle is Printed by Mauguin in Collect Script. 9 Seculi, Tom. 2. and with his other Works, at the end of Agobardus's Works put out by Balurius at Paris 1666.]

Some have pretended, that this Writing of Gotteschaleus, which Amolo confutes in this Letter, was Forged by Hinemanns, whom they accuse of this Forgery, but they have no proof of it, and the two conjectures upon which they ground the Accusation are took weak to raise any Credit upon, so that 'twould be a very rash thing to condemn so illustrious an Archbishop of so scandalous a Crime without better proofs, especially fince we do not find any of the Favourers of Gotteschalcw to have laid any such thing to his Charge. It is most reasonable for us to believe, that Gottefchalcus composed this Writing privately, and sent it to Amolo Archbishop of Lyons, supposing that that Church would be more favourable to him, because it was of S. Austin's Judgment about Predestination and Grace; but since he strain'd his Opinions to too high, and faulty a pitch, and drew hard and unwarrantable Consequences from them, 'tis no wonder that Amolo gave him such an Anfwer, which is written with all the infinuating Art possible to appeale Hinemanus, and oblige this Monk to make him fatisfaction. There is another small Piece, which is annexed to this Letter to Gotteschalcus, which is thought to be a fragment of the Letter written at the same time to Hinemarus, in which he treats of Grace and Predestination. In it he teaches us to believe, that 'tis Grace by which men are faved, which is not given them according to their merits, but through the pure and free Mercy of God, which moves them to good not by Necessity, but by their Will and Love. That this Grace is given to Infants in their Baptism, to Adult Persons, and all the Faithful, in all their Actions, Thoughts and Words that are good, because there is no good but is the gift of God. That his Prescience is certain, and that he foresees how all things will come to pals; so that the number of the Elect is known to him, and cannot be changed. That the Predestination of the Just is of free Mercy, and is not done in consideration of their Merits, but that he hath justified and fanctified by his Grace in time, all those who have been Predestinated from all Eternity through his meer Mercy, that they may be holy and just. That Perleverance is a

Amalo's Got:efchal

Gift of God; That our Free-will is so much weakened by Sin, that it can't raile it felf to the love of Truth and Justice, if it be not excited, healed and strengthned, by the Grace which frees it. He adds. That this Doctrine needs not to east us into Despair, but gives us confidence in the Mercy of God; That that which is found in S. Austin, and forne other Fathers, that God hath Predeftinated the Wicked to Damnation, and eternal Death, ought not to be understood as the God conftrained them by his Power, or Predestination, to be Sinners, and to Damned, but in this fense, That God hath Ordain'd by his just Judgment eternal punishments, for those that he forefaw would continue in the Mais of Perdition by the Sin of Adam, or who would make themselves fubject to Damnation by their own voluntary Sins. [This fragment of Amelo's Epittle is also extant in the forementioned Edition of Agobardus.]

Hincmarus's Hincmarus feeing Amolo thus in a manner to condemn Gottefchalcus, thought it convenient to write Letter to to the Church of Lyons upon that subject. Whereupon he wrote a Letter to him, giving him an account after what manner Gotteschalcus was Judged and Condemned in two Councels, and comprifes his Doctrine under five chief Heads. 1. That God hath Predefined from all Eternity, those whom he pleafeth to the Kingdom of Heaven, or Eternal Damnation. 2. That they that are Predefined to Eternal Death can't be Saved, and those that are Predestined to Eternal Glory can't be Damned. 3. That God will not have all Men to be Saved, and that the Apolities Words ought to be understood only of those that are Saved. 4. That Jesus Christ came not to save all Men; that he hath not suffered for all Men, but for those only who are faved by the Mystery of his Passion. 5. That fince the Fall of Man, no Man can keep himself safe by his own Free-will from the commiffion of Sin. Pardulus Bithop of Laon, wrote also to the Church of Lyons upon the same subject, relling them, that of those fix Persons who had written upon these Questions, none of them had sufficiently cleared them. Some join to these Letters one of Rabanus's written to Notingus. [Pardulus's Letter is not extant to the Church of Lyons.]

Church of

When these Letters were carried to Lyons, Remigius, who succeeded Amolo in the Archbishoprick of Lyons, wrote, in the Name of his Church, an Answer to three Letters that were brought him. He abandons Gotteschalcus, and condemns the rashness and temerity of that unhappy Monk, but de-Lyons to
Hinemanus fends the Opinion of S. Austin about Predestination and Grace; and after he hath produced seven by Remigius Rules, and several Passages of the H. Fathers, to prove that the Prescience and Predestination of God are infallible, he concludes, that none of those whom God hath Predestined from all Eterniry, to his Glory, through his free goodness, shall perish; and none of those, whom God hath Predeftined to Eternal Death, through his just Judgment, having foreseen their Sin, shall be laved, not that they are unavoidably Sentenced to Damnation, by the power of God, but because they deserve it by the malignity of their Will, which is unconquerable, and unchangeable. This was the fense of Remigius, upon two of the Propositions which Hinemarus reproved Gotteschalcus for. Concerning the third, which respected the Will of God to save all men, he says, that 'twas a difficult Do-Ctrine to refolve; but 'tis certain, that all are not faved, and that all that God Will shall come to pass. How then can he Will all men should be saved, when 'tis plain all men are not? He finds this difficulty resolved four ways in the Writings of the Fathers. 1. They say, that All is put in that place for all forts of Perions. 2. For all those that are faved, because there is none faved but by him. 3. Because he inspires his Servants with desires and wishes, that all men should be saved. 4. That he will have all men to be faved, as Creator, because he hath given them a Will by which they may be faved, if they please. He saith, that this last Explication hath many difficulties artending it, because God doth not expect the Will of Man to save them, but prevents them with his Grace. Yet he confesses, that according to some Fathers, it may be said, that God, as Creator, would have all Men to be faved, but at the same time, as he is Judge, he will not have them saved who dye in their Sins, either Original or Actual. So that 'tis not true, that God doth not accomplish his Will that he hath, that all Men should be saved, because of the opposition of Man's Will to his, but because he will not have it sussilled himself, that he may punish their Sins. He adds, that these things are so obscure and intricate, that he is not willing to contend much about them, nor define them rashly, but contents himself to hold what is certain, without engaging in these fruitless Difputes. Nor is he more willing to deliver his Opinion rashly about the 4th Question concerning Chrift's dying for all Men, but would fearch diligently in the Scripture what he ought to believe. Wherefore, after he has recited feveral Texts which prove that Jesus Christ died for the Redemption of Men and of the World, he faith, that in the Order of Reconciliation, the first Men are the Elect, of whom none can perish. The second are the Faithful, who have received their Baptism fincerely, and whose Sins are Pardoned by Grace, but do not persevere. The third are such as yet remain in their Infidelity, but shall foon be called through the Mercy of God. The fourth are those that will remain always in their Infidelity, and shall not receive Grace, either for a time, or in the end. He acknowledges and proves, by the Authority of the Fathers, that Jesus Christ died for the three first, but maintains, that properly speaking, he died not for the Wicked, who were Dead before his coming, without the knowledge of the true Religion, nor for Infidels, which are Born fince, or shall be Born in future Ages. He adds, nevertheless, that he finds some Fathers, who affert that Jesus Christ died for those Insidels that were never Baptized, nor Converted; which expression, he says, may be Tolerated for Peace sake, though it be not exact nor true. That Men ought not to condemn one another in Questions of this nature, because there may be fome things which we know not because of our ignorance. Concerning the last Proposition, he

of the Ninth Century of Christianity.

ays, that he much wondders that any Man should hold, that since the fall of Adam Men can't use their free-will to do good. He fays, if they had added, Without Grace, the propolition had been Orshodox, but to fay it in general, as supposing that Grace alone does all the good we do, is a propontion which he never heard of before nor understood, and which the Hereticks themselves never set afferted. He owns, that the Free-will may be faid to be dead and perished by the Sin of the fift Man, provided, it be not meant, that the Nature and Effence of the Will is not periffed, but. that the good which is in the will, i. e. the faculty of inclining it felf to good, and that it hath need of the immediate Grace of Jelus Christ to incline it to good. Remigius Archbishop of Lyons, after he hath thus treated of the Doctrinecontain'd in the Letter of Hinemarus, pailes to the Judgment and Person of Gotteeschaicus. He finds fault, that he was first of all condemned by the Abhors and Monks, which were of the Council, to undergo their Regular Discipline, and afterwards was judged by the Bishops. He says, that according to the ancient usage, since he was accused of Herefie, he ought to have been judged by the Bithops only. He complains of the Cruelty with which their Sentence was executed. And as to the Heads of his Doctrine related by Hincmarus, he fays, That the first and second were agreeable to the Doctrine of the Church and Fathers ; That the 3d and 4th were not to be condemned; and as to the 5th, if it were true that he afferted it in those terms, it deserves to be condemned. In fine, That he deserved to be condemned for his imprudence and troublesomenets, for his talkativeness and inconstancy; That nevertheless they ought not for all that to condemn the Truth, nor use him with so much severity and cruelty as they had done. Then he confutes what Hincmarus had faid concerning the will of God to fave all Men, against the Predestination of the Wicked to Damnation, and concerning Free-will. He also Anwers the Letters of Pardulus and Rabanus. This Answer was accompanied with another small Treatife from Remigius, Entitled, A Resolution of the Question, in which he endeavours to confirm the Principle of S. Austin; That all the Generation of Mankind is corrupted by the Sin of Adam, and subject to Damnation, of whom some are chosen through mere Mercy, others left through just ludgment, the one are elected through the free Mercy of God to glory, the other predeftined for their own or first Mans Sin to Damnation. [This Treatise of Remigius, with some other Tracts of his are extant in the Biblioth. Patrum, Tom. 15. and is put out by Mauguin in Collett. Script. de Prad.

& 60.1.

This Answer not being such an one as Hinemanus expected, he endeavoured to establish his The Arthrophysical Societies another way. Wherefore meeting at Quiercy, in his return from the Council of Societies Quiercy. held in 833, with feveral Bishops and Abbots, he propounded four Heads of Doctrine to the Emperor, which were published by his Authority. The I. was, That there is no other Predestination but only to Life, by which God had chosen out of the Mass of Perdition, into which all Men are fallen by the Sin of Adam, those whom he hath predestinated by his Grace to Glory. And as to those whom he hath left in the State of Damnation, he foresaw that they would perish, but he hath not predeftined them to destruction, but only hath predestined the Eternal punishment which they have deserved. The II. is. That the Free-will which we have lost by the Sin of the first Man, is reftored by Jesus Christ, and we have a full power to do good by the affistance of his Grace, and to do evil, being forfaken by it. The III. is, That God would have all Men without exception tobe faved, although they are not all faved. That those that are faved, are so by the Grace of Chrift, and those that perish are damned for their own Sins. The IV. was, That Jesus Christ hath suffered for all Men, although all Men are not redeemed by the Mystery of his Passion, which doth not happen because the Price of Redemption is not great enough, or sufficient, but because they have not Faith, or not fuch a Faith as is faving, i. e. a Faith which worketh by Love.

These four Articles were Signed by the Bishops and Abbots present at their Assembly, and if we Prudentimay believe Hinemarus, were subscribed by Prudentius himself. But this Bishop repenting of what we's Letter he had done, wrote to the Bishops assembled at Sens to choose a Bishop of Paris, that since he could Council of not be present himself at that Synod, he had sent Arnoldus, a Priest, to whom he had given com Sins. mission to subscribe to their Election of a Bishop, provided they would sign and approve these four Articles concerning Grace. 1. That the Free-will of Man which was loft by the disobedience of Adam, is so far restored by the Grace of Jesus Christ, that we cannot do, think, or desire any good thing without it. 2. That God hath predeftinated some to Eternal Life through his mere Mercy, and others through his just Judgment to Damnation. 3. That the Blood of Jesus Christ was shed for them that believe on him, and not for those that do not believe. 4. That God saves all those he will have saved, and that no Man can be saved whom he will not have saved. 'Tis not known what effect this Letter had in the Council of Sens, but is probable that it was read, but nothing was determined in that matter.

But the 4 Articles of Quiercy being fent to the Church of Lyons, the Archbishop examined them, The 4 Arand confured them in a Book made on purpole, [Entituled, A Cenfure of the Articles of Quiercy, Quiercy as a Book proving that the Iruth of Scripture it to be held, and the Judgments of the Hob Fathers for confused by lowed.] In answer to the first Article, he finds fault with these Affertions; I. That the first Man the Church was free to do good, not mentioning the Divine affiliance, without which neither he nor the An- of Lynnigels themselves can do good; 2. That they speak of the Predestination of the Elect. as if it were made upon the account of their good Works foreseen; 3. That they deny, that God hath predestinated the Wicked to Damnation. Upon the 2d Article he objects, 1. That they have spoken too succinctly and briefly about Free-will, having said nothing, but produced some Expli-

cations of the Fathers upon that point; 2. That they had afferted, that we have utterly loft our Free-will by the Sin of the first Man, though the Fathers acknowledge, that though it be weakened by that Sin, it still sublits in Man, but he can't use it well without the affistance of Grace. That all Men have naturally Judgment, Reason, and Understanding, by which they are able to diffinguish that which is good from that which is evil, and that which is just from that which is minift. That they also have a liberty of chooling good in some fort, but through the Law we have of Human Affairs, 'tis wholly carried upon the good of Society, Transactions of the World. and certain private Interests. Lattly, That in that respect we can do some good, but we can do nothing towards our Eternal Happines but by the inspiration and Motions of Grace. 3. He also reproves them in this Article for laying, that after regeneration we have liberty of doing evil, as if we had it not before Regeneration. Concerning the 3d Article, which is about the Will of God to fave all Men, part of his Remarks are loft, but by what remains we may see, that he difapproved their afferting of it to generally, and had rejected the Fathers Explications of it. In the laft Article he reproves them for faying, 1. That there is no Mans Nature that is not healed by Jesus Christ, and asserts, that Jesus Christ did not assume the Humane Nature of necessity, but of his own good will, and that for the Elect; 2. He diflikes them for holding, that there is not, ever was, nor shall be a Man for whom Christ died not. He confesses that he died for all that is Baptized, and for the Righteous Men of the Old Testament, but denies, that he died for all Insidels which died before Christs Nativity, for those who never received the Faith, or Infants dying without Baptilin. He maintains, that Christ died for none, but for those for whom the Church prays, and mentions in their Holy Services after their Death. Lattly, He disapproves their comparison between Infidels that never received the Faith, and Christians, who though they have been Baptized, die in their Sins. [This Confutation of Remigius of the Articles of Quiercy is extant with the Treatifes last mentioned.]

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Remigius Bishop of Lyons having thus confuted the Articles made at Quiercy by his own Writings, caused his Doctrine to be confirmed in a Council held at Vaience, an. 855. made up of 14 Billiops of the Provinces of Lyons, Arles, and Vienna, in which the 3 Metropolitans prefided, and Elbo Bi-Valence a-bout Grace. Shop of Grenoble was present. They made 6 Canons in this Synod concerning Grace, Free-will. and Predestination. The first forbids all Novel Expressions about such Matters, and commands Men to follow the Doctrine of the Latin Fathers. In the 2d they declare, that God hath forefeen from all Eternity all the Good which Righteous Men will do by his Grace, and all the Evil that Sinners will do by their own Malice; That the Righteous shall receive Eternal Life as a reward of their good Actions, and the Wicked be condemned justly for their Crimes to Eternal punishment. That this Prescience lays no necessity upon any Man, none being condemned but for their Original or actual Sins. In the 3d the Bishops strongly affert the Predestination of good Men to Eternal Life, and of Wicked Men to Eternal Death. Nevertheles after such a manner, as that in the choice of them that shall be faved the Mercy of God goes before their Works, but on the contrary in the damnation of those that perish their Crimes goes before the just Judgment of God, yet God hath predestinated no Man to sin by his own power, so that those that are predestinated are under necessity of being damned. The 4th is about the Death of Jesus Christ, concerning which they think it sufficient to say, and confess fincerely, that Jesus Christ died for all those that believe in him. They reject the 4 Canons of Quiercy as idle, vain, and falle, and condemn Scotus's Treatile as a filly Book. In the 5th they affure all those that are Baptized and Regenerate, that they have a part in the Redemption of Jefus Chrift, although afterward they loose the Innocency of Baptifm, and are in the number of the Reprobate. Laftly, in the laft they declare, that as concerning the Grace of Chrift, by which Men are faved, and the Free-will of Man weakened by the Sin of Adam, but restored by the Grace of Jesus Christ, they do hold as the Holy Fathers have taught, what the Councils of Africa and Orange have decided, and what is held and maintained by the Bishops of the Apostolick See.

These Canons of the Council of Valence were presented to the Emperor Latkarius, the King of tion of what these Bishops who had made them, with the Treatise made upon that Subject by the Church of followed the Council Lyons, and the Propositions of Scotts, that he might send them to Charles the Bald, and that he would the Council advise him at the same time not to suffer the contrary Doctrine to be published in his Realm, but Letharius not being to do it, Ebbo Bishop of Grenoble presented these Pieces himself to Charles the Bald, who went to him to his Palace at Verbery, an. 856. This Prince in September the fame year, delivered them to Hinemarus to examine them, who composed an Answer to them. His Book was of a confiderable bulk, and dedicated to Charles the Rald; it was Entitled, Of Predefination and Free-will, and divided into 3 parts. We have not the Work it felf, but only the Letter written to Charles, which served for a Preface to it. In it he complains that they had concerned his 4 Articles without fo much as reciting of them, and had put a bad construction upon them. That they would have him undertake the Defence of Scotts's Proposition, which he never faw, nor knew, and which were collected only to make Orthodox Persons edious. That they had made this notic without defiring his Opinion, without advertifing him of what they defliked, without hearing him or citing him to the Synod. He wondered that Ebbo Bishop of Grenoble, a Person to Eminent for Piety, should engage in such a Faction. He observes by the bye, as a thing extraordinary, that of all the Bifliops that were at the Council of Valence, he only was named in the Head of the Council amongst the Archbishops, which looked like affectation of Greatness, though he would not call it Pride. Laftly, That the Bishops of this Council had began the Quarrel, and laid the foundation of the Difference. He then lays down the order of his Answer; First, he tells the Emperor, that he had fent him the Writings which had been presented to him by the Council; 2. That he had joined to them feveral other Tracts which he had received from other places upon the same Subject, of which the approved formuch only as was agreeable to his 4 Articles; That he will make a Collection of the Authorities and Passages of the Fathers. Lastly, That he will prove, that these Articles are agreeable to the Doctrine of the Church of Rome, and the Scriptures, which the acknowledges for genuine, and the Fathers whole Writings the allows, to which he will add the Authorities of more late Orthodox Writers, as Beda, Alcuinus, and Theodorus Archbilliop of Canterbury.

In the year 859 the same Bishops which were present at the Council of Valence being met in the Suburbs of Langres with the Emperor Charles, prefented to him the 6 Canons under debate, but suppressed what was faid in them particularly against the 4 Articles of Hinemann; Fifteen days after they met at a Council at Savona in the Province of Toul for Tullium, where they were also read. Hinemarus and those of his Party opposed their Reception, but Remigius Archbishop of Lyons defired, that the Decision of the Controversie might be entirely left to the next Synod, to which they would every one bring the Books of the most eminent Fathers of the Church, and out of them determine what they should follow, that they might be of one mind. This was the conclusion of this Council, but Prudentius did not rest here, but brought the Matter to Rome, sending the Canons of the Council of Valence to Pope Nicolas, that he might confirm them. Prudentius favs the Pope approved of them, but Hincmarus did not yield to it, and would not take notice of

the Definition which he had passed upon the Question.

We do not find that this Question was afterward Examined or Judged in any Council of France, Hinema but Hinemarus made another Treatile of Predefination to defend his 4 Articles, and confute the Treatile of Canons of the Council of Valence. This also is dedicated to Charles the Bald, containing 38 Chap- Predeficaters. In the first he treats of the Original of the Heresie of the Predestinarians, and pretends to tion. prove, that it began fince the time of S. Auflin; and to prove it, he makes use of the Testimonies not only of S. Austin, but of S. Prosper and Calestine, by whom is appears that S. Austin's Doctrine of Grace was opposed by several, but he doth not observe, that they who opposed it then, were altogether opposite to the Error of the Predestinarians, for the Priests of Marfeilles, and the other Frenchmen of whom S. Austin and Presper speak, were so far from being Predestinarians, that they contradicted the Doctrine of S. Austin about Predestination, because it seemed too rigorous. He cites a Book fallely attributed to S. Auftin, called Hypomnestican; He maintains very positively that it is his, and proves it by the Letter of Fauftus to Lucidus about the Recantation of that Prieft, and by the Authority of the Council of Arles, which through a miftake (he fays) was held by the Authority of Celefline, who was dead 44 years before that Council. In the 2d he gives the History of Gotteschaleus, whom he pretends to have revived the Error of the Predestinarians. In the 3d he rejects the Authority of Fulgentius, but he gives one bad Reason for it, when he says, that he is not much to be esteemed, because Pope Gelasius doth not reckon him among the Doctors of the Church, for Gelasius was dead 8 or 9 years before this Father wrote. In the 4th he proves himself conformable to the Doctrine of the Apostolick See. In the 5th, after he hath observed that Gotteschalcus and his Followers write the Authorities of the Scripture and Fathers to establish that Error imperfectly, he brings the Propositions of Gotteschaleus, Prudentius, and Retrameus, in which they acknowledge Predestination to Eternal Torments. In the 6th he begins to treat of the Canons of the Council of Valence in particular. He observes in that Chapter, that the first is taken out of Florus, a Deacon of the Church of Lyons, but his Sentence is changed and altered by him that transcribed and abridged it. In the 7th he explains the Passage of S. Paul alledged by the Compiler of them, in which he fays there are Vessels of Wrath fitted for Destruction. He cites several places of the Fathers to explain that Text, and shew, that its not God that hath sitted those Vessels for Death, but they fitted themselves for it by their Sins. In the 8th he alledges some places in Fulgentius, to shew, that God hath predestinated no Man to Death. In the 9th he cites some Passages of Isidore of Sivil, S. Austin, S. Fulgentius, and Florus, to explain those which his Adverfaries had alledged. In the 10th he expounds feveral places of Scripture which they made use of. In the 11th he examines the following Canon of the Council of Valence. He finds fault, that they had laid afide the Explication of Florus, and diftinguished between Predefination to Grace and Predefination to Glory. In the 12th he treats of Predefination at large according to the Principles of S. Auftin. He faith that God hath predeftinated the Works as well as the Glory of the Elect. That he hath foreseen the Sins of the Reprobate, and knowing them, not only foresees, but predeftines the punishment which they shall suffer, but he affirms, that it can't be said, that he bath predestinated them to Death or Damnation. So that all the difference between Hinemaris and his Adverfaries is in this, that these affirm, that God foreseeing the Sins which the Reprobate would voluntarily commit, hath predeftinated and condemned them upon the account of them to Damnation. And Hinemarus confesses, that God hath prepared and predestinated this Eternal punishment for their Crimes, but will not fay that he hath predestinated them to be damned. S. Fulgentius in his Book which he wrote to Monimus, was most favourable to the Opinion which Hinemarus oppuses, for which reason it is, that in the 13th Chapter he opposes some Passages of S. Prosper, and in his 14th a Passage of S. Austins cited by Fulgenius himself. In the 15th Chapter he returns to the History of the pretended Predeftinarians. He fays that the ancient Predeftinarians had 4 Errors. The first,

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That God condemns Men for the Sins which they have not committed, but would have committed had they lived. The 2d, That Baptism doth not take away Original Sin from the ... who are not of the number of the Predefinated. The 3d, That there is no difference between Prescience and Predeftination. The 4th, That God hath predeftinated Men to Sin and Damnation. He owns. that the Modern Predeftinarians held not the first Error, that they pais the 2d, avoid the 3d, and have new molded the 4th, although they retain the substance of it, afferting, that God hath predefined the Reprobate to Damnation, although he hath not predeftinated them to Sin, fince they can't fuffer Damnation but by Sin. He confutes the two former Errors in a few words. Then he undertakes to justifie his 4 Articles, by shewing that they are agreeable to the Doctrine of the Holy Fathers, and chiefly of S. Austin, S. Fulgentius, and S. Gregory. He proves the first, which is concerning Predefination, by transcribing in the 16th Chapter several long Quotations of those Fathers. In the 17th he examines a place in the Book Entitled, Hypomnessicon, attributed to S. Auflin. In the 18th he proves, that the number of the Elect is certain, and determined. In the 19th he owns, that a double Predeftination may in some sense be allowed, though not in that of Gottefchalcus and his Adherents, who affirm, that God hath predeftined Sinners to Torments, as he hath the Good to Glory, but that it may be faid, The Elect are predeftined to Glory, and Eternal Torments are predefined for the Wicked. In the 20th he examines in what fense S. Gregory speaks of the Predestinarians in the Plural Number. In the 21th Chapter he produces several Passages of S. Aultin, to justifie the fense and terms of his 2d Article of Free-will. In the 22d he shews, that what is faid in that Article is conformable to the Decilions of the Councils of Africk and Orange about Grace and Free will. In the 23d he antwers the acculation brought against him, that he had affirmed, that Man had wholly loft his free-will by the fall of Adam; He arms, that Man hath a freedom of Will fince Adams Sin, but his Free-will is a Slave to Sin, which leads him to the commission of Evil only, so that he can't do any good through the weakness of it without the Grace of Jesus Christ. In the 24th Chapter he treats about his 3d Article, which is about the Will of God to lave all Men. He declares, that the Church of Rome, which is the first Church in the World, ought to be confulted about that point in the first place. He compares it to the ancient Terusalem, and cites a Passage in the forged Decretal of Pope Anaclesus, which says, that that Church was founded by God himself. He adds also a Citation out of Innocent's Letter to Decemin Bishop of Eugubium, after which he quotes a Sentence of Calestine, where he says, that the Prayers of the Church determine what we shall believe, Legem credendi Lex statuat supplicandi; From whence he concludes, that fince the Church prays for all Mcn without reftriction, or exception, we ought to believe, that God will have all Men to be faved without exception. But why then are not all Men faved? He fays, 'tis because they will not; They that love Darkness rather than Light, Injustice than Justice, Sin than Virtue, destroy themselves; That it will not then follow, that God is not Almighty, because he knows how to dispose of their actions who will not do as he wills them. Whereupon he cites feveral Pallages out of S. Austin and S. Giegory, but depends chiefly up on the words of S. Chryfollome. In the next Chapter he joins some Expressions taken out of the Writings attributed to S. Dionyfus the Arropagite, S. Cyprian, S. Hilary, S. Chrylefiam, S. Theophilus, S. Jerom, and S. Cyrill, tome things also he brings out of S. Austin and S. Profter, to whom also he adds S. Caleftin, S. Leo, S. Gregery, Bede, and Caffid re. In the sollowing Chapter he confirms this Doctrine of the Will of God to fave all Men without exception, because if God would not have all Men to be taved, some would be under a necessity of damnation. And whereas his Adversaries objected, that the Will of God is all powerful, and therefore, if God would have all Men to be faved, they would be to. He puts the same Question to them as to the Angels, and urges them to answer it. Are those Angels which are sallen, fallen by the Will of God, or not? And fince they could not deny according to their own Principle, but that God did defire their Salvation: He concludes that they must own, that Gods will hath not always its esfect. He there recites feveral Passages of the Fathers to explain those places of Scripture where the Allpowerful will of God is looken of. In the 27th Chapters he examines the State of the Question concerning the 4th Article, the Death of Jefus Chrift for all Men. He declares, that it extends not to the Devils, for whom Jeius Chrift was no Mediator, but only to Men. And whereas it was demanded of him, whether Jesus Christ died for Antichrist; He answers, that Antichrist shall be a Man, and fince Jesus Christ died for all Men, he is of the number of those for whom Christ died. In the 28th Chapter he cites leveral Paffages of the Fathers, to prove, that Jesus Christ died for those Men who are dead in their Sins, although it can't be said, that they are redeemed for Eternal Solvation. In the 29th he justifies the Expression which he had delivered, that there never was a Man whose Flesh was not affumed by Jesus Christ, and cites several places of the Fathers which approve that Expression. He then shews, that those that are Baprized receive the Faith that worketh by Love, which he had affirmed in his last Article. He adds in the following Chapter, that except two Sentences of it, the rest of that Article is taken out of S. Prosper.

Hinemarus having thus justified himself, passes his Judgment upon the Writings which were come to his hands, made upon this subject. He disapproves Scottis's and Prudentin's Books, and fays, that he will not enter into any Contest with them because he does not know their design, yet he tells us, that he had observed some Expressions in them contrary to the Catholick Touth, viz. That there is a Triple Divinity; That the Sacrament of the Altar is not the true Body and Blood of Jelus of the Ninth Century of Christianity.

Christ, but a Memorial only of his true Bocy and Blood; That the Angels are Corporeal; That the Soil of Man is not in his Body; That the Fortures of Hell are nothing elfe but the remembrance of Sins, and the reflection of a guilty Conficience; and other fruitless Queltions concerning the manner how we shall see God, which arise perhaps, faith Hinemarm, from hence, that those who are busiest to move such disputes take no care to see him. He rejects the 7 Rules laid down by Prodentins. In the 31th Chapter he shows, that those that lived before the coming of Jelus Christ are redeemed by his Death, as well as those that live after his coming. In the 32d he produces a great number of Testimonies both from the Greek and Latin Fathers, to prove, that Jesus Christ died for all Men without exception. In the next Chapter he confirms the same Doctrine by seveal Reasons grounded upon the Doctrine of the Holy Fathers, and shews, that although Jelus Christ died for all Men, yet they are not all redeemed and faved, because they will not. In the 35th he approves the 5th Canon of the Council of Valence, propounded by his Advertaries; That Jefus Christ died for all those that are Regenerate by Baptilin; But he maintains, that Getteschaleus and the Predestinarians deny that Baptism washes away the guilt of Original Sin from those that are not

predeftinated, and confutes their Error.

The Bishops of the Council of Valence, after the Articles of Grace, Free-will, and Predestinati-Himma-The Billiops of the Council of valence, after the Affices of Grace, Free with and Frederical track Reon, confined by Himmerius, added a Canon concerning the Ordinations of Billiops to this effect, marks ur-To prevent for the future, that Ignorant Bithops, unable to discharge that great Function, and on the whole Lives are not sufficiently Examined, may not be put into the Sees, as they formerly have Confirm been, to the utter ruine and overthrow of all Church Discipline it is decreed, That after the been chief Death of any Bishop, they should Petition the Princes to grant the People and Clergy of that City valence power to make a Canonical Election of some Person of the same, or the Neighbouring Diocels, about Ordiwho is fit to till the See, and if any Clerk be fent from Court to be made their Bishop, they should nations, frictly examine and look into his Life and Doctrine and Manners before they Ordain him, and if he be found an Ignorant, Vicious, and Simoniacal Person, the Metropolitan should refuse to Ordain him, and going to Court represent it to the Prince. Hinemarus imagining, that this Canon was made against him, and some other Bilhops who had been Ordained through the favour of the Court, takes it into Examination, and therefore, in the 36th Chapter he observes first, that this Canon makes directly against him whom he thought the Author of it, because he was Shaved and Ordained in another Church than that of which he was Bishop, evidently meaning Remigiss Arch-Bishop of Lions. Secondly, He observes, that he had left our several things which concerned the Ordination of a Bishop, as for Example, If they choose a Clergy-man of another Church, that he fhould not be Ordained till his Bithop hath given his Confent. Thirdly, He says, that those Men are not worthy to bear the Names of Bishops whose Ordination was such, as he describes, Ignorant, Vicious, and Simoniacal. Fourthly, He fays, that in speaking so he affronts all the Bishops of Vience, the Metropolitans who have made fuch unlawful Ordinations, and the Princes who have approved them. Fifthly, He defends his own Ordination, and relates the whole History of the Deposition of Ebbo, and the Process had against him; He relates the Judgment given in favour of him against Ebbo in the Council of Sciffors in 853, the Declaration of Ebbo, who acknowledged himself juilty deposed, and consented another should be made Bithop in his place, approved by the Bihops met at Thiorville in 835, whose Sentence was confirmed by Pope Sergius. He adds, that Theodovia to years after this Deposition, the Bishops of the Diocess of Rims being Assembled at Benuvais, de-Villa. fired him of the Prince, and he was Ordanicd by his Confent after he had been Canonically chosen by the Clergy and People of Reims. Hercupon he fays, that he spake these things with regret, but he was obliged to it, left any Man reading this Canon should think his Ordination contrary to the Canons and Rules of the Church. Then he opposes to this Article 12 Canons of the Church conterning the Penalties to be inflicted upon tuch Persons as revive old Herefies that have been condemned; Which are, 1. When an Error hath been once condemned by the Church, it needs no further Confutation. 2 That when the Author of an Herefie is condemned, all that fall into the fame Herelie are involved in the fame Condemnation. 3. That the fame Condemnation extends to all the Abettors of an Herefie. 4. That they that Communicate with Hereticks, ought not to be admitted to any Synod of the Orthodox. 5. That those that revive a Condemned Heresie ought to be reproved by all the Bishops by virtue of the ancient Condemnation. 6. That it is not lawful to introduce new Doctrines, nor compose new Creeds. 7. That such as acknowledge their Errors may be again received into the Church, provided that we find fure tokens of their fincere Repentance in their return. 8. That such Persons may never be promoted to any higher degree of the Clergy than what they are now in. 9. That if they relapse again they deprive themselves of their Dignity. 10. That those that act any thing contrary to the Definitions of Pope Caleftine ought to be Excommunicated. 11. That such Clergymen may be received, and continued in their degree of Priethood, who having once affented to the true Faith, subscribe to Errors, provided they deliver a Recantation of their Errors in Writing. 12. That they that will not subscribe to the Truth are condemned of themselves. Hinemarus alledges a great number of Authorities of Popes, Councils and Fathers, to prove these Points of Discipline, which never were contested, in which he shews more Learning and Skill in the Canons of the Church, than Judgment or Equity. Laftly, Hincmarus ending this Work, adds a Conclusion divided into 6 Chapters, in which he turns up what he had before faid concerning Predestination, Grace, Free-will, the Will of God to save all Men, and the Death of Jesus Christ for Infidels. Some

Hinema-

Some time after Hinemarus wrote another Treatife against Genefchaleus upon another Subject. He had forbidden, that the Hymn of the Martyrs, called Sanftorum Meritis, should be sung in his Church, because at the end of it the Three Persons of the Trinity were called Tima Deita, think-Expression Time Dei- ing that Expression to be contrary to the manner of speaking exactly about that Mystery. Gottschalcus feeking an occasion to expose and accuse him, composed a Treatise to defend this Expression. maintaining that the Trinity was Personaliter Trina, i. e. Personally Three, because each Person of the Trinity hath his perfect and entire Deity, & Naturalizer una. He justified this Expression by iome Examples of like Expressions drawn out of the Fathers. Hincmarus maintained the contrary that the Deity was the Name of the Nature not of the Persons, and that we might not say Trine Deitas, as we ordinarily do Tres Persona, because there is but one God in Three Persons. It is anparent, that this dispute was only about Words and Names, which Hincmarus spins out to a great length with much Zeal in his large Treatife Entitled, De Trina Deitate, reciting feveral Quotations of the Fathers, and producing feveral Arguments, which is both tedious and needless to abridge We understand by Hinemarus, that not only Gotteschaleus, but also Ratramnus Abbot of Corby had written in the Defence of this Expression, and that the Benedictine Monks did sing this Hymn, not leaving out Trina Deitas. But now we do not find those Words in the Hymn of the Matter which seems to be changed into, Te Summa Deitas, for they are in the Prole of S. Thomas upon the Encharift. [The Editions of Hinemarus's Works are fet down at the end of the 6th Chapter following, to which the Reader is referred.]

The End of the Second Controversy and Chapter.

CHAP. III.

A Relation of the Contest between Hincmarus and Rothadus Bishop of Soissons.

Rothadus

The Dif-Rothadus and Hincfarion of

Incmarus was engaged in many other Controversies and Quarrels, which were not ended with less trouble than that with Gotteschaleus. The first was the Contest with Rothads Bithop of Soiffons, in which he was forced to contend with the Pope himself, and at last give place to his Judgment. This Rothadus had been Ordained Bilhop of Soiffons in the Reign of Lewis the Kind. He had an Order to apprehend Ebbs, his Metropolitan, who was fled, and to thut him up in a Monastery, that he might attend the Synod. He was present in 835 at the Sy nod held at Thionville, where Ebbo was deposed. So that Rothadus was an ancient Bishop who Hinemarus was made Archbishop of Reims, which was 10 years after the Deposition of Ebbs, which perhaps was the Reason, that he would not give so much respect and subjection to Hinemann as he expected of him. The beginning of the Business of Gotteschalcus shews, that Rothadus and Hinemarus were not well affected to one another, for Hinemarus would not put that Monk into his Custody, suspecting him to be inclinable to Novelties. There were also some other differences, about which Hincmarus was angry with Rothadus, as his frequent Admonitions and Threatnings of him shewed. At last the Quarrel broke out, when Hinemarus accused him at the Council held at Sen'n in 853, that he had unjustly deposed a Priest of his Diocess, and would not obey his Metro politan, who commanded him to be reftored, and the Person put in his place to be removed; that he had squandered away the Church Revenue, and pawn'd a Golden Chalice; that he had sold the Veffels and Ornaments of the Church without the confent of his Metropolitan, the Bishops of Prevence, yea, of the Steward and Clergy of his own Church, and that he had lived in fuch a way Rothadus's as did not become a Bishop. Rothadus seeing himself likely to be condemned, appealed to the Holy Appeal to See, and defined that he might have leave to go to Rome. Hinemarus and the Bifhops of the Courcil consented to it, upon condition that he should return by such a time. Rothadus returned immediately to his Diocess, and prepared for his Voyage to Rome. But before his departure he wrote to the King, and Hinemarus, and at the same time sent some Heads of Request to a Bishop that was his Friend, to be shewn to the King, in which he prayed the Bishops that had not consented to his Condemnation, to stir in his defence. The Priest that carried this Letter was constrained by the King and Hinemarus to shew it them, although the Bishop to whom it was directed was not present When Hinemarus had read it, he made use of it directly to hinder his going to Rome, and have Rothadus's him judged in France. He interpreted this as a tacit Renunciation of his Appeal, and that he would be contented to be judged in France by the Bishops he had defired the affistance of, and

of the Ninth Century of Christianity. fince they were the Judges he had chosen himself, he could not afterward Appeal from them ac-

cording to the Rule Ab electis Judicibus appellere non licet. Being therefore glad of this opportunity he perswaded the King to appoint those very Bishops for his Judges, whose affiltance he begged, and immediately sent a Prohibition to Rothadus to stop his lourney to Rome, and caused him to be Summoned to a Synod by those Bishops. Roshadus refused at first to come, and insisted upon his Appeal to Rome, but it was denied him ; so, against his Will, he was brought to the Synod, Depoted, and afterward Deprived, Banished and Imprisoned. Another Bishop was put into his place, but to lighten his Sufferings, Hinemarus gave him a good Abbey, with which he might live commodiously. Hincmarus says, that Rothadus, at first, seemed to acquiesce in this Judgment, but afterwards being sollicited by the Bishops of the Kingdom, and by Lotharius, who quarrelled with him, because he would not wholly join with them in the Matter of Waldrada, as also by some Bishops of Germany, Lewis's Kingdom, he put himself in the head of them, and went to Rome, to obtain his Restoration. But Rothadus on the contrary maintain'd, that he never acquiesced in that Judgment; that he always protested against it; and demanded, that he might be Judged at Rome, and never had any intention to choose the French Bishops for his Judges; that it was a Trick of Hincmarus's, who made that ill use of the Letter he wrote to a Bi- The Quarhop his Friend. But however that was, Charles the Bald having given Pope Nicolas an Account, rel between that Rothadus, who had Governed the Diocels of Soiffons very ill for 30 Years, was Deposed, and the Pope and that Rethaults, who had Governed the Diocess of soffers very in for 36 years, was Depoted, and Hincmarus desiring him to approve it in the least; about the and wrote in particular to Hinemaris, that he should restore Rothadus within 30 days, after he had bush received his Letter, or fuffer him to come to Rome, and come himself, or fend his Deputy on his Rothadus. behalf, threatning him, that if he did not do one of them within that time, he will interdict him from the Celebrating the H. Sacrament, and would inflict the fame Sentence upon all those who consented to the Condemnation of Rothadus. Hinemarus, and the other Bishops of France. understanding that Pope complained of their Judgment, fent the Acts of his Deposition to him, by Ode a Bishop, and wrote to him at large concerning that Matter, but the Acts did only confirm the Pope in his Resolution and Opinion: Wherefore he wrote again to Hinemarus, that he was much troubled to fee, that they had Judged that Bishop contrary to the Appeal he had made to the Holy See; that they ought not to have Deposed him without Writing to the Bishop of Rome; and which is much worse, Ordained another Bishop in his place after he had entred his Appeal. For which reason, he refused to confirm those Priviledges which Hincmarus had requested him to do, exhorting him to amend what he had done amis, and enjoining him a second time to fend Rothadus to Rome, threatning him, that if he did not do it, he would pais a definitive Sentence upon him, after a third Admonition. He gave Charles the Bald also an account of what he had Written to Hinemerus, desiring him to take it into serious consideration; and to shew his displeasure, told him plainly, that he must expect no favour from Rome, if he would not maintain the Priviledges and Prerogatives of the H. See. He also wrote a Letter to all the Bishops who were present at the Synod of Senlis, and had conferred to the Deposition of Rosbadus; in which, after some Allegations out of the Fathers, and the Canons of the Council of Sardica, to confirm the Right of Appeals to the H. See, and condemning the Behaviour of the Bishops of France, in pronouncing Judgment against Rothadus, he orders them to recal him from the place of his Exile, and to fend him to Rome, and with him two or three Bishops, or their Deputies, that he might re-examine that Affair, assuring them, that if they did not obey his Order within thirty days after they had received his Letter, he would Absolve Rothadus, and treat them as they had used him. Nicolas, at the same tine, also gave Rothadus notice of what he had done for him, viz. That he had Written to Hinema is and exhorted him to come to Rome and answer his Appeal; and after he had received the Acts of his Condemnation, he let him know what he had Answered to the Bishops of France, at the same time advising him, if he knew himself Guilty, to submit to the Sentence passed against him, as he had advised his Adversaries to restore him, if they believed him wrongfully Cendemned. He tells him also, that he was permitted to come to him, being affured by the King and Hinemarus, that he was already let out of the Monattery to which he was confined. He defired the King likewise to furnish him with all things necessary for his Voyage, and tells the Queen Hermentruda, that he could not pass by this Matter, as she had defired him, to gratify her Husband Charles the Bald. It is evident that Hinemarus, who had a mind to keep the Matter as it was, hindred Rothadus from going his Journey, for Nicolas was forced to fend him a fourth Letter, wherein he complains of his Carriage, and forbids him Confectating him Bishop of Soiffens who was chosen to be put in Rothadus's place. Hinemarus feeing himself out of favour at Rome about this Affair, and some Hinemaother Matters, writes a long Letter to Pope Nicolas to justify himself, chiefly about this Matter. I m. ster the Letter he assures him, that Rothadus was not condemned with a design to hinder his Appeal to all of a los R. the H. See, that he was Tryed by such Judges as he had made choice of himself, upon which ac-thaus. count it was that he thought it not necessary to send him to Rome, but judged it sufficient to acquaint his Holine's of the Sentence they had passed on him; That he was perswaded that the Ho-See ought not to be troubled with personal differences, between either the Superior or Inferior Clergy, for the Canons of Nice, and the Constitutions of Pope Innocent, and many other, leave them to the Judgment of the Metropolitan, and Bishops of the Province. 'Tis true, when the causes of the Bishops are difficult, and can't be decided by the ordinary Canons in a Council of the Province, then they ought to be carried to the H. See. As also if a Bishop, who hath been Tryed

by a Council of the Province, and hath not Appealed to Judges of his own choosing, thinks himself unjustly Condemned, he may Appeal to the Patriarch to have his Caule re-examined, and the Pope may Write to those that have been his Judges, as it is appointed in the Council of Sardica. That the Archbishops only receive their Pall of the Pope, who therefore ought only to be judged immediately by him. Coming in the next place to the business of Rothadus, he says, That he had been admonified of his Duty long before, and reproved for his Diforders, but not reforming in the least, he was obliged to accuse him before the Synod of Bishops, that he might grow better upon their Advice; and that inftead of hearkening to them, he defired that they would be Judges of the difference between him and his Metropolitan. That these Judges had condemned him, and he acquiesced at first in their Sentence, but afterward being sollicited by the Bishops of the Privinces of Lotharius, and Lews of Germany, required his Restoration. That upon the Letters that the Pope had Written he was fet at Liberty, and they would fend him to Rome, but they did nor think it fit to Restore him, because he was unworthy, and his disorders being so publick, they could not do it without Scandal. That if his Holinels would reftore him, he would quietly submit to his Decision, but he took himself obliged to let him know the Crimes of that Bishop, of which, if he were well informed, he could not believe that he would Difanul the Judgment given against him, especially since he chose the Judges himself; and according to the Council of Cothage, it is not allowed to Appeal from the Sentence of those Judges a Perlon hath chosen himself. He infinuates, that according to the Council of Sardica, the Pope ought not to have the first Hearing of the Causes of the Bishops, nor Judge them at Rome, but they ought first to be determined in their own Province; and in case of Appeal, the Pope must send his Commissioners to the places. He adds, That if he that hath been Condemned at the first Tryal be Restored, the latter Eramination ought not to hurt the Perions of the first Judges, nor ought they to be reproved for it unless it appears that they have Condemned him out of Enmity, Covetoninels, or Partiality. In fine. That if the Pope Annuls the Judgment paffed upon Rothadus, he would render all the Judgments of the Bishops of France ever after contemptible. As for himself, he would never concern himself to Judge, or Condemn any Man, but, if they would not amend upon Admonition, send then to Rome. And this he shall be obliged to do, to avoid the Menaces of Excommunication which the Pope hath so often repeated to him, altho it is the Opinion of the Fathers that Excommunication ought rarely to be used, and that in case of great Necessity. Lastly, He implores him, the his Compatition for Rothadus should not make him over-look the Rules of Discipline, and give an ill Example of Impunity to the Church. These Maxims he confirmed by the Canons of the Courcils, and the Ancient and Genuine Writings of the Popes. Hinemarus also in this Letter affures the Pope, that they had fent their Deputies to Rome in their stead, not to accuse Rothadus, but only to fatisfy him, that the Bishops of France intended no manner of diffrespect to the H. See in Judging him, and to certify the Pope, that that Bithop was condemned by those Bithops whom he chose for his Judges, But the Hinemarus had promifed, in the Name of the French Bishops, to fend their Deputies to Rome, nevertheless they did not go, and pretended, for an Excuse, that it was told them that the ways were not open, and they should be stopped in their Journey if they went Wherefore Rashadus went alone, and having waited almost Eight Months for his Accusers, he prefented a Petition to the Pope, in which he complains, That he had been Deposed in contempt of his Appeal to the H. See. He maintains, that he never defifted from his Appeal, nor did choose or demand any other Judges. He accuseth Hinemarus of Compulsion and Deceit. He complains of his ill ulage which he had received from him, and prayed the Pope to Try him.

Nicolas, who had entertain'd him civilly, and dealt with him as a Bishop, declared himself whol-Pope NICO-los's Letters ly for him, and made an Oration in S. Mary's Church upon the Eve of the Nativity 865, in which in favour if he pleaded Rothadus's Cause, and maintains, That having Appealed to the H. See, he could not Rothadus. choose any other Judges, nor be Judged at another Tribunal; that he had not done it. And lastly, Since if he had not Appealed, they could not have Deposed him without acquainting the Bishop of Rome with it, because the Canons reserve the Knowledge of such Causes as concern the Bishops to the Holy See; He declares him Innocent, and Difannuls the Judgment given against him, and re stores him to his Dignity; And after he had done it, with great noise, upon a Solemn Day, he makes it known to the Clergy and People of Rome in a Letter on purpose. He sent also an Express to Carolus Calous, in which he much blames the proceedings of Hinemarus in derogation of the Right which he pretended to belong to the Bishop of Rome, without whose Cognizance they could not Judge a Bishop. He complains of the delays which they had made for above two Years, keep ing Rothadus from Rome, and neither fending their Deputies, Witnesses, nor Accusers. He declars Rothadus innocent, and defires the King, Charles the Bald, to fee him restored to his Dignity and Estate. At the same time he wrote a Letter to Hinemarus, in which, after he had upbraided him with the same Dealings, he commands him to submit to the Judgment he had given in favour of Rothadus, and to Execute it, or come himself to accuse him, upon condition, nevertheless, that Rethadus should be first restored to his Dignity and Revenues. In conclusion he says, That if he did not do one of them, he Pronounced him, by Virtue of his Apoltolick Authority, Deputed from his Prieftly Dignity, and separated from the Communion of the Church, without hopes of Restoration He wrote also a large Letter to all the Bishops, to oblige them to receive Rothadus, and approve the Judgment he had given in his favour; and taking this occasion to greaten his Authority, he claims, as his due, that all Causes of the Bishops should be brought to the H. See. He upholds this of the Ninth Century of Christianity.

pretence by the falle Decretals, which he vouches to be Genuine, Ancient, and very Authentick : and because the Causes of the Bishops are the greatest Causes, whose Cognizance belongs to the Bithop of Rome, according to the Constitutions of the Popes. He proves that Porhadus made no Choice of his Judges, because he Named none in particular, but had only Written to tome Bilhops that they would undertake his Defence; that he never renounced his Appeal, nor indeed could he, because having once Appealed to a Superior Tribunal, he can't be Judged at an Interior. Nevertheless, he declares that he will do no Injustice to any Man, and gave them free Liberty to arruse him before the H. See, upon condition they should first restore him, and put him in the fame Quality he was before their Senience paffed upon him. He wrote also to the Clergy and People of Soiffons, to Congratulate the Restoration of their Bishop, and Exhorts them to receive him joyfully. Lastly, He gave Roshadus a Letter directed to him, in which he restores him to his Dignity and Revenues, forbids all Men to trouble him, Exhorts him to take care of his Bithoprick, and execute his Episcopal Functions diligently, (upon condition nevertheless, that if after he is restored, any one shall accuse him before the H. See, he shall be ready to defend himself) and Pronounced a Sentence of Excommunication against them, who, after three Admonitions, would not reftore any Goods, that belong to the Church of Soiffons, which they had invaded, and against them who communicated with tuch. This Letter is Dated January, Indict. 13. An. 866. [These Epistles of Pope Nicolas, with many other, are Printed in one Collection at Rome 1542, and in Tom. 8. of the Councils, p. 268, 480, 514, and 563.]

Rothadus furnished with all these Letters returned into France. The Bishops of that Kingdom see- The Cincle ing the Pope so earnest in that Affair, would not contend with him, but for Peace sake restored from of the Rothadus, altho' they were perswaded that the Pope did not act according to the Canons, which ap-bujurs of point that Bishops should be Judged in the Province, and that their Causes should not be carried to Rome, but he ought to fend Commissioners to the places. And this they did so much the more willingly, because the Person who had been put in his place was Dead, as Hinemarus Bishop of Reims observes in the 5th Article against his Nephew Hinemarus Bishop of Laon.

CHAP. IV.

A Relation of the Contest between Hincmarus and Wulfadus, and other Clerks Ordained by Ebbo, who had been Archbishop of Reims.

Themarus had no better success in the Contest with Wulfadus, and some other Clerks Ordain'd by Ebbo, after the Deposition of him from his Archbishoprick, than he had in the former with Rothadus. The Story is this: Hincmarus, then Archbishop of Reims, having observed that there were some Clerks in his Diocess Ordain'd by Ebbo, after he was Degraded, would not permit them to Execute their Office of Priest in the Church, nor acknowledge them as Clerks Lawfully Ordained. These Men seeing this, Appealed to the Council held at Soissons, in The Countil the Monastery of S. Medardus, in April 853, in which Hinemarus presided with Wenilo Archbishop of Softman of Sens, P.ul Bilhop of Rouen, and Amauri Bilhop of Tours, and at which also Thierri Bilhop of Cambray, Rethadus Bilhop of Soissons, Lupus Bilhop of Chalons, Immo Bilhop of Noion, Erpuin Bilhop of Senlis, Hermenfeldus Bushop of Beauvais, Pardulus Bishop of Laon, Hilmeradus Bishop of Amiens, Habert Bithop of Means, Agius Bithop of Orleans, Prudentius Bithop of Troyes, Herimarus Bithop of News, Jones Billiop of Autun, Godefaldus Billiop of Chalon upon the Saone, Dodo Billiop of Angers, Gontbertus Bilhop of Eureux, Hildebrandus Bilhop of Seez, Ecloinus Bilhop of Contance, Balfredus Bithop of Baicux, Herrardus Bifliop of Lizieux, Anseguadus Bifliop of Auranches Breindigus Bifliop of Maion, Laurus Bishop of Angouleme, Reithol Suffragan of Reims, several Priests, Abbots, Deacons and Clerks, were prefent, with Carolus Calous himself. These Prelates being Affembled, and treating about feveral Matters, Sigloardus, who supplied the place of the Archdeacon of the Church of Reins, told them, That there were several Clergy-men standing at the Door and desired admittance: They asked him their Names, who told them, That they were Redaddan, Gilladius Whiffa-dan, Fredeberrus, Canons of the Church of Reims, Sigifmund a Monk, of the Monaftery of S. Thiari, and three other of the Monaltery of S. Remigius. The Council, and Prince, ordered them to come in, and Hinemanis immediately asked them their business. They answered, That they came to defire that they might be restored to their Priestly Function, to which they had been admitted by Eblo, but had been Suspended from the Exercise of it by Hinemarus. Hinemarus asked

them, whether they had a Petition in Writing. They answered, No. Whereupon he told them, that in Ecclefiaftical Affairs 'tis usual to use Instruments and Records. That the Catechumeni gave in their Names in Writing when they required Baptifin. That the Elections of Bishops were confirmed by an Instrument Signed by the Electors. That a Bishop when he was Ordained received Letters Testimonial of his Ordination. That all Acculations, Judicial Sentences, Excommunications, and Admission to Communion were performed by publick Records, and so they ought to prefer their Petition subscribed by their Hands, that they may determine about their demands. Therefore they drew up a Petition immediately, and presented it to the 3 Archbishops the Presidents of the Council. Hineman reading it over, and perceiving that Wulfadus his Name was not to it. because he understood he was sick in the Monastery, he sent a Request to him by his Messengers to fign it as the others had done, which he did. When it was brought back, Hincmarus faid, that if their Complaint had been made against any Bishop, it had belonged to him to judge of it, but being made against that Sentence which he had passed upon them, the determination ought to be referred to Judges chosen by both Parties according to the Canon of the Council of Africk, configued in the first Book of the Synodal Articles of the Emperor Charles the Great, Chap. 43. Whereupon in the first Book of the Synodal Articles of the Emperor Charles the Great, Chap. 43. Whereupon he delivered a Writing, in which he declared, that he chooses for his Judges in that Cause Wenish Arch-Bishop of Sens, Amauri Arch Bishop of Tours, and Pardulus Bishop of Laon, who should have his place in the Judgment, without any prejudice to the Primacy of the Church of Reims, to have his place in the Herbect due to the Apottolick See. After which he retired, and Pardula his own Rights, and the Refpect due to the Apottolick See. took his place. The Complainants were then allowed to choose either the same Judges or others or to add whom they pleased to them. Whereupon they choic the same, adding only Prudenting Bishop of Troyes, against whom Hinemarus had nothing to object. Wulfadus also consented to this Election, and so the first Action or Session of this Synod ended.

In the Second, the Judges declared first of all, that if Ebbo had Ordained these Clerks before he was deposed, or fince his Deposition was declared unjust and his Restoration Canonical, there had been no dispute, but that they ought to exercise their Priestly Office. But since those that Ordained Hinemarus have proved that Ebbo was justly deposed, and that he never was Canonically restored, and that he had the boldness to Ordain these Clerks after his Deposition, it is evident, that they neither can nor ought to exercise their Function. Then Thierri Bishop of Cambray presented the Acts of the Deposition of Ebbo, by which it appears, that he was deposed after he had owned his fault, that he had himself consented to his Degradation, and had notice given him not to exercise any Episcopal Function. It was also set down in the Book of these Acts, that Pope Sergius had confirmed his Condemnation, and ordered him to be allowed only a Lay-communion; that fince he had not been Canonically restored, but had dared to Exercise his Priestly Function, of which he

had been justly divested.

In the Third Action, Hinemarus's Ordination was Examined. Rothadus Bishop of Soissons brought the Testimonial of his Election, signed by the Clergy and People, Hincmarus himself presented his Letters of Ordination, a Letter of the French Bishops, and the Kings Letters Signed and Sealed, by which his Ordination was confirmed.

In the Fourth Seffion therefore they concluded, that Hincmarus was Lawfully Ordained Arch Bishop of Reims, and began to Examine the Validity of the Ordinations made by Elbo. Imms Bishop of Noyon cited a Decretal of Pope Innocents, that they can't receive Orders from them who have no power to Ordain. Whereupon it was in conclusion resolved upon and determined upan-

moufly.

In the Fifth Session, that all that Ebbo had done after his Deposition, except Baptism, was null and void, and all those who had been Ordained by him should be deprived of their Orders in what place foever they were. Then Fredebert, who was one of the Canons Ordained by Ebbo, hearing this Sentence, faid, that he was Ordained by that Bishop, because he saw the Suffragans of the Archbishop of Reims, of whom Rashadus Bishop of Soissons was one, were come to Reims by the Order of Latharius, and had restored Ebbo. To prove this, he produced a Letter signed by Eight Bishops. It was proved that these Subscriptions were forged, and Immo who was among them, and therefore concerned to clear this Matter, declared, that these Clerks being Excommunicated had no right to accuse a Bishop, but to satisfie the Council and Prince, he presented a Record, by which it appeared, that the Suffragans of Reims had declared, that they ought not to have any thing to do with Ebbo after his Deposition. He adds, that what was said in that Letter of the Staffs and Rings which they affirm that Ebbo had given (to 3 Bishops Ordained in his absence) was absolutely false, and that those Men who dare so boldly to affront and abuse the Bishops, should be punished according to the utmost Rigour allowed by the Canons.

In the Sixth Action, the Cause brought against Hincmarus being thus decided, he resumed his place; and then they handled in particular the Validity of the Ordination of a Prieft, Abbot of the Monastery of Haut-Villiers called Halduin, who having been Ordained Deacon by Ebbo, was after wards made Prieft by Lupus Bishop of Chalons. The Bishop excused himself, that being made Go vernor of the Church of Reims during the Vacancy of that See by an Order of the Prince, this Halduin was presented to him by the Arch-Deacon of that Church to be Ordained Prieft; The Synod judged, that conformable to the Canons of the Council of Nice and Sardica, the Priest Haldain

ought to be deposed.

communicated. especially if they knew that he was deposed. Erpain shewed, that according to the Canons they might be favoured so far as to enjoy Communion still, if they acknowledged their Hereupon, in the Eighth Session, the King desired of Hincmarus, that the Clerks which had been Ordained by Ebbo, and those who had Communicated with him, should be granted Lay-communion, which the Council confented to, and when they had begged pardon of their fault, and acknow-

ledged it, it was allowed them. Thus was the Judgment of this Affair managed in the Council, as the Acts of it relate more at large, the substance of which is contained in the first of the

Hincmarus being defirous to make this Sentence irreversible, used his utmost endeavours to get it The Continemarin being dentous to make this sentence referentible, then his utilion endeavours to get in firmation confirmed by the Pope. And to this end wrote feveral Letters to Leo IV. but he refuled to approve of the ludgethe Acts of this Council, because they were not sent by some of the Bishops who were at the Countrement of the cil, and because he had heard that some of the Persons who were deposed had appealed to the Holy Gouncil of See. Nevertheless Hinemarus was still urgent to have the Judgment confirmed, and the Clerks who Souffent by were concerned in this matter carried their Complaints to Rome, infomuch, that Leo IV. having re-Binedit. gard to what Pope Nicolas had written about it, fent the Bishop of Spoletum his Legate, to hold a Council in which the Case should be decided between the Parties at difference, upon Condition nevertheless, that if the Deposition of the Clerks were confirmed, they should have liberty to appeal to Rome. This was not executed, but Leo being dead Hinemaris addressed his Successor Benedict, and having defired the confirmation of those Priviledges granted by the Popes to the Archbishops of R-ims, prayed him also to confirm what had been done against Wulfadus and the other Clerks Ordained by Ebbo, shewing him in what manner that Judgment had been passed. Benedict answered him. That if the Business were so managed as he had related, and as it was set down in the Acts of the Council, he would confirm their Decision with the Apostolick Authority, and would make it Pope Nicolas, who not long after succeeded Benedict, confirmed the Priviledges granted to Hinc- Pope Nicolas,

marus in the fame form, but afterwards being changed in his affections towards Hincmarus, and lass Judgbeing follicited by Wulfadus and his Follows, he resolved to review this Affair, and to write to Hint- Wulfadus maris to thew those Clerks some favour, to restore them, or to have their Cause re examined in a Council of Bithops which should meet at Soiffons, and at which Remigius Arch-Bishop of Lyons, Ado Archbishop of Vienna, and Wemlo of Sens should be present, with the Arch-Bishops and Bishops of France and Neuftria, where Hinemarus and the Bishops of his Province should meet, and Walfadus and the Clerks in the same Cause, should be summoned : That the whole Matter being Examined, they should determine as they thought sit concerning the Restoration of those Clerks, but if they shall appeal to the Holy See, or defire to be judged there, both Parties should come to Rome, or fend their Deputies after the Council, which should begin the 16th of August. In fine, That it ought not to be pleaded in excuse, that those Clerks having not appealed in the year ought not to be received; for besides that this exception is not in the Canons which speak of Appeals to the Holy See, those Clerks did Appeal to Pope Lee within the year concerning the Judgment given against them, as appears by a Letter of that Pope which he had by him. Wherefore he Exhorts Hinema-115 not to be severe with those Clerks. He answers also to what might be alledged, that he had the Grants of the Holy See, by which this Judgment was confirmed, by faying, that if he read them attentively, he would find, that the final Decision of that Controversie was reserved to the Holy See, which maintains the Rights of other Churches without lessening its own. This Letter of Pope Nicholas's is dated April 2. Indict. 14. anno 866. Hinemans at the same time wrote a Letter to Herard Arch-Bishop of Tours, and to other Arch-Bishops that were to be at that Council, and prayed King Charles the Bald to call it together. This Prince answered, that he would cause the Council to be holden, but withall, that he had defigned to make Wulfadus Arch-Bishop of Bourges, in the place of Rodolphus who was lately dead; that he had been chosen by the Bishops and People of the Diocess, but that he dare not let him be Ordained before his restoration, till he had written to him about it; that he defired he might be Ordained Priest, and then Bishop, or if he would not do it till the Synod was met, that he would permit the Government of that Church to be left to him. The Pope wrote to this Prince, that he should not do any thing concerning Wulfadus till his Caufe was Examined and Judgedin the Synod.

This Synod therefore met in Aug. 866. Hinemarus Arch-Bishop of Reims presented Four Petitions The Coun. or Memoirs to it in his own defence. In the first he shews, that Wulfadus and those that had been cil of soif-Ordained by Ebbo after his Deposition were declared deprived of their Holy Orders by the Judg-fons, 866. ment of a Council of 5 Provinces, and by the Judges they themselves had pirched upon; That asterward he had himself, by the Order of the Council, given an Account of the Matter at Rome, and that the Judgment of the Synod had been confirmed there by Pope Beneditt, and also Nico'as; That he did not envy the Happiness of these Clerks in the least; That he was troubled they were degraded after such a manner, and wished they might be restored, but he neither dare, nor could do it after the Judgment of the Synod, it being expressly forbidden by the Canons, and Decretals of the Popes, who had feveral times declared, that they could not themselves annul the Canons made by the Councils, and approved by their Predeceffors. The Second Memoir concerns the

Person of Ebbo. Hinemarus proves by the Popes Letters, that Ebbo owned his Crime, and was deposed by 44 Bishops, whole Judgment was afterward confirmed and approved by Pope Sergina who had ordered him to content himself with a Lay Communion, and fince he was not afterward Canonically restored, he ought not to be looked upon as a Bishop after his Condemnation, and that at this time it ought not in the least to be questioned, because this Judgment being passed in 835. he had a prescription of above 30 years against him. They alledged, that notwithstanding his Deposition he had continued to execute his Episcopal Function to his Death. Hintmarus replies. that this unwarrantable Action was of no use to him, and that the number of those that approved it could not justifie his Carriage, which was so opposite to the Laws of the Church; That it was contrary to all the Canonical Rules for him to exercise all the Offices of a Bishop in the Church of Maience, for the Canons do not permit in any case whatsoever a Bishop who is deprived of his own Diocess to exercise the Expiscopal Function in another. Hincmanus then shews, that his own Ordination was Canonical and Lawful, faying, that after the Deposition of Ebbo Fulcus took care of the Church of Reims for 9 years, in which time Ebbo did nor claim his Dignity again, nor make any opposition to him. That Noto had done the same for a year and a half, without any demand of reitoration from Ebbo. That as for himself he was afterward Ordained in the Synod of the Province of Reims held at Beauvan, being defired by the People and Clergy of the City, and by the Bishops of the Province, and that he was Consecrated by his Arch-Bishop Bishop, and by the Bishops of the Province, with the consent of the Abbot and Monks of the Monastery of which he was a Member. That he was put in possession of it without any opposition from any Man. That his Ordination was approved by the Bishops of France, who wrote about it to Pope Sergius, and confirmed by an Edict of King Charles the Baid. That all these Acts were sent to Lee IV. Sergia being dead in the mean time. That Lotharius himself having in vain sollicited Pope Sergius to have Elbo reftored, agreed to his Ordination; That the Holy See had allowed it, and Leo IV. had granted him the Pall, and had writ to him feveral Letters; That Pope Benedic and Pope Nicola had confirmed him by granting him his Priviledges. Laftly, That he was not obliged to enter into any dispute about it with any Man, fince Nicolas had not required of him an Account of his Ords nation of him. Lastly, having confirmed that which had passed in the Assair of the Clerks Or dained by Ebbo, it belonged to the Bishops to direct what they thought just and regular to satisfie the Pope; That as for himself he would not oppose what they did; That if it were necessary he would explain the Business more at large, and would shew them the Reasons, why they suspended these Clerks at the Synod of Meaux, and degraded them quite in the Council of Soissons. The he presented to the Synod the Acts of the Council of Swiffons, with those of the Synod of Bourge,

and the Priviledges of the Popes Beneditt and Nicolas. Hinemarus also presented a 3d Petition, in which after he had set down such Canons and Passages in the Popes Letters, as made it appear, that sometimes Clemency had been used towards them whose Ordinations were dubious, he consented for Peace sake, and to satisfie the Pope, that some gentle Method might be found out to receive and promote to Holy Orders those who had been Ordained by Ebbo, yet with a due care that this fact might not prejudice the Canons of the Church

nor the Judgment given against them and against Ebbo.

The Fourth Memoir of Hincmarus was presented to the Council, but not read, for sear of of fending some Persons in the Council. It shews, That it was against his will, that he was forced to declare, that Wulfadus, after he had been condemned by the Council of Soiffons, without the corfent of the Bishops of that Council, without any authority from the Holy See, and without corfulting the Church of Reims, had left the Province wherein he was Baptized, had received the Tonfure of a Clerk, and had executed the Office of a Reader, to go into the Church of Langua, which was then vacant, that he might be Ordained a Bifnop there. That he had possessed the hunter of the Revenues of that Church, which according to the Council of Chalcedon, ought to have been kept by the Steward for the next Bishop. That having been removed by the Order of the Synod he had made an Oath that he would never attempt the like again, nor undertake any Ecclefiafical Function for the future. That he had delivered this Declaration in Writing in the presence of Pardulus Bishop of Laon, Gonebereus Bishop of Eureux, and Eneus Bishop of Paris, before the King, and several Judges chosen by the Synod. That an Oath and Declaration had been required of him, as the Popes had decreed, to prevent a change of his resolution. And that it was for the same cause, that he had desired Pope Nicolas to confirm the Judgment given against him in the Council of Soissons, which had been already confirmed by his Predecessor Benedict. That he did not say this out of Malice, or with a defign to do Wulfadus any Injury, nor to hinder the effect of the Popes good will towards him, but only to inform the Council fully of what had passed in that Affair.

After so full an Information, the Bishops of the Council were of the Opinion, that the Synod of Soissons had judged rightly; That Hincmarus had good reason not to restore these Clerks in contempt of the Decrees of that Council; That they might nevertheless be restored without injuring the Authority of the Council of Soiffons confirmed by the Holy See, by granting them to continue in their Orders by Favour and Dependation, and so succeed the Bishops when they died. But they thought it not convenient for them to do it by their own Authority, and judged it best for the Pope to do it by his. Wherefore they wrote to him, and affured him, that they had followed and exe cuted his Orders; and that it might not be thought that they had revoked what was decreed in the Council of Soiffons, Herardus Arch-Bilhop of Tours made a folemn Protestation in the Council in all their of the Ninth Century of Christianity.

Names, that they would never alter their Opinion, but only would confent, that the Judgment which had been given in strictness of Justice, might by a merciful Charity be moderated, and fweetned. Seven Archbishops were at this Council, viz. Hinemarus of Reims, Remigius of Lyons, Trotarius of Bourdeaux, Herardus of Tours, Wenilo of Rouen, Egilo of Sens, and Liurbers of Maience, and 28 Bithops of France, among whom was Rothadus Bithop of Soiffens, who Subscribed the Letter fent to the Pope about the Affair of Walfadus and his Fellows. Hinemarus wrote in his own Name to Pope Nicolas to excuse himself, that he had not immediately restored shose Clerks, because he dare not Disannul what had been done in a Synod of five Provinces, but that he had submitted to the Synod as he order'd him, and had contented to the Accommodation that his Brethren had found our agreeable to the Canons of the Council of Nice, made concerning those who had heen Ordained by Meletius; That he did not conceive it necessary for him to send a Deputy in his flead, fince Egilo went in the Name of the Council, and the Pope had not enjoined him to come to Rome, or fend his Deputies, unless there were an Appeal from the Judgment of the Synod, either on his own part or Wulfadus's. He befeeches him to confirm what the Council had done, and affures him, that he wished no ill to Wulfadus, and other Clerks Ordained by Ebbo, who were but nine in all, as well Canons and Monks, as City and Country Clergymen. Charles the Bald wrote allo a Letter to the Pope, in which he commends Hinemarus for his Obedience, approves the Method which the Council had taken, to refer the Restoration of Whifadus to the Pope, and gives him notice that he had, in the mean time, left the Care of the Church of Bourges to him. The King affo defired of the Bishops of this Council to Crown his Queen Hermintruda, which was granted him. and the Ceremony was performed by them at the same time in the Church of S. Medardus.

Egilo Archbishop of Sens was sent with these Letters, the Acts of the Council, and a Petition sent by Hinemarus, which is not met withal among his Works, in which he gives the Sum of all that he had alledged in the Council concerning the Deposition of Ebbo, and recites several Authorities out of the Popes Letters, to shew, that he ought not to blame, or condemn, what has been done against that Archbishop, nor Annul the Judg ment given against Wulfadus, or the Clerks Ordained by Eb-

be, but only restore them by an Act of Grace.

Pope Nicolas being defirous to Difannul all that had been done in the first Council of Soiffons, was p. Nicolas. not at all pleased with this Judgment, but returned a large Answer to the Bishops, in which he Letter anot at all pleased with this judgment, but returned a large Antiver to the Bimops, in which he much blames the Transactions of that Council, and says, That the Acts of it are full of Fallities, Judgment and that they were never Confirmed at Rome after a full knowledge of the Cause; That Pope Leo, of the Counhis Predecessor, had ordered that the Matter should be re examined, and for that end sent his Le-cil gat to be present at the Tryal, but it was never Executed, and Pope Benedicts Confirmation was Soistons. obtain'd by surprize by Hincmarus, and by a falle relation of it; and besides, 'twas not Definitive, or without a Referve; That he had advised Hinemarus to receive those Clerks, and in case he would not, he commanded that a Synod should do it; That he was mightily pleased that there was no difference in the Council, but they had unanimously agreed to restore Wulfadus, and the other Clerks; That all he complained of was, that fince they had left their Restoration to him, they had not given him a full account of that Affair, and all that concerned it; That they ought to have made a Declaration at large, of all the circumstance of Ebbo's Deposition, and Restoration, of his fecond Deprivation, and Translation to another Church; That he wished they had done it in that Cause, and would do it in all others, about which he should order a Council to be held. He approved of Hincmarus's submission, but could not but smile at his affertion, That 'twas not he that had suspended them, or declared them fallen from the Orders, since he knew what he had done in his Province against them, and how eagerly he had Prosecuted that Affair at Rome, He subjoins, That the Matter being not sufficiently cleared, or examined, he could not pass his definitive Sentence upon it, but because these Clerks were Deposed contrary to the Canons they, ought to be reflored, and refettled for the prefent, till Hinemarus can produce what he hath against them, and prove that they have been lawfully Deposed. He complains, That they had made one of those Clerks a Bishop at the same time that they pretended to leave the Judgment of the Matter to him, and declares, That he will not yield to his Ordination till the thing is ended. Laftly, In the Business of Ebbo, he says, That it is no wonder that Pope Sergius would not receive him to his Communion, because he was Condemned, and had not Appealed to the H. See about his Condemnation, nor had his Cause been fully discovered to him, or examined. He speaks the same things to Hincmarus in his Letters written to him at the fame time, but more especially blames his Carriage, and Administration, in many sharp reflexions; and concludes, telling him, That he takes it ill that he makes use of the Pall on such occasions as were not allowable. In a third Letter, he thanks King Charles the Bald for the fatisfaction he had given him, in making the Bishops of France unantmoully join in the Reltoration of those Clerks, but could not blame Hincmarus. Laftly, In his fourth Letter he Congratulates Wulfadus, and the other Clerks, for their Restoration, and Exhorts them to be subject to Hinemaris; and tells them, That he would allow them a Years time to prosecute that Affair at Rome, if they thought fit. These four Letters bear Date Dec. 7.866. [These Letters of Pope Nicolas are extant Tom. 8. of the Councils, p. 268, and 480. They are also Printed with a Collection of his Epiftles Published at Rome 1542. Fol.]

By what has been faid, it is evident that the Bithops of France would not bring these Causes The Carrito Rome, nor be obliged to appear there themselves to maintain the Justice of their Sentence, nor age of the would endure it to be Difanulled, or blamed in the leaft; the contrary to which, Pope Nicolas Bilbops of pretended France.

pretended to do. He required, that the Councils which Judged any Causes at the first Hearing should be called by his Authority; That both the Accused and the Accusers, had liberty of Appealing to Rome, before and after their Sentence; That all Synods thould give him a large and full Account of their Proceedings before they passed Sentence; That in case of Appeal, the Holy See might put the Condemned into the Places and Condition they were formerly in, conditionally, and then the Judges should be obliged to come, or lend their Deputies to Rome, to maintain their Judgment, where the Cause shall be Examined a-new, as if it had never been decided. From this time the Bithops of France, who were most Learned, and best Skilled in the Canons, to evade the Pretentions contrary to the Canons, which tended directly to the utter ruining of the Epitopal Authority, and over-throw of all Church Discipline, and that without quarrelling with the H. See, Judged all Ecclefiaftical Caufes that came before them in their Synods; and that their Judgment might be of greater Authority, they caused the Contending Parties to choose their Judges, because, according to a Maxim of Law, It is not Lawful to Appeal from the Sentence of thole Judges whom they had Elected. Laftly, They caused that Judgment to be Executed, and in case the Perions Condemned referred themselves to Rome, they would fend the Pope their Reasons, and require his Confirmation, or rather Approbation of their Judgment, but the often cited never would go to Reme, nor fend their Deputies with a Commission to act in their Names, to call any Matter in Question, but left it to the Pope to do as he pleased, without opposition. And if it to happened, that they were obliged eitheir for the good of the Church, or for Peace fake, or in Obedience to the Will of that Prince, to do as the Pope would have them, they protefted that it was without any Abrogation of their Sentence, which was Valid and Juft, but only to flew Mercy to the faulty. Thus they behaved themselves in this Cause. Hinemann, first of all, caused those Clerks to present their Perition in Writing, and to leave it to the Synod of France: He then made them choole their Judges by agreement, after he had withdrawn from the Tryal. After the Judge ment was passed he had it executed, and confirmed by the Pope; but at last, Nicolas I. being solicited to it by Wilfadus, and being defirous to have that Caule re-examined in a Synod, Hincman ordered the matter to, that not only their Decree was kept in force, but was confirmed without any offence to the Pope, who had refolved to reftore their Clerks, or to the Emperor, who fa voured Wulfadus; For he perfwaded the Bishops nor to deal so rigoroutly with Wulfadus and his Fellows, as in Justice they might, and to consent to their Restoration, if the Pope desired it. This flewed a great deal of complaitance to the Pope, in leaving the thing to his dispose, in respect to the H. See, but it was not what the Pope defired; He would have had the Synod, which he called, to have quite Difanulled what was done at Soiffons, and himfelf to be made Judge in that Affair; and upon an Appeal, both Parties should have come to Rome to Contest about it. And for this Reason it was that he would not determine the Matter definitively, but fatisfied himself to

Restore Wulfadus, and the Clerks Ordained by Ebbo, conditionally. Before Nicolas's Letters were brought by Egilo, Charles the Bald, who had so great a favour for Walfadus, and would have him Ordained Archbishop of Bourges by all means whatsoever, feat Wolfedus his Son Carolomannus, Abbot of S. Medard, to have him Ordained and Installed, which was done in September, by some Bistiops who were not very well Skilled in the Laws of the Church, which Wulfadus had provided, and Carolomamus had scared into it. It was Aldo Bishop of Limoges who

Confecrated him; and fome have faid, that that Bishop, in the midst of the Ceremony, was taken with a Fever, of which he Died foon after.

The Conveil of the Very 65 of the left of the Letters from Pope No. colas in the Year 867, Charles the Bald called a Council at Trojes, at which were the Archbillion of Reims, Tours, Rouen, Bourdeaux, Sens, and Bourges, with those 14 Bishops who were present a the Council of Soiffons the Year before; in which, fome Bishops favouring Wulfadus to please Car his Calous, would encounter Hinemanus, but he defended himlelf fo well, that they only refolved to fatisfy the Pope to fend a Synodical Epittle, containing a large Relation of what had passed in the Deposition of Ebbo, his pretended Restoration, and the Ordinations of Wulfadus, and others, who had been Consecrated after his Deposition. In it they relate, how the Children of Lewis the Gid The Letter would have deprived him of his Effate, and for that end had made use of Ebbn, and some other of the Count may a compared and the man and the confess form forged Crimes, had put him in a State of cited Tr. yes. Bishops, who having obliged that Prince to confess form forged Crimes, had put him in a State of cited Tr. yes. to the Pops Penance, and deprived him of his Authority; How afterwards, when Lewis the Kind was again to against Eb Rored by the Authority of his Bishops, Ebbo had left his See, and sled; how he was Apprehended and carried to the Emperor by Rothadus Bishop of Soissons, and by Ercaraus Bishop of Chalman how he had himself Signed, and Approved the Restoration of Lewn the Kind; and owned, that he was unjustly, and contrary to the Canons, put to Penance; after which manner having a knowledged his fault in Writing at the Council in Thion-ville held 835, in which Year Lewis the Kind Died ; how afterward Lotharius being come out of Italy into France, Ebbo met him at Worms, conducted by the Abbot Bolo in the Monastery, where he then abode; How Lotharius having gr ven order that he should be Restored, he went to Reims, and began to Exercise his Episcopal Function in the presence of the Bishops of the Province, without any contradiction from them; How in that time he had Ordained Wulfadus, and the other Clerks, about whom the Controver fie was, who were told. That he was Canonically restored to his Church; How after he had er joyed peaceably, one Year, the Archbishoprick of Reims, he withdrew himself into the Kingdom of Lotharius, when King Charles had passed over the Seguana, and Conquered the Country; How great Service he had done Lotharius, who gave him two Abbeys, and had employed him in feveral of the Ninth Century of Christianity.

Affairs, and fent him to Rome with Drogen Bishop of Metz 844, to Pope Sergius, who would not acknowledge him for a Bishop; How having retuted to go Ambassador into Greece, he fell into Difgrace with Lotharius, and was turned out or his Abbeys; How afterwards retreating into the Empire of Lews of Germany, he was made Bishop of Hildesheim in Saxony, where he Exercised his Epilcopal Function; How in 845, Charles had called a Synod at Beautien to have a Bilhop Ordained for the Church of Reims, which had been vacant ten Years, yet Governed by the Abbot Fulcus. and after by North; How Hinemarus had been Canonically Elected and Ordained Billiop and his of Lutharius to regulate that Affair. They joined to this Relation all that they had Written to the Charles, H. See about that Matter, and all that the Pope had given them in Command, deciaring to him, Letter in that they approved the Restoration of the Clerks Ordained by Ebbo; and consented, that they K bo thould Exercise their Office. Lattly, to gratify the Emperor Charles, they required the Pall for Walfadas, Ordain'd Bishop of Bourges. This Letter was dated Nov. 867, and Scaled up with the Prehithops Scale, and given to Actardus, Bithop of Nantes to be carried to the Pope; But Charles the Baild made him deliver it to him, broke the Seals, Read it, and Wrote another to the Pope, which was more favourable to Ebbo, relating every thing that was for him, and concealing what was against him; He fiys he was the Son or a Person that belonged to the Kings Treasury; that having his liberty, he had entred into the Ecclefiastick State, and was made the Kings Library-Keeper; That after the Death of Charles the Great, in the time of Lewis the Kind, Wulfaraus Archbift p of Reims being Dead, and it being left in the power of the People to choose whom they would Bilhop, they first chose Gillemanus, but he being presented to the Bishops to be examined, was found uncapable of it; wherefore the Emperor propounding Ebbo as a Perion of Merit, the People agreed to choose him ; That in the first Rebellion of Lewis the Kind's Sons, Ebbo continued Loyal, but the second time he had engaged himself, and the Party of Lorharins, and acknowledged his fault publickly in the Church of S. Sieven at Merz; That to prevent his Deposition, he had fent to the Empreis Judith the Ring that the had given him; That that Princels was employed to pacify her Husband Lewis the Kind, and to follicit for Ebbo; That neverther efs, some Bithops had periwaded him to confess his fault, and after that Confession, had advised him never more to exercile his Priefts Office; That the Emperor had written to Pope Gregory to confirm his Depolition, and had received his Letter thereupon, but what was in it they knew not, yet Lewis the Kind did not feem fatisfied by it, because he did not make another Archbishop upon it, which he would immediately have dow, if the Pope had confirmed the Deposition of Ebbo; That after the Death of Lewis the Kind Ebbo was acknowledged by all the Suffragan Bishops, Archbishop of Reims; That they had all communicated with him, and all that had been Ordained Bishops in his absence hid received the Ring and Crosser from him, with Letters of Confirmation. This is the account that Charles the Bald gave the Pope in particular about the Deposition of Ebbo, and after excutes himleft for having cauted Wafadus to be Ordained, before he had reserved the Popes Answer, and demended the Pall for him, and commends the condition of the Bishops oppressed by the Britains to him. - H. nem. ixiii had also written a private Letter to Pope Nicolis, in Answer to that which he Hi comahad received from the Pope, full of reproof, and angry reflexions: In it he defends himfelf with ru't Letter much fub million, but as much finartness. He tells him: that he had found in the Letter written to the Pope. to himself, and in that to the Bithops of the Council of Soissons, many reproachful imputations, which he delerved f ir his Sins; That if he were prefent with him. he would do as S. Benedict ordered his Monks to do, when they found their Prior offended with them, cast himself upon the Earth at his feet, but what he could not do with his Body he would do with his Mind and Heart. according to the Advice of S. Gregory, who bids us to have Patience, and Charity in our Hearts towards our Neighbour, who is at a diftance from us. In fine, that he had executed the Popes Command in reftoring Wulfadus, and the other Clerks Ordained by Ebbo. After he hath thus humbled himself, he affures him that he was much troubled to see him so angry with him, but he imputes that Charge to the false Reports he had received of him, and owns, that had he been really guilty of those things he is accused of, he should have deserved to be dealt with al more severely, but his Conscience testifies to him, that tho' he be a great Sinner, he is not such an one as the World hath represented him. He says, That he was heretofore accused to Pope Sergiu, and Leo, that he had not that respect he ought for the H. See, but he shewed, by his obedient Carriage, how submiffive he was to the H. See, and how far from that ambitious Spirit which was charged upon him, as well as from cruelty and fallhood; That neither his own Church, nor the Neighboring Churches, ever complained that he was subject to those Vices, and beseeches him never to believe that he hath had any delign to delude him, or oppose his Orders, or despise his Admonitions; That as to Ebis, he thought it not convenient to lay open his faults, lest any Man should think that he insulted over the Dead, or would revive an Affair that had been ended and determined above to Years. Nevertheless, to satisfy the Pope, he tells him, how he had declared himself unworthy of his Priethood, without being constrained by violent means to it, or engaged by fraud. He takes noiz, that of all the Bilhops who had Deposed him, there now survived but two, viz. Rothadus and Expuinus. He then describes the manner how he was Ordained into his place; how Pope Sergius being follicited by Lotharius to it, had Named Gonthaldus Archbishop of Rotten to examine his Ordination; how Ebbo, when he was Summoned to the Synod by Gontbaldus, dare not appear; whence it was concluded that Ebbo was never reftored, and should remain Deposed from his PriestA New Ecclesiastical History

ty Office and Dignity; and that having loft it in his Life time, he should not recover it after his Death. He next gives him an Account of the business of Wulfadus, and the other Clerks Ordained by Elbo after his Deposition; and because Pope Nicolas chiefly insisted upon this, That Pope Lio by Este after his Deposition; and because rope exession than milited upon this and rope Lindhal not confirmed the first judgment given against them at the Council of Saiffont, Hinemann given nan not commined the next judgment given against that as the Commined the particulars of all that had passed between him and Pope Leo in that business, viz. That Pope him the particulars of all that had passed between him and Pope Leo in that business, viz. That Pope the particulars of all that he paner between him and to be a done in that Synod, because the Council had not fent their Deputies to him, nor were his Legates prefent at it, nor had the Emperor writ any thing to him about it; and because 'twas said that Wulfadus, and the other Clerk, had Appealed to the H. See. That, belides this, Lotharius had importuned him not to confirm the Judgment of the Council of Soiffens; That the Bishops hearing that Letharius concerned himself in that Matter, had written to him, and that he had nominated two Bishops of Italy to look into itin a Council, which was called by the Authority of the H. See; That after this, that Prince hed fen Lis Deputies to Rome to Pope Leo, who died as they were in their Journey to him; That being arrived there in the Papacy of Beneditt, that Pope had granted him a Grant to confirm the Judgment of the Synod of Soiffons; that fince that, neither the Bishop of Spolesum, Nominated by Lothonis, or any other Bishop, had held any other Synod about that Affair, but that which was lately questions any other Bishop, had held any other Synod about that Affair, but that which was lately questions and the synod about that Affair, but that which was lately questions and the synod about that Affair, but that which was lately questions and the synod about that Affair, but that which was lately questions and the synod about that Affair, but that which was lately questions and the synod about that the synod about that the synod about that the synod about that the synod about the synod about the synod about that the synod about the sy led by the Authority of Pope Nicoss; He defends himfelf against that Accusation that the Pope laid against him, that he had faishied Benedits's Letter of Priviledge, and affores him, that he Copy which he had fent him was a true one, as he will find, if he compares it with the Original Draught, which is in the Registry of the Church of Rome. He adds, that he had not required of the H. See any other special Priviledges, but what were usually granted to all Metropolitans, and were anciently granted to the Metropolis of Reims, but because his Province, and also his Diores. was partly in one Kingdom and part in another, he thought it necessary to have his Priviledges re newed, because men had great regard to them, and carnal men being awed by such marks of di thinction, respected him the more. Lastly, as to the Pall, he afforces him, that he never used it unlels upon the great Fettivals of the Patiover and Nativity, because on the other Holidays of the Year, tho' twas allowed for him to wear them, yet he was obliged through urgent bufinels, and the Affairs of Church and State, to be ableat from his Cathedral Church. In fine, that he defind the Pall for no particular use, because the Pall is an Ornament which is suitable for all Metropolitans, as a mark of the Dignity or Virtue of him that wears it. Hincmarus had composed this Letter besore the Council of Troyes, immediately after he received Nicolai's Letter, but it was no fent in that form, for the Buthops of that Council having given him a large relation of the buthness of Ebbo, he cut off the beginning of his Letter, and wrote a shorter beginning with his own Ordina tion, and the business of Wulfadm. Aftardus Bishop of Nantes, the Deputy of the Council to go a Rome, was also entrusted with another Affair by the Council of Soissons. 'Tis thought commonly to The belief Home, was also entrusted with amounts. Annual by the Service of the Se went to Rome in that Year only; and Pope Nico's in his Answers to the Synod, and Bishops of the Council of Soiffons in 866, makes no mention of any thing written in this Letter. The Biftons of the last Council tell him, how the Churches of Tours and Names were much annoyed by the Bir tans, who would not come to the Synods of the Province to which they belonged, nor acknowledge the Metropolitans and Bishops of France, pretending to govern themselves; That they valued not the Pe titions that had been made to them; That they had encroached upon Nantes, and attempted the lam upon the Bishopricks of Tours, Angers, and Mans; That almost all the Churches of Neuftria had endus much by their Cruelty; That they had Depoled the Bishops of Dola and Vannes, and put other is shops in their place; Then they pray the Pope to do them Justice, to give Altardus a favourable Ar dience, to reduce the Britans to good Order, and to write to their Duke, either to submit to King Charles, or elfe to make use of the Sword of Excommunication. This Letter is dated Ang. 16.

When Altardus came at Rome he found Pope Nicolas Dead, and Adrian fertiled in his place, u Adjust a whom he prefented the Synod and Kings Letters. Adjust returned this Answer to the Bishoped that Ebbo the Synod of Tropes, That tho they had omitted fome things as to the Restauration of Ebbo, yeth commends their Zeal; That he was glad that Wulfadus's Innocency had been proved to clearly; That he approved of his Promotion to the Archbishoprick of Bourges, and granted him the Pall; That he defired him to put Pope Nicola's Name into all their Dypticks, and to oppose all that the Greek might fay, or attempt against this Pope. This Letter is Dated Febr. 11. 868. He sent an Answer allo to the Letter of the Bishops of the Council of Soissons, in the beginning of which it evidently a pears, that the Letter before mentioned was not written by that Council of Soiffons held in 866, but in another which met there in 867, before the Council of Trojes. He tells them, that he much price is another which met there in 867, before the Council of Trojes. tied the condition of Allardus, who was deprived and dispossessed of his Bishoprick and Orden that he should be put (incardinari) into the first vacant Church, to exercise his Episcopal Function there. He fays, that he had written about it to King Charles. And indeed, in the following Leur which is directed to that Prince, he Answers first to the Letter which he had written to him concering Ebbo; telling him, that 'tis to no purpose to examine the matters concerning that Bishop, who is now Dead. He thanks him for the Protection which he had given the Churchmen, which the H. Sa thought fit to reftore. He grants the Pall to Wulfadus, and recommends Actardus to his Care to be put into the next vacant See, which was not less then his own. He also recommends him for the last reason to Minemans Archbishop of Reims, and Hierard Archbishop of Tours, in private Letters to them: He commands this last to give Marahu an Abby, which he had heretofore in his Diocess, and tell

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him, that he had written to Solomon Duke of the Britans, and his People, to exhort them to do him fuffice; and desires him to be fully affured, that if they should fend any one to Rome on their part, they should not obtain any thing to prejudice his Rights. He grants by another Letter the Pall to Altardut, to comfort him for the loss of his Diocess. Thus ended the Contest between Hinemarus and Walfadus, with the other Clerks Ordained by Ebbo. [These Letters of Pope Adrian are Printed among his other Epiftles, which are 26 in all, in Tom. 8. of the Councils, p. 896.]

The End of the Fourth Contest.

CHAP. V.

An History of the several Contests that Hincmarus Archbishop of Reims had with his Nephew Hincmarus Bilhop of Laon.

Incmarus engaged in another business against his Nephew Hincmarus Bishop of Laon, which The Origi-had no better effects than the former. He had by his Interest and favour made this Ne-mal of the phew Bishop of Laon, which is subject to his Metropolis, in 859. This Man instead of discontenas heing subject and devoted to the will of his Uncle, would govern according to his own humour, Hincmarus and being grown into favour at Court, accepted an Office there, and obtained an Abby. This dif- Archbifth on and using glown in an arrange of Reims, who did all he could to oblige him to quit them, and reproved of Reims, him for leaving his Diocess to go to his Abby without his permission, although it was forbidden thew H. by the Canons to Bishops to leave their Province without the consent of their Metropolitan. The Bishop of Laon fearing the Presence of his Uncle, dare not be at the Synod of Bishops met the Palace.

at Cambray for the Ordination of a Bishop, although he was summoned. In 868 Hincmarus Bishop tests beof Lam engaged himself in a Business with Charles the Bald. Having some Contests with certain tween the Lay-men about the Estate of the Church, and principally with a Lord called Normannus, to Bishop of Lay-men about the littate of the Charlet, and principally with a Port Carlot Leon, with the Leon and whom the King had given a Benefice, i. e. fome Lands belonging to the Church of Leon, with the Charlet the consent of this Bishop Hinemarus himself, who had himself sollicited him, and procured it for him, Bald. asone of his Friends, but afterwards repenting of what he had done, and being defirous to get it again, had Excommunicated that Lord. He began to discuss the Affair privately before the Commissioners, among whom were some Bishops, but it happened that the Son of Luido accused the Bithop of Laon before the King, and the Lords of his Council, of having deprived him of a Benefice of his Fathers, (i. e. of a certain Mannor belonging to the Church, which had of ancient times been roifessed and enjoyed by his Father) although to retain the possession and enjoyment of it he had paid a Fine to the Church, and had gotten a grant of him. The King complaining of these Actions to Hincmarus Bishop of Laon, he answered his Majesty with so much Impudence, that the Prince fell into a great possion against him, and gave him many ill words. He then summoned him to his Council, but Hincmarus humbly shewed hum, that he could not appear, and at the same time fent a Letter to Rome to accuse Normannus, and to request the Pope to take this Matter upon him. and procure that he might come to Rome. Hinemarus hereupon was condemned for his Default by the Kings Council, and all the Revenues of his Bishoprick were seized on. The King also put him out of his Office at Court and his Abby. And although Hinemaris Arch-Bishop of Reims was very angry with him, yet he endeavoured to affift him on this Occasion, and wrote a smart Letter to Charles the Bald, in which he affirms, that what he had done against Hiremans was altogether unjust; That it was never heard of, that a Christian Prince should consistant the Revenues of the Church, Whereupon he recites feveral Laws of the Emperors and Decrees of the Councils and Popes to prove, that 'tis not allowable for any Man to invade the Church Revenues. Then he prefented to the King a Memoir, which contained several Canons, to shew, that Bishops ought not to appear before Lay Judges in Matters Ecclefiaftical. The King answered, that the Kings his Predecessors had compelled the Bishops to give an Account before the Lords of his Council of the Beneices they would put their Officers out of. Hinemanus replied by another Writing, that that Cu-flom was an Abule, which was reformed by the Capitularies. The King being at Pifts in Normandy, he held a Council there. Hinemarus Bishop of Laon presented a Petition to the Bishops afsembled, requiring them to settle him in his Revenues, or suffer him to shift for himself at Rome, but the Matter was accommodated by Hinemarus Arch-Bishop of Reims, and the Bishop of Lace was restored to his place, after he had begged the Kings pardon, and to he retreated immediately into his Diocess. Charles the Bald commanded him several times to come to him, but he would not obey the Order, but defigned to fly into the Kingdom of Lotharius, who had promifed to receive him into his protection. He had also the boldness to write to King Charles, that he had rather live out of his Kingdom, than to be represented such an ill Man as he was reported to be in it. The King then commanded his Domestick Servants to come to him, some obeyed, but he detained the reft. After this the King a fecond time fent two Bishops to him, and some of his Guards, to bring them either by perswation or force. Hinemarus Bishop of Laon having heard that some Soldiers were coming to him, pronounced Excommunication against those that did meddle with the Revenues of his Church. The two Bishops which Charles the Bald had sent, having put Hinemarus in mind of the Oath which he had made to the King, could not perswade him to go with them to him, and

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therefore returned after they had obliged such Persons of his Family as were freed by an Oath to appear. Hincmaris of Laon holding on his course, iffued out an Excommunication against several Perions in the Arch Bishoprick of Reims, and in other Archbishopricks and Diocetics, not sparing the King Charles himself, which was a Cause of great Scandal to the whole Church and Kingcom. Neverthelels Hinemarus Arch Bishop of Reims found out a way to compole this Matter, and to hinder the Bishops who were provoked, from bringing it before a Synod, and to reconcile his Nephew with those he had Excommunicated; but this did not put an end to this Bufiness, for Hincmarus of Laon, a Man of an untractable temper, enraged King Charles again, who thereupon called an Affembly at Verbery, Apr. 24. 869. in which that Bishop was accused; and seeing himself ready to be condemned, he required leave to go to Rome, and remove his Buliness thuther. But King Charles instead of granting it, stopped him for some time, upon which he immediately Excommunicated, or rather Interdicted his Priests and Clergy, and forbad them to celebrate their Office, acminister Baptilin, yea, even to Infants in danger of Death, to give the Communion even to dying Persons, or Bury any Person in his Diocess, till he shall return, or they receive a Letter from Rome to order the contrary. The Arch-Bithop of Reims having heard of this Prohibition by some of the Clergy of the Church of Laon, who came to complain to him, wrote immediately to his Nephew to take off the Interdict, and to the Clergy of Laon, that they ought to exercise their Function, and administer the Sacraments, without any regard to that dangerous and unlawful Excommunication. He sent them also some Rules taken out of the Canons to direct them how to behave themfelves. The Bithop of Laon not regarding the Advice of his Metropolitan, he wrote to him a fecond time more imartly, and enjoined the Clergy of the Church of Lacn to do their Duty. He wrote also again a third time to the Bishop of Laon, who was set at liberty, after he had taken an Oath to be faithful to King Charles. But to justifie himself, he gathered several Extracts out of the talle Decretals attributed to the ancient Popes, in which it was faid, that Bishops ought to be tried by the Holy Sec, at the first Examination, if they demanded it.

Some time after this, Pope Adrian wrote to Hinemans Archbishop of Reims, and King Charles to compel Normannus to reftore immediately to the Church of Leon the Lands he was in polleffionof. telling him, that if he did not do it, he would Excommunicate them, and to fuffer Himmans Bishop of Laon to come to Rome to fulfit his Vow he had made of going thither, and to take care of the Church of Lacn in his abtence, which provoked them both against the Bishop of Lacn.

the Bifhop

of Laon.

In the mean time Lotharius II. King of Lorrain, being dead in Italy, Aug. 8. 869. Charles pollefled rels of the him elf of his Kingdom, and being accepted by the Grandees of the Country, he was Crowned by His cmaris Archbilhop of Reims, Sept. 7. in the same year. In the beginning of the year 870, His conarus Archbithop of Reims expelled out of his Diocels a Person named Nivimus, being accuted of debauching a Nun, and carrying her away, His Nephew not only received Nivinus, but put him in possession of an Estate he had in another Diocess, and gave him in recompence of what he had loft a Pention out of the Revenues of the Church of Laon. Hincmarus wrote, Feb. 13. 870, to him, and tells him, that he ought not to receive either him or his Brother Bertricus, whom he had expelled out of his Diocefs for feveral Crimes, of which he was found guilty. Hincmans Bithop of Lam returned him an Answer, That he had always avoided to speak or write to him of fuch things as he had acted contrary to his Judgment, but he was obliged to be plain with him in reference to the Excommunication of Nivirus, and could not but tell him, that he thought that he ought not to deal with that Person as if he had been regularly accused, and could not or would not make his defence, or had been convicted of the Crime, because when he had obtained a time of him to clear himself, although he had no Acculers, and was come upon the day appointed to vindicate his own Innocence by the Tettimony of Credible Persons, he neither found him, nor any Person in his stead to be his Judge; but without a Legal Hearing he was commanded to depart out of his Diocels. He finds tault with Hineman for believing falle reports to cafily, and affures him, that it was not true that he had received the Estate of Nivinus, or allowed him a Penson out of the Revenues of the Church. He also defends himself strongly against the suspicion which Hinemans had entertained against him, that he fold the Goods of the Church. He confesses that Nivinus had a great while ago offered him a part of his Estate adjoining to his, but he would not accept of his gift, whereupon he foon after gave them to another Person; and alledges several Canons to prove, that he ought not to have passed to rash a Sentence. Lastly, he says, that he thinks Beririen ought not to be looked upon as an Excommunicated Person, because the Archbishop of Reims could not Excommunicate him who was not of his Diocess, and had neither been put to publick Penance, nor condemned by a regular Sentence.

Hinemarus Archbishop of Reims sometime after this sent another Request to his Nephew, in which he had a more favourable Answer. The Bishop of Laun had employed a certain Priest named Adulphus in a Commission, who did not discharge his trust well, but being reproved for it by his Bithop, fpoke difrespectfully to him, and withdrew himself. Hinemans angry at this, sent the Priest Clarentius to tell him, that he was Excommunicated, but he stop ed his Ears, and would not hear the Sentence, and then fled to Hinemarus Archbishop of Reims. Afterwards being desirous to return to Laon, the Doors of his Church and Cloyster were shut against him, to his admiration Hinemarus Archbishop of Reims interceeded for him, and defired his Nephew to receive him, and reftore him to his place, or if not, at least to receive him into Communion. Hinemarus Bishop of Laon answered him, that that Priest had fled very unfitly, and without any necessity, telling him, of the Ninth Century of Christianity.

that he would never have any thing to do with him. That although he had behaved himself fo ill to him, yet in respect to what he had written, he would restore him to his Prebend and House, and would permit all that would to communicate with him, upon condition that he shall not be aland would provide the following the following the following the first field in the following the first field in the first field in the Letter of Hinemarus is dated the 19th, and the Answer the 27th of April, in the same year 879. This Letter with some others of Hinemarus Bishop of Laon to Hinemarus Archbishop of Reims is Printed, with the Works of Hinemarus Archbishop of Reims, by Sirmondus at Park 1645. Vol. 2.1 At the same time Hinemarus Archbishop of Reims and Hinemarus Bishop of Laon quarrelled about Hinemarus

At the lame that Are was a Chapel in the Diocess of Lam belonging to a Benefice of the Church Bilhop of another matter. There was a Chapel in the Diocess of Lam belonging to a Benefice of the Church Bilhop of the Church Lam de. anounce and the second of Reims, in which there was ordinarily a Priest to officiate, who was presented by the Incumbent clared of the Benefice. Sigibert, who had the Benefice, had prefented one named Senatus, a Servant of openly athe Church of Reims, and Hinemarus would fet him at liberty, that he might be Ordained by the Rainft his Bishop of Laon. This Clergyman, though he was not in Priestly Orders, had yet officiated in that Vacie. Chapel for 4 years. Then the Bishop of Laon sent thirther two Priests of his Company, but after a while he removed these Priests, and would have a Priest only to bear the Titles, and that the Inhabitans should go to a Parish of the Diocels of Laon governed by Hermerardus. Hinemarus Archhistop of Reims desired his Nephew, either to Ordain Senatus, or to put into that Church another Priest whom he should appoint to bear the Title. Instead of fatisfying his Uncle, he gave him an angry and harsh answer, thinking himself abused by some admonitions which he had given him in his Letter, with the authority of his Uncle and Metropolitan. He first of all accuses him as the Author of his imprisonment. Then he tells him, that he can't give him a full answer as to the bufinels of Hermerardus, because he had not heard it canonically and regularly; That he did not remember what decision had been made in that business, but would inquire of those that had been present, and remembred it; That he did not positively require the Priest Adulphus to be present at the Synod to be held at Laon on the 15th of that month; That he wondred, that he did not fend again sooner, since he had granted what he had desired; That as to Senatus, 'twas not true that he had confented that that Clerk should have the Church in debate, but on the contrary had told him, that he would deal with the Church which the Archbishop of Reims had in his Diocess, as he had done with that which the Bishop of Laon had in his; That he had a Complaint against Sigibers for putting that Clerk into the Church that belonged to Hermerardus; That Sigibert had answered. that he did it with the consent of his Officers, and particularly of Adulphus; That he had answered, that if Hermerardus would relinquish that Church, well, if not, he would proceed as in Justice he might; That not being able to perswade Hermerardus to recede from his Right, he had given notice to Sigibert by a Man that belonged to him; That afterward he took that Church from Senaru; That Hermerardus had defired to determine the Lands in a Synod; That he had advised Sigibers to accommodate the Matter; Laftly, That he could not approve of the Ordination of Senatus, and fince it was faulty at first, because he was a Servant, he ought not to confirm it, nor promote him to a superior degree of Orders.

Hinemarus Archbishop of Reims being met with several other Bishops, at the Palace of King Charles in Gondeville, in the Diocess of Tola, Hincmarus Bithop of Laon, instead of saluting him as he did the reft of the Bishops, would not so much as take notice of him. Wenito Archbishop of Rouen asking him why he would not live peaceably with his Metropolitan, he answered him, that he could never be friends with him heartily, because he had not burnt the Writings which he had sent to him concerning the Excommunication which he had iffued out against his whole Diocess; adding, that he did but follow his Example in Excommunicating, because he had Excommunicated a Village in his Dioces belonging to the Bishop of Laon, because the Inhabitants had refused to pay him their Tenths, but payed them to the Church to which they belonged, fo that feveral Infants died unbaptized, and feveral Noble Persons without the Sacraments. Hinemarus Archbishop of Reims replied to Winelo, that that fact was not true, and that that Recrimination was a tacit confession of his fault and in flort, that he defired nothing more, but that the Writings on both fides might be examined by a Synod. Wenilo relating this Answer to Hinemarus Bishop of Laon, he said, that he had not the Papers that had passed between them, but gave him the Papers which began with the Verses directed to Carolomannus, which was the second Collection of some Extracts of the Popes Decretals, and Canons to fettle the Judgments of the Causes of the Bishops at Rome in their first Examination. Hincmatus Archbishop of Reims having read these Papers with a great deal of Earnestness, made an Answer to them, which he sent to Wenilo, to be given to the Bishop of Laon. He waited for an Answer, or expected that he would have fent him the Writings which he complained of, that they

might be examined, but *Hinemarus* Bihop of *Laon* would do nothing.

When they went from hence, the King came to *Attigni*, where he held a Synod in *May*, at which The Conthe Deputies of the 10 Provinces of France were present. Here they first gave the Ambassadors test beof Germany audience about the Division of the Empire. Then the Business of Hinemarus Bishop of tweenHines or Germany audience about the Derind of the Angels of Reims after he had delivered him 55 his Nephew Articles to serve for an Answer: As to the Collections he had made out of the Decretals, and to all at the Sythat he had faid and written against him, presented a Petition to the Council, in which he related nod of to the Bishops all that he had done to conquer the Obstinacy of the Bishop of Laon. He was also disigniaccused in the Council by the Bishops, who complained of the unjust and rash Excommunications which he issued out against their Diocesans; by the King, That he had broken the Oath of Alle-

Diff v. nce

giance which he had made to him; and by the Lord Normannus, That he had put him out by force of Arms of the Benefices which he was in lawful possession of. Hinemarus of Laon, that he might ger free from this Business, demanded that he might be judged by the Holy See, but not being able to gain that point, he delivered a Writing, in which he promifed submission to his Metropoliza Hinemarus, and took a new Oath of Allegiance to King Charles, but he defired that Hinemarus Archbishop of Reims should give him a Writing to oblige himself to maintain him in the Priviledges that belonged to him, and to defend him. Frotarius Archbishop of Bourdeaux was the Mediator of this Peace. But fince the Accusations of Normannus and his Wife, who complained of their ill tafage, and that they were unjustly deprived of the Benefices they had enjoyed, and also of some others to the same effect, did yet stand unsatisfied, Hincmarus Archbishop of Reims chose for the Judges of that Affair Attardus Bishop of Nantes, Ragenelmus Bishop of Noyon, and John Bishop of Gambray. These Judges Examined that Matter before the King, and were of Opinion, that the

Bishop of Lam ought to restore some of those Benefices, but they did not give their Judgment upon the day prefixed, but put it off to another day to give sentence. Then Hinemarus Bishop of Laun. feeing that the Affair would not go well for him, escaped away in the night. What passed afterwards, I shall give you an account of, when I have given an Abridgment of the 55 Articles which Hinemarus Archbishop of Reims presented in the Council to his Nephew, as an answer to all that he had

written and faid against him.

In the beginning of this Work he puts fome Verses, as an answer to those which Hinemanus Bishop of Laon had put before his second Collection of Canons, and as this Bishop had taken this for the subject of his Verses, That Men might freely appeal to the Holy See, so he made it the subject of his, that according to the Canons all the Bishops of a Province ought to be subject to their Metropolitans, and sharply reproves his Nephew for not giving him the respect due to him.

In Art. 1. he explains the business about the Chapel, where the Bishop of Laon accused him for Excommunicating the Inhabitants because they would not pay the Tenths. He says, that the Chapel, which was in the Country of Attolia, had been a long time before subject to the Priest of the Church of the Village of Jonigny; That Bertierus, fent by the Bishop of Laon to take care of that place, had hindred them from paying their Tithes to the Priest of the Parish, and had employed them as he pleased; That the Priest Aufoldus, who was to take care of the Diocess of Reims, where this Chapel stood, had demanded Justice several times against Bertierus, and when he could not obtain it, he forbid celebrating Divine Service in that Chapel till the Inhabitants should pay their Tithes to their Curate according to the ancient usage, in which if they would hearken to him, they might come to the Church of Jonigny, but that Baptism and the Communion was denied to no Man, neither did any Man die in that time without receiving the Sacraments. Having thus cleared himself as to that matter, he proves by a long possession, that the Chapel of the Court and Lordship of Attolia did belong to the Territories within the Diocels of Reims.

In Art. 2. he reproves the Bishop of Lam for getting an Abby, and taking an Office at Coun without his leave, and proves, that by the Canons such things are not allowable to Suffragan Bishops without the consent of their Metropolitan; as also for Excommunicating Amalbertus of the Diocess of Reims, being accused of Impotency by his Wife, who was taken out of the Bishoprick

In Art. 3, he reproves him for Excommunicating Persons not of his own Diocess. In Art. 4, he relates what had passed about the Writings in the Conferences with Wenilo,

In Art. 5. he answers the threatning Speeches which the Bishop of Laon had given out, that he could withftand his Metropolitan, and valued him not, because the Holy See had already disannulled awo Sentences passed by him, viz. those against Rothadus and Wulfadus. As to the former, after he hath produced several Canons to prove, that Metropolitans and a Synod of the Province had right to Judge the Bishops at the first Tryal, although the Holy See might afterwards reflore them if a thought fit; He says, that the Pope did not find sault with the Judgment in France given again. Rethadue, but through his great Wisson, he had defired them to reflore that Bishop who had implored his help. That as to the Second Judgment he was not concerned for it, being none of the Judges, and that fince the Holy See would not join with fo rigorous a Sentence, he had confented to his Pleasure and the Will of the King. That he had fully cleared himself to Pope Nicolas, and that his Successor Adrian had through his goodness put away all displeasure and anger about that matter. In fine, he says, that he had always done with alacrity what the Holy See had desired of him, to avoid all differences, being perswaded, as St. Leo says, that the Pope hath some reason to mitigate the severity of the Laws, on condition that they should ever after beware of it, and keep to the due Execution of the Canons.

In Art. 6. he inquires into the truth of what Hincmarus Bishop of Lam had said to several Perfons concerning his Uncle, That he had loofed those whom he had bound, had deposed those whom he had or dained, I will cause that he er I will never sing Mass more; Hincmarus shews, that it did not become him who was his Inserior to speak so of him, and vindicates the Right of Metropolitans, and the difference between them and other Bishops. It belongs to them to call Synods, and all their Suffragans are bound to come to them, or fend their Excuse, and if they do not so, they may punish them; That the Accusations against any Bishop ought to be brought to them, and they may appoint Judges for the Accused, or consent to them that are Elected. It belongs to them to Ordain the Bishops of their Provinces, and those that are not Ordained with their consent, ought not to be

of the Ninth Century of Christianity.

acknowledged for Bishops according to the Council of Nice, whereas, if a Bishop be Ordained with the consent of his Metropolitan, and other Bithops of the Province, except one or two, his Ordipation is accounted good. If a Bishop Dies in his Province, it belongs to the Metropolitan to Name a Viliter of the vacant Church. A Bishop ought to Sign the Regulations and Canons which his Metropolitan prefents to him, if they contain nothing in them contrary to the Faith. He can't make any changes or alterations in the Lands of his Diocels, without the content and advice of his Metropolitan. Men may appeal from the Judgments of the Bishop to the Metropolitan ; if he hath Excommunicated any Perlon, and will not receive him again, he may be Absolved by his Metropolitan in a Synod of Bishops. Lastly, The Metropolitan hath a care of all the Province, and all those that have any Ecclesiastical Matters may apply themselves to him, and he can take cognizance of them; A Bishop hath only the Government of his own Diocess, in which he may Ordain Priefts and Deacons; if he hath any differences with another Bishop, they can't take the Bishops of another Province for Judges; he can do nothing in the general Affairs of a Province without his Metropolitan; In dubious Causes he ought to affift him, he ought not to go directly to Rome; If he will go out of his Province, he must first obtain leave of his Metropolitan. Neverticles, if he hath any Accusation against his Metropolitan, he may demand Judges of the H.See, according to the Council of Sardica. Lastly, The Metropolitan may cause the Canons, and Confirutions of the Church, to be put in Execution in all the Province, without affembling any Synod, or consulting the Bishops, and if he finds any thing opposite to them, he may reform it immediately, because in so doing he is the Author of no new Laws, but the Executer of the old

In the 7th Article, He reproves Hinemarus Archbishop of Laon, for going out of his Diocess without his confent, and flying from the Judgment of his Metropolitan and the Bishops of his

In the 8th Article, He accuses him for sending the Pope's Letters directed to the King and himfelf, by fuch Archbishops as were at a distance from him, whereas he ought to have fent them by his own Messengers.

In the 9th Article, He reproves him for having Excommunicated a Monk of S. Denni, which the King had put in a Monastery in the Diocess of Laon, and would not be perswaded to revoke

In the 10th Article, He answers the Collection of Decretals made by Hinemarus Bishop of Laon, and because he grounded the Authority of these Records upon a passage of S. Leo, who says, that we are obliged to obey the Decrees of his Predecessors, made and promulgated concerning the Orders and Discipline of the Church, que de Ecclesiasticis ordinibus, & Canonum sunt promulgata disciplinis. He explains the fignification of this expression, and affirms, that it ought to be understood of the Laws taken out of the Canons, and which they have published in their Decretals, and not of the private Decrees which they have made, and which are not agreeable to them; whereupon he cites several Sentences of the Popes, which declare, That we ought to observe the Canons.

In the following Articles, as far as the 16th, he treats of the Order and Subordination in gene-

ral, which ought to be among the Bishops.

In the 16th Article, He treats in particular concerning the Subordination of the Church of Laon to that of Reims: He fays that this Metropolis had eleven Churches under it, before S. Reminius erected the Castle of Laon in that Bishoprick; That the Bishoprick of Laon owes its Brection to the Church of Reims, and that it hath always been subject to it; That the Authority of S. Remigius is in his Successors, and that this Metropolis hath been dignified with several Priviledges by the H. See.

In the 17th, He cites feveral passages in the Pope's Letters against those Inferiors that exalt

themselves against their Superiors.

In the 18th and 19th, He shews that several have destroyed themselves through Pride and Vanity, by explaining H. Scripture according to their own fancies, and by governing according to their own humor, without following the Tradition of the Church.

In the 20th. He shews that the Discipline of the Church may change and alter: He speaks of the first fix General Councils, whose Authority he acknowledged. As to the seventh he says, That 'twas not received in France, and cites a passage of the Caroline Book concerning the General Nature of Synods. Afterwards, he heaps together many Historical Facts, in which he is mistaken in giving credit to the Supposititious Letters of Marke and Falix.

In the 22d, He explains S. Gregory's words in his Letter to Theofliftus, that they ought not to be Absolved who are Excommunicated by the Church; and maintains, that they ought to be understood of those only that are Excommunicated for Just Reasons, because we ought not to think

that Unjust Excommunications are made by the Church.

In the 23d and 24th Articles, he fays, That the Roman Church hath not received the 9th Canon of the Council of Chalcedon, in that which respects the Permission, which it gives to a Clerk, who hath any thing against his Metropolitan, to apply himself to the Bishop of Constantinople. In the last of these Articles, he rejects the Collection of Canons, which was faid to be given by Pope Adrian to Angilram.

In the 25th and 26th, He shews that there is a difference to be observed between the Decisions of General Councils and the Letters of holy Men and Popes; That 'tisablolutely necessary to obey all the Decisions of the Councils, but the same subjection is not due to all that is contained in that

In the 27th, He shews that Hinemarus Bishop of Laon is not exempted from answering, for saving, That he was stopped; and by pretending that he hath Appealed to Rome.

In the 28th, He fays that 'twas an injury to interdict his Priefts and Clerks without any Accufation, or they were either Convicted of their Crimes, or Confessed them. To prove this, he produces a great number of Canons, which prescribe the Order to be observed in Ecclesiaficat Judgments, and what ought to go before the condemnation of every Person.

In the 29th and 30th, He shews that Superiors have right to declare no Excommunications which are manifestly irregular and contrary to the Laws of the Church, such as that was by which the Bishop of Lam forbad to administer Baptism to Infants, and the Sacrament to Dying Persons. contrary to the Decrees of the Church, which do not allow the Sacraments to be denied to any Persons in their Necessity. He sets down in this Article many good Rules about Excommunication

In the following Article he says, 'tis great Inhumanity to deny Burial to the Dead.

In the 34th, He shews, by several passages out of the Popes Letters, that about Matters evident, or already decided, 'tis not necessary to call a Synod, nor Appeal to the H. Sce, and that the things already Ordained and Decreed should be put in Execution.

In the 35th Article he proves, That the H. See Judges with the Bishops, and the Bishops with the H. See; That no Man can put a restraint upon Metropolitans, nor hinder them from Judgine the Affairs of their Province, much less in that which is already Ordained, and Decided by the Councils. He adds, that in these things there is no need of consulting, or calling together the

Bishops of the Province. In the 36th Article, He examines the Subscription of the Instrument of the Bishop of Laon, by which he Excommunicated those that would not obey the Decrees of the Popes contained in his Collection. He fays, that if he affirms that this Collection contains any thing fingular in it, and contrary to the Constitutions of the Council of Nice, and the other Councils received and approved of by the Church, he is himself Excommunicated by endeavouring to Excommunicate others, and fo hath separated himself from the Church's Unity with those he hath caused to Sign it.

In the following Articles to the 43d, he gives him wholesome Advice, and assures him in the 40th.

that he was no cause that he was out of favour with the King. In the 43d, he vindicates himself from the Calumny that the Bishop of Laon had cast upon him, in accusing him of fallifying the Quotations which he cited. He speaks of the business of Nivinia, he fays that his Crime was publick and certain, that all the World knew that he had Debauched the Nun, and had conveyed her by Night out of the Monastery into his House; That the thing being discovered, the Nun had undergone her Penance in the Convent, and afterward he had conveyed her away; That he had done all he could to make him acknowledge his fault, and oblige him to do Penance, but instead of undergoing Penance, he had affronted and abused him; where upon he Excommunicated him, and expelled him out of his Diocess.

In the 44th and 45th Articles, he exhorts his Nephew to come to an agreement, lay aside all Animolities and Enmities, and to take mild Methods to gain the Kings favour without going to

In the 46th and 47th, he reproves him for bragging he was never Conquered. In the 48th he fays, 'tis very dangerous for a Man to be too fond of his own Opinion.

In the 49th, he Advises him not to abuse the Talent that God hath given him. In the 50th, he reproves him for not fuffering any to fay, that he hath received any kindness or

good turn, which he hath not deserved. In the 51th, he accuses him of receiving Presents from his Clergy, and proves, that it is forbid

den by the Canons. In the 52th, he accuses him of being arrogant, proud and vain.

In the 53th, he gives him advice about his Gesture, and the motions of his Body, which were indecent.

In the 54th, he exhorts him not to misuse his health of Body, or Pleasures of the World, is the flower of his Age. Lastly, he concludes this Work with Elias's Words to Elisha, I have done for you all I was able. He adds, that he believes, tho' he shall not profit by his Advice, that it will not be in vain, before God, to him that gives it. He prays to God to grant to him, to will, fay, know, and do what he hath commanded, and to make his Nephew to hear favourably, and do what is convenient for him, and that both of them may will and do what he hath commanded, and

persevere in the observance of his Commandments.

The figure of We will now return to the remaining part of the business of Hinemanus Bishop of Laon: After he the Again was gone from Attignt, as we faid before, he wrote a Letter to Hinemann Archbifthop of Reims, of Hineman which was given him the 12th of July by one of his Deacons named Ermenoldus, in which he between the state of t which was given him the 12th of 3ml by the Pope, as they themselves acknowledged, he left Attigni. would get leave of the King to let him go thither. Hinemarus Archbishop of Reims returned him no Answer, whereupon he wrote directly to the King, and having excused himself for not coming to him, because he had a Fever, he prays him earnestly to let him go to Rome, that having performed his Vow, he may be recovered from his Fever. The King answered Bertricus, who brought of the Ninth Century of Christianity.

brought him the Letter, that twas a wonder that the Fever, which kept him from Court, should nouse thinder him from going to Rome; that he should come to him, and if he had any just cause of going to Rome, he would permit him. The King also commanded him to give a Benefice to one going to gome, the training and commanded min to give a periodic to one named Elas. Hincmarin Biffing of Laon having received this Answer, sent Eddo, Provost of the Church of Laon, to carry a Petition to the Archbisthop of Reims, in which he tells him, 1. That he Apatition rected him, and prayed for him. 2. That he was perfuaded that he was fensible that he was of Hinemagreeten man, and that he did share in his Sufferings. 3. That the King had taken away the Rever rus Elibert mus of the Church of Laon, and given them to Normannus, which he knew when he withdrew Laon. from Attigui. 4. That some other Persons had possessed themselves of the Lands belonging to the Church by the Kings Order, who had required him to reftore a Benefice to Eloi, who had forcibly gaten it. 5. That he intreated him, who was his Unkle and Archbishop, to obtain of the King that he might have a free Administration of the Revenues of his Church, and to order and dispose of them, as he thought fit; He promifes in this Juncture to obey him, come to him, and follow his Directions, protesting, That if the King will not grant him this favour, he never will obey him more, nor never come in his presence; That he will fly to the H. See, and use his Authority by Excommunicating those who have invaded the Goods of the Church, as it is allowed in the Constitution of the Bishops, which he had sent him. This Constitution was made up of certain Canons of the Council held in 860 at Touffi, in the Diocess of Tola, which Decreed, among other things, that those who violently seized upon the Goods of the Church, should be Excommunicated for their whole Lives, nor should obtain Communion at their Death, nor have a Christian Burial; That the Princes and Judges should find our such Persons as corrupted Virgins and Widows dedicated to God, upon Penalty of being expelled out of the Church, and deprived of Burial; That those that have taken away any of the Church Revenues, or Goods, should restore them double, treble, or fourfold, according to the thing they have taken.

Altho the Name of Hinemaris Archbishop of Reims be among the Subscriptions to the Canons of this Council, yet when he received this Writing, he faid he had never heard of any fuch Constitutions, and that the Bishops who were present at that Council said the same thing: He fays, that these Constitutions are unreasonable, and contrary to the Laws of the Church, and judged by the Subscriptions, that those acts were false, because he found the Names of some Bishops that were not there, and two Bishops of the same See at the same time, viz. Two Bishops of Auxerra, Christianus, and Ablo, and two Bishops of Noin, Immo and Raginelmus, who succeeded him. He adds, that his Seal was among others there, altho' he was fure that he had not fet his

Seal to that Act.

This Petition of Hinemarus Bishop of Laon was given to Hinemarus Archbishop of Reims at The Answer Ponigon, July 16. by Heddo; He represented his Nephew's Petition to the King, and got the Bi- to the Bilbip foot then at Court to second him in it, viz. Remigius, Harduicus, Odo, and Willibert. The King of Lanis answered, That he thought the Bishop of Laon might be satisfied with what was said at Attigni; Petition. That he had taken more than belonged to his Church out of the Estate which the Prince was willing to give him, so that he might re-enter upon the Land of Paulls; but as to the other Revenues about which the Contest was, he must wait till the Matter could be Regulated, and Commissioners be sent on both sides to the places to examine what doth really belong to the Church, that it may be restored to it. As to the Benefices of which he speaks, Hincmarus answers him, That he had deprived the Lawful Heirs of them, to whom he himfelf had once granted them; and that the Judges, which he had chosen, had determined that he ought to restore them; that he would ftay but till some Articles were decided before he fled, and would not wait till Sentence were pronounced; That he might return, and bring with him the Arreft, by which the King had given, or restored to the Church of Lana, the Lands in question and would do him Justice. In fine, that he had fent him a Writing of that which was done in the Council of Jouffi, which he never faw, and of which the Bishops of that Council never heard, and which was not agreeable to the Original he had. Laftly, he advices him not to Excommunicate Normannus or any others, rashly, nor go to Rome till 'twas examin'd in a Provincial Synod, whether his Appeal to the H. See

Hinemarus Bishop of Laon returned a long Answer to this Letter of Hinemarus Archbishop of The Bishop were regular. Reims, in which he tells him, That he did not defire to enjoy the Revenues of the Church to put of Lagon's them to a bad use, but to employ them as the Canons prescribe; and that it could not but trou- answer. ble him much to fee the Revenues, which were intended for the Subliftance of himfelf and Clergy, to be taken away, and given to a Person to whom his Predecessor would never grant a Church-Farm ; That another had got a Farm granted him, which use to furnish the Church with Candles; and feveral others were given to fuch perfons, who had done no Service to the Church a long time, and could be no ways profitable to it; That the King never spake a word to him, of that which Hinemarus Archbishop of Reims mentioned to him; and that he only told him, that he heard he had taken more Grounds in the Lands of Paulls than belonged to him, or were granted by the Letters he had fent him; That he would have them; That he was willing that he Rould enjoy what was contained in these Letters, except the Farms in the possession of Angarius, who was his Man, upon condition, nevertheless, that they should restore them to him, if he found that they belonged to the Land of Paulls; That the King had delayed to restore them to him, but he was put upon doing it by the Advice of Hinemarin; That he had not unjuftly feized upon,

and kept those Farms, but they have belonged above 60 Years to the Land of Paulle; That he had enjoyed them ever fince the King had restored those Lands, six months since, till Angarius had obtain'd them of the King, without any cognizance of the Cause, and without examining his Claim. As to the Judges, which he fays were Named by him, it is true that the King ordered the Archbishop of Reims to Nominate some Bishops who should examine the Affair of those who complained that they were deprived of their Benefices; That Hincmanu having Named them, he did appear before them with one Clergy-man and Lay-man of his Church; That Regenard having preferred his complaint first, he did shew his Reasons why he deprived him; and whereas, among other things, he had accused him of not paying the Service due, the Judges required him to take an Oath that it was fo, and that Regenard should lose his Benefice. Whereupon Hancmarin Bishop of Lam complains, that the Judges regarded Temporal more than Spiritual Causes, because being also accused of spoiling the Farms, and having abused the Revenues of the Church, they did not condemn him to make any Restitution. The second that made his complaint was one Gricom. more concernament of mane any activities who being accused of spoiling a Wood which his Father had Planted, he defended himself by faying. Twas not 60, and that twas some Peasants that had wasted it against his knowledge; and that Hinemarus had deprived him of his Benefice only because he would not go to Rome; That when Hinemarus maintained the contrary, and produced his Witnesses, they put off the Judgment of that Affair till next Week. He then confesses, that he withdrew himself, but says 'twas to avoid the Persecution intended against him; That all his Family was Banished; That they favoured the Lord Normannus, who was Excommunicated both by the Pope and himself; That they would not permit him to go to Rome, but had taken away the Revenues that belong to his Church. As to the Constitution of the Synod of Touffi, he says, that he received it of Hardnieus Archbishop of Bisar con, who was prefent at it; and that it was written by two of his Deacons; and that he remembers well, that 'twas made in that Council; That 'tis true, that he had composed another Letter, but finding it too long, he thought it best to Sign this which was shorter, and, as it were an abridgment of the other. Laftly, he enlarges upon the Popes Decretals; he affirms that they do not contradict one another, and that the Bishops, who defire to be judged at Rome, at the first Ezamination ought to be fent thither. He complains of his Archbishop, that he had been no help to him fince he defired to be fent thither, but, on the contrary, opposed his Interests. This is the Answer that Hinemaris Bishop of Laon gave his Metropolitan; but having no mind to have to do with him, nor those Ecclesiastical Judges that he had Nominated, he resolved to request Secular Judges of the King, two months after he retired from Attigni. The King appointed Helmingaria, Hotarius and Ursio, who were Court-Officers. These Judges altered, and re-examined the things

to him again. Things being thus ordered, Hincmarus of Laon returned to Court, and never soake more of going to Rome.

Hinemarus, Archbishop of Reims, was very angry that his Nephew had so well acquitted him-The between felf before the Lay-Judges, contemning the Authority of his See, and the Judges he had appointed; Himmans wherefore he wrote to him with a great deal of Paffion. Nevertheless, the Judgment given for of Loon and him was Benarded, him and Pagfion of the law of Loon and him was Benarded, him and law of Loon and him was Benarded, him and law of Loon and him was Benarded, him and law of Loon and him was Benarded, him and law of Loon and him was Benarded, him and law of Loon and him was Benarded, him and law of Loon and him was benarded, hi him was Executed; but not long after, Hincmarus of Laon engaged in a fresh Quarrel with King Charles upon the account of Caroloman. This happened thus: Caroloman, the Eldest Son of King Charles, was Baptized in the Church of Reims, and devoted by his Father to be a Churchman, having been Shaved, and afterwards received all the Orders, as far as a Deacon, from the Hands of Hildegarius Bishop of Meaux; But because he was forced to embrace a Profession, which displeafed him, he refolved to make his escape, and being got away, he conspired against his Father. He was accused in the Synod of Attigni, and condemned as a Rebel, and thereupon being deprived of his Abbies was put in Prilon. Having appealed to Rome, the Pope wrote in his favour, and a little after he was fet at Liberty. But in the Year following he began his Quarrel again, took Arms, gathered Troops, and Plundered the Country. Himemarus Archbishop of Reims, in the absence of the King, who was gone into Burgundy, affembled the Bishops of his Province immeately, and after he had admonished him four times that he should lay down his Arms, he declared him Excommunicated, and all his Soldiers, which were the greatest part of the Province of Reims, if they did not reform, and do Penance before the 11th of March. Hincmarus sent this Letter of Excommunication to Remigius Archbishop of Lyons, and to the Bishops of his Province, and wrote on purpose to Hinemarus Bishop of Lam, to require his consent, under Hand, to this Excommunication, but he gave him no Answer to it; wherefore he wrote a second time more earnestly to him. Then he answered, That he would not give his consent to it, because he had not answered his desire made to him by Eddo, which he ought to have added in that ACt. Hinemarus Archbishop of Reims replied, That Eddo had never spoke to him about it, and that he had not any thing to add. Nevertheless, he desired him to tell him plainly what he would have added, promising that he would do it if it were reasonable, being always ready to learn of others, follow their advice, and reform any thing that was amiss. In the rest of the Letter, he speaks with loftiness to his Nephew, and shews that he is greatly displeased with his Disobedience. 'Tis Date! Ano. 19.

that had been decided by the Ecclefiastical Judges, and were more favourable to Hincmarus of

Lam than they had been, for they made the Lord Normannus to leave his Benefice; and others.

who had gotten possession of the Benefices in contest through the slight of Hincmarus, to resign them

On the 5th of May, a Clergy-man of Laon called Teutlandus coming to Reims, the Archbiftop ordered him to bid his Bishop to send his consent immediately to the Excommunication of Carolo

of the Ninth Century of Christianity.

Laftly, Hinemarus Bishop of Laon being admonished a 6th time by a Letter from his Metropolitan, answered, That he wondred he should desire his consent to that Excommunication, fince he had not taken his Advice in iffuing it out. He also complains, that his Unkle had sent his Summons by the Clergy-men of his own Church, and that he had pronounced a Benediction in the Diocels of Laon upon some of the Confederates of Caroloman.

On the 14th of May, Hinemarus Archbilhop of Reims cited the Bilhop of Laon to a Synod, which Hinemarus On the 14th or May, Finemani Micholinop of Actini chica the Billiop of Laws to a sylhol, which if Laos sbut he, instead of giving a civil answer, wrote a Letter full of Invectives and Affronts, in which Symod. he accordes him of betraying, and delivering him up, when he was apprehended, and of being his Enemy ever fince he opposed him in his putting a Bishop into Reshadus's place, till he should rememy ever muce he opposed min in his parents a Dinnop mod dendants space, the he mound re-ceive the Popes pleasure about that Affair. Nevertheless, Adrian wrote two Letters in favour of Caroloman to the King his Father, to the Bishops of France, and the Lords, in which he forbids the tof taking Arms against Caroloman, and the others to Excommunicate him. These Letters bear Adrian's date July 13. but they did Caroloman no fer ice, as we shall shew anon. This Pope wrote also to Letter in Hinemarus Archbishop of Reims, March 25, to call a Synod for the Reformation of Abuses in his favour of Dioces; and under this pretence Hincmarus Archbithop of Reims cited Hincmarus Bishop of Laon, in the Name of the Pope, and by his Authority, to the Synod which was to be holden at Douzi.

Mr. 5. The Act (ays July 5.

The Council being allembled at Dours, King Charles presented a Bill to them containing several The Council heads of Accusation against Hinemarus Bishop of Laon; the beginning of it is lost. In that part of Douza which remains, he accuses him for Writing to Rome against him, at the same time when he acknowledged in France, that he had not meddled with any of the Revenues of the Church; for going out of his Kingdom into Lotharius's; for not coming to him when he had commanded him, and for hindering his Servants to come to him; for Writing a fecond time to Rome against him; for flying from Attigni after he had Sworn Allegiance to him. Laftly, for Arming his Servants to hinder the Governor of the Province, that he might not apprehend certain suspicious Persons which were at Lis House, to send them to the Council, but let them escape. When this Bill was read, the King defired, that fince the Bishop of Laon, who had been cited by his Metropolitan to appear before the Council, did not come, they would fearch what the Canons and Laws decreed concerning those heads of Accusation brought against him, and if he came to the Synod, that the differences between him and his Metropolitan should be Judged and Determined.

Hinemarus Archbishop of Reims presented another Petition to the Synod, in which he briefly relates all that had passed between him and Hincmarus Bishop of Laon, the causes of complaint he had against him, the heads of Accusation that he charged him with, and the consequence of the whole matter, fetting down under every Article the Decisions of the Popes and Councils, shewing wherein the Bishop of Laon had offended, and the punishment he deserved. He defends himself, against the Accusation, that he had betrayed him, and produces three Letters written at the time he was seized, to shew that he had no hand in his Imprisonment, but had disapproved it. He also justifies himself against the Accusation, that he had no respect to the Judgment of the H. See, and flighted its Authority, and treats of what passed at Artigni about that matter. Lastly, He concludes that Hinemarus Bifliop of Lean having been Summon'd three times by the Council and not appearing, ought to be condemned for his Contumacy, notwithstanding the Appeal he had made to the H. See, because it is irregular, and he hath not prosecuted it.

The Bishops of the Council desiring some time to Answer the King's Request, made a Collection of the Canons, Laws, and Testimonies of the Fathers, upon every head of the Accusation contain'd in that Bill, concerning the falle Oaths, and Perjury, the Sedition and Violence he had used, concerning the alienating of the Revenues of his Church, the Calumnies he had written to Rome against his Prince, his Disobedience and Rebellion, and for having made many of the King's Sub-

This Memoir was read in the Council, and Hinemarus, Bishop of Laon, summoned again to the Council. But he answered, That he had Appealed to the H. See. The Bishop of Soissons, who Cited him, told him, That he ought to appear at the Synod, and if it were necessary for him then to appeal, they would fuffer him to profecute it. Hermerardus also was cited by the Synod. These Citations having been repeated three times, at last Hinemarus appeared before the Council; but Hermerardus would not come. They then read to him the King's Bill, and a Letter from the Pope fent to him, in which he was ordered to be obedient to his Metropolitan, with an allowance of an Appeal to the H. See, if there were just Cause.

The next day, he was summoned to the Council, to answer to the Accusations brought against him by the King. On the 14th of August he came; and Hinemarus, Archbishop of Reims, having ordered him to answer to the King's Petition, he said, That he was deprived of all his Revenues, and would not answer in that Synod: And taking up his Papers, he began to read the Canons concerning Bishop's Appeals. The Council ordered him to answer the Accusations brought against him, giving him Liberty afterwards to appeal to the H. See, if he would. He perfifted in his first Anfwer That he was deprived of his Revenues, and would not answer. They asked him, who had deprived him? He answered, his Clergy-men knew: And one of them being asked about it, anfwered, that it was the King; who immediately faid twas falle, and accused Hinemarus of arming his Servants to hinder that his Governour might fend several Persons accused of Treachery to the Council, of faving them, of flying himfelf, and carrying with him the Sacred Veffels and Ornaments of the Church of our Lady at Laon, which made him so backward to make his Defence: That fince he came to the Synod, he had prepared him an House where his Servants might lodge. but he chose rather to abide in his Court near the Church: That he had ordered Bernard to treat him civilly, and take care of his Goods and Papers: That they had brought them to him, with a Golden Crofs fet with Stones, and feveral things belonging to the Church. The King proved the Facts by Witnesses, though the very Clergy of the Bishop of Laon owned them. He was accufed of having taken away and given a Chalice, with a Patten of Gold fet with Stones, to a Prieft to hide for him, which the King had given to the Church of S. Maries at Laon; of having taken away the Relicks and Deeds of the Church of Laon, with a Golden Cross; so not only enriching himself with the Goods of the Church of Laon, but suffering his Servants to convey them away.

Hincmarus, Archbishop of Reims, having summoned him to answer these Accusations, he said, he would not answer before him, because he had something against him, and therefore appealed to the H. See. Hinemarus answered him, That he ought not to decline his Judgment, fince he had often reproved him, and admonished him, but had not yet judged him, and so he could not appeal to Rome; because by the ancient Canons, no Appeals can be made thither, but after Judgment: Wherefore he ought to answer, and should be tryed without any Prejudice to the Privileges or Judgment of the Pope, as it is decreed by the Council of Sardica, That he might appeal to Rome after the Judgment of the Provincial Synod. Hincmarus, Bishop of Laon, said, That he would not answer, nor accept his Metropolitan for his Judge, because he had advised the King to take him Prisoner. Hinemaris, Archbishop of Reims, having prayed the King to speak the Truth, the King protefted with an Oath, That he did it without the Confent of the Archbithop of Reims, and added, That had it not been for the Respect he had for him, he would have imprisoned him above two years ago for his Infolencies; and that if he had not kept his Lords from it, he had been fet upon in his Palace, and stabbed or beaten to death. Hincmarus, Archbishop of Reims also prayed Ado and Hildebaldus, who were present when the Bishop of Laon was apprehended, to speak what they knew; who both of them testified, as well as two Priests and Earls, That it was done with out the Privity of the Archbishop of Reims.

After this, Hinemarus, Archbishop of Reims, read over again the King's Request, and interiogated him about every Article; but he would not answer: But all the heads were proved against Hincmarus, Bishop of Laon, either by Writing or Witnesses; and being required three times to answer, the Archbishops of Besancon, Bourdeaux, Bourges, Trives, Rouen, Sens, and the Bishops of Troyes, Tongres, Meaux, Mets, Chartres, Beauvais, Tournay, Poietiers, Cambray, Orleans, Chalons, Soiffons, Verdam, and Paris, with the Rural Bission of Tongres, were of opinion, That he ought to be deposed, without Prejudice to the Judgment of the H. See, falso per omnia Aposlolica Sedis Judicia. Hinemarus, who gave his Opinion last, was of the same Judgment. This Sentence was sealed by these Prelates and some Priests. The Name of the Bishop of Lyons, Renugius, is found among the Subscriptions; but he was not at this Synod. The Bishops of the Council wrote a Letter to Pope Adrian, in which they tell him, That they were forced to depose Hincmarus, Bishop of Laon, as he will understand by the Acts of the Council, which they sent him. Beside the Crimes therein set down, they accuse him of having converted to his own use, or given away, several of the Ornaments of the Church of Laon, to have stirred up many Seditions, to have excommunicated and abused Amalbertus. They defire the Pope to confirm their Judgment, or if he thought fit to review it, (which they could not think necessary) That he would appoint Judges, either of the same or neighbouring Provinces, and if he pleased, send his Legate to be present at the Judgment, as it is appointed in the Council of Sardica; upon condition nevertheless, That Hinemarus shall not be reftored to his Dignity, till his Cause be examined and tried anew in the Province; because as yet they had not departed from the Rights of the Gallican and Belgick Churches. They declare, That if he restores him, and sends him into France, they'll never trouble themselves with him, but let him live as he lift without communicating with him. They recommend, in the last place, to him Actardus, who was defired by the People and Clergy of Tours, that he might be made Bishop of that Church by his Authority, altho they could do't themselves. This Letter is dated Sept. 6.

Hincmarus wrote also in his own Name to Pope Adrian; He begins his Letter with the business rus's Letter of Astardus, and after speaks of the Condemnation of the Bishop of Laon. He excuses himself, that to Adrian. he did not maintain him in the business with Normannus, because he was injured, and the case was not that which he had related to the Pope. He laments that he ever Ordained him, and fays, That after he had done all he could to reclaim him, and found him incorrigible, he was forced to leave him, and fuffer him to be condemned. Laftly, He gives the Pope an Account of the business of the Priest, who was Deposed for endeavouring to kill, and actually wounding with a Spear, another with whom he was Travelling in a Journey, after he had made himfelf Drunk

Adrian's

Pope Adrian having received the Letter of the Bishops of the Council, returned an Answer, That he approved their Election of Astardus for the Bishoprick of Tours, but he disapproved the Judgment given against Hincmarus Bishop of Laon, contrary to his Appeal, to be Judged at Rome; He orders that he should come with his Accuser thither, and forbids them putting any other Bishop in his place, till his Cause be Examined and Tryed a-new. This Letter bears Date Dec. 26.

He also wrote at the same time two Letters to Charles the Bald. In the first, which he inrended to be publick, he complains, that he had taken his Petitions, which he made to him, illand exhorted him to accept them favourably. He orders him to fend Hinemaris, and his Accufers, to Rome, aduring him, that he would not confent to his Depolition till that were done. He approves the Promotion of Acturdus to the Archbishoprick of Tours, without depriving him, neverthe less of the Right which he hath to the Reversion of the Dioceis of Names. He exhorts the King to fee, that all the Revenues of the Church of Tours be restored that belong to it, as also the Monasteries, which according to the Canons are subject to that Bishop.

The second Letter, which was private and secret, was wrote with more mildness and affurance, but he infifts more particularly upon this, That the King had not received his Admonitions with all possible subjection, and that he had enriched himself with the Revenues of the Church. In the felt, he pretends a great deal of Friendship to him, commends his Piety, blames the carriage of Hinemarus Bishop of Laon, and seems to think him faulty, and justly condemned; but nevertheless, hopes he will fend him to Rome, that after he hath heard him, he may appoint him Judges, or

fend his Legates to the place to have him Judged before them there.

King Charles being offended at these two Letters of the Pope's, as also at a former, which the K. Charles's King Charles being offended at these two Letters of the Lopes, as and at alother, which he exhorted him to the Pope. hear patiently, and take in good part, writ sharply to him, and shewed himself angry for being rested in such a manner; and because he had ordered him to fend Hinemarus immediately to Rome. Hereupon he accuses him of Worldly Pride, in ambitiously claiming a Dominion in the Church; and fays, That he did not know before that a King, whose Office is to punish Evil doers, and revenge Crimes, was obliged to lend the guilty to Rome, after they were condemned and convicted; That he should know, that the Kings of France are not the Bishops Vicegerents, but abiolute Masters of their Country; That he doth not find that the Popes, his Predecessors, did ever write in that fashion to the Kings of France. Then he recites several expressions of the Popes, and shews by many Ecclesiastical Laws, that no Canon obliged him to fend Condemned Bishops to Rome, but on the contrary, that Ecclesiastical Causes should be Judged and Determined in the Province where the Matters were acted. Lattly, He advites him not to write to him more in such a strain, nor to the Bishops and Lords of his Kingdom, unless he will have his Letters and Messengers slighted, which he wrote to him faith he because of the respect he did bear to him, and because of the design he had to be subject, as he ought, to the Vicar of St. Peter, the Prince of the Apostles, lest he should force him, against his Will, to do otherwise than he intended. Infine, that he knew that he ought to follow, and to hold to that which was approved by the H. See, when 'tis found agreeable to the H. Scripture, Tradition, and the Laws of the Church, but rejected the claim which was grounded upon Forged, and ill-composed Pieces.

Nor did the Bishops of France write with less Resolution to the Pope about that Affair, they The Execuboldly rejected the pretences the Pope had, that Hinemanis should come to Rome and be Judged; time of the and maintain'd, that the Judgment given against that Bishop ought to be Executed; And in effect from a first from the state of the st it was done, and the Church of Laon became vacant de facto & de jure, altho the H. See would gainff Hiocnot confirm the Judgment of the Synod of Dougi. Hinemarus Bishop of Laon was put in Prison, and marus. two years after his Eyes were put out, as Caroloman's were; a very usual punishment at that time

for such as were found guilty of Rebellion. Charles the Bald being afterwards Crowned Emperor by * John VIII. gave him an Account of the Judgment given at the Synod of Douzi, and defired the confirmation of it from him, which he granted, writing to Hinemarus, that upon the Relation of the Emperor he approved the Judgment, he, and other Bishops of France, had given against Hinemans of Lam; after whom, Henedulphus was Ordained Bishop of Laon, in pursuance of the Decree of his Election made March 26. and 876. of their Popes, for though they allow their Popes to many Women, yet they will not endure to hear of a Woman to be a Pope.

* This Pops, according to Piatina's reckening, which is accounted the trush, is John IX.
for John VIII. is Pape Joan, of which the Romish Church is John which the Romish Church is formuch alhanned, ishat they have blotted her out of the Catalogue

After the Death of Charles the Bald, Hinemarus Bishop of Laon was set at Liberty, who hearing The Council that Pope John VIII. was retired into France, held a Council at Trayes, he went thither and Pre- of Troyes fented a Petition, in which he complained, That being carried to the Council of Douzi by force, deprived of his Goods, accused by K. Chales, he was condemned by the Archbishop of Reims, although he had Appealed to the H. See; that fince that time he had been put in Chains, and his Eyes were put out. He begged of the Pope to do him Justice, and pass an equitable Sentence upon that Matter, which was referred to him. He alledged, That the Bishops of the Synod of Durgi had condemned him very unwillingly, that most of them were very much troubled at what they had done by the impulse of Hinemarus Archbishop of Reims, who advised them to it by Writing. Nevertheless, by the Acts of the Council, and the Letters written by them, it doth appear, that they condemned Hinemarus Bishop of Lasm with a full consent and agreement, and never did repent that they had done it.

Nevertheless, the Petition of Hinemarus Bishop of Laon was approved in the Council of Troyes by fome Bishops, and King Ludovicus Balbus did not oppose it; But Pope John VIII. judging that it would be a very difficult thing to reverse the Sentence of the Council of Douzi, ordered that Heneaulphus should continue Bishop of Laon, although he himself desired that he might retreat into a Monastery, but allowed Hinemarus liberty to Sing Mals, and to have a Pension out of the Reve-

nues of the Bishoprick of Laan. Whereupon some Bishops took him, and having Cloathed him with his Epilcopal Veftments, they led him to the Church with Singing, and caused him to give the Benediction. He died not long after, and his Unkle Hinemanus made Prayers to God for him after his Death.

CHAP. VI.

An Account of several other Ecclesiastical Affairs transacted in France, in which Hincmarus was chiefly engaged.

Tinemarus, befides the private Affairs, had also a share, as I before intimated, in all the most Important Affairs both in Church and State, which gave him occasion to exercise his Pen The Divorce in divers Controversies. That which made the greatest noise of all, was the Divorce of of th Queen Theutberthe Queen Themberga, and Lotharim III. King of Lorrain; She was the Daughter of Hubert Duke of Outrelemontjon, and allied to Charles the Great. Letharius being fallen in Love with another Woman, endeavoured to dissolve his Marriage, and made this the pretence, That Theusberga had committed Incest with her own Brother; He forced her to confess it, and so dissolved his Marriage by the Advice of some Bishops in an Affembly held 860 at Aix la Chapelle. Since these Bishops had given it out that Hinemarus approved of this Divorce, he thought himself obliged to telling his Detertation of it in Writing. This Paper was made in his own, and all the Bishops Names of the Province of Reims, and directed to Kings, Bishops, and all Christians. He first gives this reason of the Dedication, That altho' the Church of Rome ought principally to be consulted in Marters obscure and dubious, yer it is convenient to Address himself to the whole Church, when the ancient Truth is attacked by some Novelty; That the Matter about which he treats is of a the ancient I ruth is attacked by iome Powerty; I hat the Matter about which he treats is of is great importance, that Kings and Princes, Magiftrates and People, ought to give great attention to the Truth of the Judgment, Confent of the Bifthops, and the Lenity, Patience and Goodness to the Kings. Latily, That he addressed his Speech to Kings, who ought to be an Example of the Kings. Latily, That he addressed his Speech to Kings, who ought to be an Example to the People; To the Bishops, who are obliged to Teach what Christ hath commanded; And to all the Faithful, who ought neither to approve, nor favour any Man's faults. After this Preface, which he hath adorned with feveral passages out of the Fathers, to authorize and explain these Maxims, he Answers the Reasons that are brought to maintain the Divorce of Lotharius and Theuberga; The first and chief was the Incest, which that Queen was accused to have committed with her own Brother, by whom the is faid to have conceived, and afterward procured her Abortion. She denied that she was guilty of any such Grime, and since no Proof or Witnesses could be produced for her, it was resolved by the Lay-Judges, with the Advice of the Bishops, and comfent of Losharius himself, that she should Name a Man that should undergo the Trial of hot Water; Accordingly it was put in Execution, and the Man received no hurt, so she was declared Innocent even by the Judgment of the King her Husband. Some time after this Accufation was again renewed, and certain Bishops were Summoned to the Palace of Aix la Chapelle, of which the chief were Thietgaldus Archbishop of Treves, and Gonthierus Archbishop of Cologne (the formst the Unkle, and the other the Brother of Waldrada, whose Sifter Loiharius desired to Marry They made Theutberga to own that the was not fit to continue Lotbarius's Wife; She called Gar thiers for a Witness, to whom she had confessed it, and required him to tell the Reason of it be fore the other Bishops. Hincmarus, after he hath thus recited the Articles of that business, he shews, that the Præmonitions that the Bishops gave the Queen, that she should not accuse her self divulged, nor ought any Person to be condemned for his secret Crimes. He also relates the Declaration of Gonthierus, Jan. 8. who affured the Council, that the Queen had confessed to him that the had fuffered an Abuse, tho' against her consent; The Judgment of the Bishops, Adventus and Thiergaldus was, that if this were true the ought not to cohabit with Lotharius; The Council of the Abbot Egilius was the same ; and the Extract of the Acts of the Session of that Synod held Febr. 14. (at which, befides Gonthierus and Thietgaldus, were Wenilo Archbishop of Rouen, Frate rius of Tongres, or Liege, Hatton of Verdun, Hildegarius of Meaux, and Hilduinus) which contains a Declaration in Writing, which the Queen gave the King her Husband, in which the owns, be fore God and all his Angels, that her Brother Hubert had abused her. 'Tis then said, that the Br shops did conjure the King to tell them, whether he had obliged her either by force, or threat, to make this Declaration, and he protefted that he had not, and that he was much troubled at it; Then the Bishops asked the Queen again whether it were true, and she boldly said it was; where upon they Judged, that the ought to be put to Publick Penance, to attone for the Incest which was now become publick by her Declaration. Hinemarus fays, that Pope Leo forbids this fort of Confession by Writing, as to what respects the Church; That Lotharius, who seemed to be tronof the Ninth Century of Christianity.

hled at this, was inwardly pleased, and was the Author of this Stratagem; That the Queen having accused her self in Judgment in the presence of the King, and his Lay Judges, ought not to be put to publick Penance; that the was not regularly condemned, and therefore they had the lefs reason to Divorce her to readily from her Husband, and allow him to Marry another.

He then shews, that this Cause was much different from Ebbo's, because he had chosen his Judges, before whom he regularly and judicially owned his Crime; and befides, that there is a great deal of difference between Deposing a Bishop and parting Man and Wife, the Union between Husband and Wife being much more near and close than that between a Bishop and his Church; That if a Bishop, Priest, or Deacon, own their Crime, although it be false that they have committed it, they ought to be Deposed according to the Council of Valence, but a Wife cannot be parted from her Husband for the same reason; That Bishops may leave their Churches, but a Wo-

man can't depart from her Husband.

Ir was farther faid, That the Archbistop of Reims had consented to what was done in that Affembly, and had conferred about it with Adventius. Hincmarus Answers, That it was not true; that Adventius had indeed spoke to him of it, and invited him to be at the Synod, or send thither, but he gave him his answer in Writing, before he parted from him, that he could not do it, because he had not consulted the Bishops of his Province; and that he wrote to him after such a manner, as did shew, that he did not approve of that Divorce. Before he enters upon a partigalar discussion of this business, he produces several Authorities concerning the manner how a Lawful Marriage ought to be contracted; he treats of the Reasons of a Separation between Man and Wife, which are, according to him, the delire of their Salvacion, to live Continently : And Adultery, for which the Lay-Judges part Man and Wife, with the confent of the Ecclefiastick, and the Church, put the Guilty to publick Penance, if the Crime be known. He adds, That in the Case in hand, the Separation was neither for the love of Continence, nor for publick and certain Adultery, but only on meer Suspicion, and that this Matter should have first have been examined by Lay-Judges, and then the Bishops should have done their Duty, and used the Authomy of the Church. He brought an Example of a Case that happened in the Reign of Lewis the Kind, how a Woman of Quality, Named Nothilda, presented to a General Assembly of the Estate a Petition against her Husband Argembers. This Prince bid her apply her self to the Bishops, who hould put her over to the Lay-men, that they might judge of that Matter, and enjoined her to follow their Judgment, referving to themselves a Power of putting, either her or him to Penance, who should be convinced of any Crime.

After the Judgment by hot Water was found favourable to the Princels Theutberga, they that acculed her said that these sort of Proofs were forbidden; Hincmarus endeavours to maintain them by Authority and Use, and affirms, That the Man named by the Queen to undergo the Proof of hot Water, not being fo much as burnt or scalded, it was a Miracle that could not be done to Authorize a Lye. He adds, That fince this Judgment was not certain, and they could not accuse the Person so cleared, they ought not to make use of a secret Confession for that end.

It was also asked Hinemarus, if it were not possible that the Queen might have to do with her Brother, and conceive by him, without losing her Virginity? He laughs at this Proposition, and fays, That if she were a Virgin when she was Married, it was soolish to accuse her of being Defiled, and imagine that file had conceived before her Marriage. He fent back this Question to the Lay-Judges with another, viz. Whether if a Woman, who hath not lived honestly before Marriage, but after lives honeftly with her Husband, deserves to be condemned to Death for her former Lewdness, and whether it be not more fit to Pardon her?

They also asked, Whether the King having had to do with another Woman, after he heard that his Wife had committed this Crime, was not guilty of Adultery ? He answers, That he could not deny it but that he was guilty, although at lath its Wife were found guilty of the Crime for which he futpected her, because he had done it before the Sentence of Divorce was passed. He adds, That the' a Man be engaged by Oath to live with another Woman besides his Wife, or a Woman with another Man besides her Husband, they ought not to observe that Oath.

They also asked him, If it were true that Sorcerers could make a Man and his Wise to hate each other Mortally? He affirms that they can, and proves by several Relations that there were such Magicians and Sorcerers, and that the Devils could, by the permission of God, possess Men, make them Mad, and torment them. He owns, that if it were found, that according to the Civil and Ecclefiastical Laws, the Marriage of Theutberga were invalid, she might be Divorced, and the King Marry another; but he maintains, that till his Wife be declared unworthy to be so by the Judgment of the Lords, and Advice of the Bishops, he ought not to think of Marrying his Concubine. Lattly, After he hath confuted feveral pretences alledged for the maintenance of the Divorce of Letharius and Themberga, he concludes, that the Bishops ought to oppose such disorderly proceedings, and if they did it not, or did encourage them, they were highly blameable before God.

Notwithstanding this opposition made by Hiremanus, there was a Synod held in 862 at Aix la council of Chapelle, in which the Biftops affembled allowed Lotharins to Marry another Woman; whereupon Metz. he immediately Married 15th Model. This business made a great nose, and being carried to Rome, Pope Nicola wrote about track charles, who defired an opportunity to Quarrel with Lotharius, and deprive him of his Kingdom, but Lews of Germany endeavoured to compole the Matter, and

Letharius referred it to the Judgment of the States; Then having Appealed to the Pope, two Legats were Named to hold a Council, where two Bilhops of Lewis, and two of Charles's Kingdom met them, that they might judge of this Matter: This Council was held at Metz June 862. In it Lotharius went about to confirm his Marriage by the Artifices of Gonthierus and Thie galden A Conneil and by corrupting the Popes Legats. Gonthierus and Thietgaldus had the boldness to bring the Sentence to Rome, but Pope Nicolas, instead of confirming it, called a Council, in which he declared the Judgment of the Synod at Metz null and void, Deposed Gonthierus and Thietgaldus, and declared, That all the Bishops, which concurred in that Sentence, had incurred the greatest Punishment, which he refolved to inflict on them, unless they changed their Opinion.

Gonthierus and Thiergaldus stoutly defended themselves, and sens a Letter against Pope Nicolais Sentence to all the Bishops, with a Protestation, That they had fignified it to him, in which they declare him Excommunicate, because he had, as they faid, gone contrary to the Canons, favouring persons Excommunicated, and separating himself from the Society of other Bishops meetly through Pride; But the other Prelates of Latharius's Kingdom excused themselves to the Pope; Thietea'dus alto begged Pardon, but could not obtain Abfolution to long as Pope Nicolas lived but Gonthierus, Archbithop of Cologne, could never be brought to beg Pardon. Lotharius himlell did all he could to appeale the Pope, who defired, that Waldrada flould come to Rome in Person, and receive Absolution; She promised him, and went twice into Italy, but repenting as often of her fubmiffion, returned back again; wherefore the Pope having called a Synod Excommunicated her, and wrote several sharp Letters to Lotharius the Younger. Asterward he sent a Legat into France Named Assenius, who addressing himself to Lewis of Germany, called a Synod, in which Latharius was forced to take his former Wife, but as foon as the Legat was gone he began to use her ill, and to enter a Process against her for Adultery, so that she was forced to put her tell under the Protection of King Charles; The Pope was very much concerned at it, and Excomminicated Waldrada a-new.

At the same time, there were two other Matters of like nature Debated between Hinemanus. fludith and the Bishops of the Kingdom, and Charles on the one part; and Gonskierus, and the Bishops of Lotharius's Kingdom on the other. The one was about Judith the Daughter of K. Charles, the * Ethelbald Widow * of the King of England, who was taken away from Senlis by Earl Baldwin, who was fled roble Estimates into the Kingdom of Letharius; and the other concerning Ingeltrude the Wife of Bufon, who had ther Ethelleft her Husband, and was fled into the Diocels of Gontherus. As to the first of these, it was more than wolfe had from ended by the intercession of Pope Nicolas, for Earl Baldwin, whom he had Excommunicated had her to man ner to Wife before, at the Sollicitation of K. Charles, coming to Rome with Judith, cast himself at the Popes seet; at which he was so much moved, that he wrote several Letters to King Charles, his Queen Hermentruda, and the Bishops, to obtain their Pardon; by which means the King consented to the Mar-

riage, and fo it ended.

The business As to the Wife of Boson, Gnehierus wrote about her to Hincmarus, An. 860. propounding the Question thus to him: If this Woman come to me, and tell me that she hath committed Adultery, defiring that I would protect her from Death, which she is afraid of from her Husband, ought I to put her to publick Penance in my Diocess at a distance from her Husband, or shall I send her again to her Husband, making him promise that he will not put her to Death ? Hincmarus Anfwers, That he ought not to put another Man's Wife to Penance who belongs to another Dioces, nor Protect her; That Boson doth not accuse her of Adultery, but complains, That she hath left him, and promifes that he will do her no harm; So that all you can do upon this occasion is this, That the King of the County, whether she is fled, should make her return to her Husband, but withal, taking such security of her Husbard as is usual to be given for those who have put themfelves under the Protection of the Church.

There was also another business of the like nature, in which Hincmarus was engaged; Count Raimond had Marry'd a Daughter to a certain Lord Named Steven, who would not live with her as his Wife, under a pretence that the had had a Carnal knowledge of one of her near Relations. but would not tell who it was. E. Raimend wrote a Letter of Complaint about it to the Synod held at Toulli 860, whereupon Steven was Summoned to the Synod, where he propounded the bufinels, and told them, That whereas in his Youth he had had a Carnal Knowledge of one of the near Relations of the Daughter of Earl Raimond, it happened that he defired to have her in Marriage, and obtained it; but afterward calling to mind what he had formerly done, he went to a Confessor to know whether he might not do Penance for his Sin in private, and Marry the Earls Daugh'er, as they had agreed? The Confessor Answered, No; and shewing him a Book, which he faid was a Book of Canons, by which it was Decreed, That he that hath had any Carnal Knowledge of the Womans Relations, whom he would Marry, must not Consummate the Marriage with her; That afterward falling under the Displeasure of the King his Lord, he was for ced to leave the Kingdom, without breaking of the Contract with Raimonds Daughter, or Marrying her, so that it was put off for some time; That afterward he was constrained to Marry her publickly, but for fear he should Damn his Soul, he would not have any Carnal Knowledge of her. This he affured the Council, with an Oath, that it was true, and that he did not do it for Interest, or because he loved another Woman; declaring, That he was ready to follow the Judgment of the Bishops, if they could satisfy him that his Honour and Salvation might be alike fecured, in giving contentment to his Father-in Law and Wife. The Synod refolved, that it of the Ninth Century of Christianity.

was necessary to call a Council of Bishops and Lords, at which the King hunfelf should be present; That the Lords should examine the business, and the Bishops conclude it. Steven accepted this condition, and Hinemaris was employed by the Council to fearch into the Truth of the Matter, by which he was obliged to write to the Archbishops of Bourges and Bourdeaux, and the Bishops of their Provinces. He tells them, that they ought to bring Raimond's Daughter to the Affembly, and inquire of her, whether it was true that her Husband had no Carnal Knowledge of her; That it ought to be fearched into, whether Steven did not fay this that he might leave his Wife; That he ought to Name the near Relation he had known; That he ought to Swear it was true; and if it did appear to be true, that he had really done to with any of her near Relations, they shou'd be parted, and Steven should be put to publick Penance.

In 842, Nov. 1. Hinemarus held a Council at Reims with the Priefts of his Dioceis, in which The Council fereral very useful Confultations were made. They Decreed and Ordered that all Priests should of Reima, know how to explain the Creed and Lorc's Prayer, and be able to repeat by heart the Preface 842. and Canon of the Mass, and recite distinctly the Psalms, Hymns, and Athanasius's Creed; That they should know how to Administer Baptism, Absolve Penitents, and Anoint the Sick; That on every Sunday they should Consecrate Water, and burn Incense after the Gospel and Offertory; That they should distribute the Holy Bread to all those that would not Communicate; That they should read the 40 Homilies of St. Gregory; That they should know the Kalendar, and how to Sing, and should Sing the Service; That they should take care of the Poor and Sick; That they should not Pawn the Holy Vessels; That they should not Bury any Man in the Church, without permission from the Bishops, and should demand nothing for Burials; That they should take no Gifts of Penitents; That when they meet at Feafts they should be sober; That when they meet at Conferences they should not make any Feasts, but be contented with Bread, and two or three Glasses of Wine, and no more; That Fraternities should be upheld for Piety-sake, and mae should be suffered to promote Feasting and Revels; And lastly, That when any Priest Died. m Man should get possession of his Church without the Bishops Order.

He gave also, at the same time, to the Prebends and Deans that were to visit his Diocess, some Articles of Enquiry, viz. What Titles every Priest had; and by whom he was Ordain'd; What is the Revenue of his Living, and how many Houses in his Parish; In what condition the Ornaments of his Church are, and how the Relicks are Preserved; If there be a place to throw the Water in, with which the Veffels of the Altar and Ornaments are washed; If the Holy Oils were kept Locked up; If there be a Clergy man that keeps School; In what case the Church is, and whether it be in good Repair; Whether the Tithes be divided into three parts, and an Account begiven of two of them to the Bishops; Whether there be any Church-Wardens; Whether the Church Revenues be improved, and no private advantage made of them; If the Clergy live orderly, and do not familiarly converse with Women, frequent Ale-Houses; How those that are vicious should be reproved, and for what Crime they may be Condemned and Degraded.

In 857, which was the 12th Year of Hinemarus's Bishoprick, June 9. he held another Synod, Asyndon in 857, which was the 12th I tal of Than ordered, That Publick Sinners should be put to Pe Reims in in which he added some other Rules, which ordered, That Publick Sinners should be put to Pe 857 & 874. nance in Publick by the Authority of the Bithops, to whom the Curates are obliged to fend them; That if they do not present themselves to receive them, after they have been advertised of is by the Priefts, they shall be Excommunicated within 15 days; That they shall require nothing for Burials; and no Man shall Celebrate Mass but upon a Consecrated Altar, or Table. He also made some other Constitutions in 874, in July, Commanding, That Priests, Curates, and Prebends, should reside in their Benefices, and not retire into Monasteries; That they should take nothing to make Church-Wardens, and should allow those that are chosen a part of their Tithes, to be employed about the Buildings, and Ornaments of the Church; That Priests should not be familiar with Women, nor enrich themselves with the Revenues of the Church; That they should give nothing to Patrons to be Nominated to any vacant Church.

These are the Constitutions which Hinemaris made for the Priests, but lest the Archdeacons, who are to put them in Execution in their Visits, should not give them in Charge to the Curates, he made, Fully 877. an Order, in which he forbids them to go their Visitations with many Attendants, or Horses, to require or exact any thing of them, to stay long with them; Not to meddle with the Division of Parishes, to make the Ancient Churches to be still subject to their Parishes, in which there have always been Priests; to suffer no Man to have a Chapel without the permission of the Archbishop, to Discharge no Penitents through favour before they have done their Penance, nor to Ordain any Persons not duly qualified or to settle any Deans without the Authority of the Bishops.

After these Constitutions follows, in the Works of Hinemarus, a Recital of the Ceremonies and The Corona Prayers used at the Coronation of Charles the Bald for the Kingdom of Lotharius, Celebrated at tiens of Mery by Hinemarus, Sept. 8. 869. as also at the Coronation of Lewis, Dec. 8. 877. and of Judith Kings. the Daughter of Charles, when the was Married to Ethelwolfe King of England, An. 856. as also of Queen Hermentrude, celebrated at Soissons.

Hinemarus also, in a Letter to Charles the Bald, gives various Instructions to Princes out of the Some Inminerating ano, in a Letter to Charles me Daile, gives a reliable that a state of the states and the states which he lays down as undoubted Truths, viz. That God makes good Kings, and per-finding mits bad ones; That a good Prince is the greatest Happiness of the People, and a bad one their to Charles greatest Missortune; That a Wise Government is the greatest Proof of great Power; That a the Bald. King should choose Wife, Experienced, and Virtuous Men; That nothing is better than for Rulers to know how they ought to Rule; That it is most profitable, that good Kings have the greatest Kingdoms; That Necessity only should make them make War; That War is Lawful, if

it be Just; That God gives the Victory to whom he pleases; That they ought to be Prayed for that Dye in Battels; That Kings ferve God by making Laws for his Honour; That they are obliged to compel Men to do good, and punish them jultly; That they may sometimes shew favour. but they should be careful they do it not unfitly; That they should be continually upon their Guard, that they be not surprized by their Favourites or Flatterers; They should have no Wicked Men about them, nor Pardon their Relations; That they ought to mix Justice with Meréy. After he hath thus spoken of a Prince, as endued with Kingly Powers, he then lays down the Virtues of a Prince considered as a Christian, which is nothing but a Collection of Texts of Scripture, and Sentences of the Fathers, concerning the Duties of a Christian Life. He hath also a third Letter to the same King, concerning the Nature of the Soul; He holds that it is Spiritual, not confined to a place, and doth not move locally, altho it changes its Will and Manners. He allo moves this Queftion, Whether we shall see God, in another World, by the Eyes of our Body, or only by the Eyes of the Soul ?

In the Year 858, Lewis, Emperor of Germany, entred Charles's Kingdom to Invade him, while he was gone to War against the Britans and Normans; Hinemarus, and the other Bishops of his miss tolk. Diocels, whom he had told the States that they must stay at Reims, sent a Remonstrance to him. in which they tell him plainly, That he was Unjust to his Brother, in entring into his Kingdom in an Hoftile manner, exhorting him to make Peace with him, to turn his Arms against the Pagans, to preferve the Priviledges of the Church, and fuffer no Man to Rob it of its Revenues; to reflore those Monasteries of the Monks which are in the possession of Lay-men, to take care that the Monks live according to their Rule, and that the Revenues of Hospitals should be disposed of rightly by the Overseers, with the Authority of the Bishops. He then gives him some Directions how he ought to Live and Reign, and how he ought to govern the General Synod of France.

In 859, Charles being ready to march against Lewis, Hiromarus wrote to him to hinder the Disorders and Pillaging which the Soldiers use to make. He also admonifies the Church-men at Court, by another Letter, to hinder the Soldiers, which were used to Pillage, to do it again. Laftly, He admonisheth the Priests of the Diocess of Reims to Excommunicate them, who, after Admonition, should continue to Pillage any.

In 875, after the Death of Lewis King of Italy and Emperor, Charles the Bald being gone into Italy to be Crowned Emperor, and poffeis himself of Italy, Lewis of Germany falls upon France to A Remongive him a Diversion; Hinemarus presents him with a long Petition full of Quotations of the Fa-Arance 10

thers, to stop him in this Enterprize, and was effectual. The fame Year John Bishop of Cambray was written to by Hincmarus, who gave him Directions of practed how he should deal with the Priest Hunoldus, who was suspected of an unlawful familiarity witha ing against Woman. He says, That the Custom of the Province hath been to make inquiries about the Priest a Priest. who is thus charged and defamed, that their Witnestes must be Sworn, and Interrogated concerning his frequent converse and familiarity with Women; That after the Deposition of 6 Wilnelies, there ought to be a 7th to prove the Fact; That if there be no Witnelies, but it be only a Common report, the Priest must clear himself by the Oath of 6 of his Neighboring Priests.

Some time after, in 878, he condemned a Priest of his Diocess himself, Named Goldbaldun, who was accused of converfing with a Woman; the Fact was proved, but the Priest fled from Judgment. The Instrument of this Priest's Deposition is among Hinemarus's Works. In the same year he Excommunicated * Southerus and Hardoifa, who Married their near Relations, and would or Ful-

not be parted from them.

cherus.

In the year 876, Pope John VIII. Named for his Vicar in France and Germany, Ansegisis Archrus', Book bishop of Sens. This Priviledge being prejudicial to the Church of Reims, and the Authority of against An Hinemarus, he wrote a large Treatife to defend the Rights of Metropolitans against the new pre-Priviledge, tences of these Vicars; And in particular, glories much in the Rights and Priviledges of the Church of Reims. He cites a Letter of Pope Hormifdas, in which he makes Remigius his Vicar in France; and a Bull of Benedict, which afferts, That all Persons in the Province of Reims are subject to their Metropolitan, and that no Man can go before any other Judges, without prejudice to the Right of the H. See. He adds, That he would not refuse to meet at a Synod of several Provinces, provided that it be called either by the Pope, or Emperor, because the first General Councils were called by the Emperors; and S. Gregory himself bids the Kings of France to affemble Synods in their Realms. He observes, that Boniface Bishop of Maience, whom the Pope had made his Vicar in France and Germany, had never encroached upon the Rights of the Metropolitans; That Drogon Bishop of Metz, having obtained the same Prerogative of Pope Sergius, could not enjoy it, because they, who sustained any loss by it, would not acknowledge him. The Council Angegifus's Letter of Priviledge was brought to the Council held June 19. at Pontegon, where

of Pontigon, the Popes Legats were met to represent the Pope. The Emperor, who was present, asked the Bishops what they had to say against the Pope's Bull. They answered, They were ready to obey it, so far as was consistent with the Right of their Metropolitans, according to the Canons and Decrees made and confirmed by the Popes, agreeable to the Laws of the Church. The Emperor, and the Pope's Legats, urged them to approve the Priviledge granted to Anlegifus without any

restrictions, but they pertisted in the Exception, only Frotarius, Archbishop of Bourdeaux, Answered as the Emperor defired, being willing to be Translated to Bourges, because his Country was Ravaged; The Emperor infifted on it, That the Pope had Named Anlegifus to keep his place in the Synod, and he had fet him above all the Bithops of his Realm, on the fide of the Pope's Legats. Hinemarus exclaimed against it, and publickly complained, That they had done a thing contrary of the Ninth Century of Christianity.

to the Canons of the Church. The Question was revived again in another Session, July 14. in which the Bishops protested, That they would obey the Popes Letters in the same manner that their Predecessors had obeyed his Predecessors, according to the Constitutions. This Answer satisfactors fied the Emperor and Pope's Legats somewhat more, but the butiness being again Debated in the left Seffion, they explained themselves in the same manner that they had done in the first Seffion; to that Anfegifus could gain nothing more of them.

In the fame Synod Hinemaris, and the other Archbithops, were forced to take an Oath of Fideliry openly to the Emperor. This Action much displeased Hinemaris, so that he made several Observations upon the Terms, in which the Oath was expressed; but that which troubled him most was, That his Fidelity seemed to be questioned, in requiring of him a new Oath of Fidelity, who had for fo many years served his Prince faithfully. The same year he composed a Writing,

to flew that the Land of Neuills belonged to the Church of Reims.

In the year 877, Hinemaris wrote a Letter to the Pope in the Name of Charles the Bald, about Hinemathe Appeals of Priests to the H. See. Several Priests Juitly and Canonically condemned by their rus's Letter Bihops went to Rome, and furreptitiously obtained Letters of Absolution. This abuse freed Cri-about Apminals from punishment, weakened and diannulled the Bishops of Authority, and quite destroyed peals. the Order and Discipline of the Church; So that to stop the course of these Actions, the Emperor wrote a Letter to the Pope, in which, after a Collection of Canons which respected the Judgment of the Bishops and Priests, he prayed him to observe them, and conform to the Council of Surdica in the Appeals of Bishops; and as to Pricsts, they ought by the Canons to be Judged by their Bishops, and can't Appeal from the Judgment of their Bishop and Metropolitan. In the end, he prays the Pope to admonish the Bishops that they be moderate in their Judgments, and not fuffer themselves to be transported either with Passion or Pride.

Charles the Bald died a little time after, and lest for his Successor his Son Lewis Balbus, or the Hircma-Stammerer, who was Crowned by Hinemarus, Dec. 8. 877. Soon after this Archbishop sent him 'us's Ad-Stammerer, who was crowned by rimeman, Bet. of o// coon after this recommon tent that will be a paper of Directions how to govern his Realm; He advices him to prevent all diagreements Lewis Balamong his great Men, to assemble them, and take their Advice in Government, to put in Execu-bus. tion the Ordinance made by his Father concerning the Honour of Bishops, and Priviledges of Churches, to keep his Subjects in Peace and Unity, to oppose the Inroads of the Britans, and hold Friendship and Correspondence with the Kings his Cousins. He exhorts him to pray to God,

that he may attain an Heavenly felicity, administer Justice, and live like a Christian.

About the same time, upon the occasion of the Eiection of the Bithop of Beauvais, he wrote Hinemaa Treatile of the Duties of a Bill:op and his Functions, which are to Sing the Publick Service of 111/15 Traff a Treatile of the Duties of a Billop and his runctions, which are to only the Fubility of the Upon the the Church, Confecrate the Chrism, to Administer Baptism according to the Tradition of the Duties of Church, and to take care that the Priests also Baptize; to Ordain Priests, Deacons, and other Or Bilboor. ders of the Clergy, at the time fet apart by the Church, to call Synods of Priests, to go to Provincial Synods, and to affilt at the Ordination of Bishops, when they are invited, or to send a Priest and a Deacon to excuse him; to govern his Clergy, and furnish the Church with all things necessary; to have Hospitals to receive the Poor and Passengers, to have a care of the Monalteries in his Diocels, and the Country-Parishes, to Preach the Word of God to the People, to Confirm, impole Publick Penance, Absolve those that have gone through with it, to have a care of all the Revenues of his Church, to serve the Prince in his Wars for the Desence of his Church, to make a good use of the Church-Revenues, to know and observe the H. Canons.

Lewis the Stammerer dying in 879. left two Sons, Lewis and Caroloman; These two Princes ha-Hinemaring many Enemies lying upon them, had need of the Emperors Protection, who was Charles rus's Letter ving many Enemies lying upon them, had need of the Emperors Proceeding who was constituted the Gross. Hincmarus wrote to him, to thank him for the kindness he seemed to have for these Grosse. young Princes, and to delire him to Protect the Church, and to appoint these Princes some Counfellors and Tutors, who might have a care to Educate them well, and to teach them all Virtues

necessary for Princes.

At the beginning of the Reign of Lewis III. the Church of Beauvais having been vacant some The El-Elion time, Hinemarm, and the Bishops of his Province of Reims, being met in S. Maries Church, pro- of the light teeded to the Election of a Bishop, and chose Odo. The Clergy and People of Beauvain had be- of Beauvain. fore chosen two, one after another, but they were rejected as uncapable, by reason of their Ignorance and corrupt Manners. The Bithops, who had chosen Odo, had wrote to the King, to pray him, that he would leave the Election of their Bishops to their Metropolitan, and the Bithops of their Province, with the confent of the People and Clergy, and after they would prefent the Bishop chosen to him, that he might put him into the Possession of the Revenues of the Church, which was under his Protection; And when this is obtain'd, he shall be Ordain'd by the Bishops. The King pretending to Name him whom he would have, who was already chosen, refused to grant the Bishops Request, and wrote to Hincmarus, That his Intention was to govern and dispose both Ecclesiastical and Civil Matters, and defired him to be obedient to him, as he had been to his Predecessors; And that he would have the Church of Beauvais given to Odacer, in whom the Votes of the People concurred with him. Hinemarus answered him, That the Election of Bishops ought to be left to the Bishops, Clergy and People; that he ought not to force them to choose the Person he had Named to them; That the Ecclesiastical Laws, which give power of Electing Bishops, were revived in the Ordinances of the Kings his Predecessors; That he was not Lord over the Church Revenues, to dispose of them as he pleased. He puts him in mind of the Profession he made at his Coronation to protect the Church; That as for Olacer, he could never endure that he should be Bishop of Beauvais; and if he put him in posfession of the Church, he would not permit him to execute the Orders of his Priesthood in his Diocess; That he ought not to be Ordained, although he was chosen by the Suffrages of the Clergy and People of Beauvais unanimously, because they having Elected two unfit persons successive-

ly, the Right of Election was fallen to the Bishops. King Lewis having again earnestly follicited Hinemarus by a fecond Letter to grant his Request. and to approve of the Election of Odacer to the Bishoprick of Beauvais, he answered him with greater resolution than before; and when Odacer was put in possession of the Revenues of that Church against his will, he Excommunicated him by a Circular Letter directed to all Priests, and

all the Faithful of the Church. Lastly, Lewis being Dead, and Caroloman only remaining King of France, Hincmarus, accord-

Hinama. ing to his Custom, fent an Instruction to him how he ought to govern himself. It is written rui's Adwith Gravity and Authority. He inferts the Duties of the Kings Servants, and Counsellors of State. rus's Wri-

Hincmaras's Tract Proofs.

Letter.

It is not certain to what King Hinemaris Dedicated his Letters against Rapes, a Vice common in those Ages; He proves, both by the Ecclesiastical and Civil Laws, that that Crime ought to be tus with the punished leverely; that Marriages with Ravish'd Women are forbidden, and that Kings ought neither to tolerate them, nor compel Fathers to confent to them. He hath also made a Treatise about the Proof by Water, sent to Hildegard Bishop of Means.

either when Men, to prove their Innocency, are dipped in Scalding Water without burning, or when they calt themselves into Cold Water, and yet Swim on the top of the Water; and endeavours to justifie this Custom, but the greatest part of his Reasons are meer Sophisms, which are destroyed by the Principle which forbids us to tempt God.

He hath also a Letter written to Hildebold Bishop of Soiffons, who being Sick, had sent him a General Confession of his Sins in Writing, praying him to give him his Letters of Absolution. He writes to him again, That by the Apostolick Authority he Absolved him of all his Sins, and prayed God to forgive them to him by the Grace of his H. Spirit, to deliver him from all Evil. to keep him in perpetual Peace and Safety, and guide him to Eternal Life. These are the terms in which he gave him Absolution; To which he also added, That not being able to come to him and pronounce it himself, he hoped his Ministers and Priests would do it : And tells him, That he had fent by one of them the H. Oil, with which being Anointed, he shall receive Remission of his Sins. He exhorts him also to make, besides this General Confession, a particular one to God, and

a Priest; and adds some Precepts about a true Conversion. The Form of Episcopal Ordination which he sent to Adventis Bishop of Mets, is very remark-

able. He says, That the Bishops of the Province ought to meet the Saturday before the Bishop of Epilisable. He (ays, That the Biftops of the Province ought to used the Best of Epilisable. He (ays, That the Biftops milt pad Ordains. Elect is to be Ordain'd, and there openly Read the Decree for his Election, and the Biftops milt from: demand if their Votes are unanimously for him, if he hath all Virtues requisite for a Bishop, and no Man hath any thing to say against him. Then they ought to Ordain him according to a Canon of the Council of Carthage. That on the Lords-Day, the Bishops, Clergy, and People, ought to meet in the place where the Metropolitan ufeth to Ordain. That the person Elected ought to go out of the Vestry Cloathed with his Pontifical Vestments, and take the lowest Seat among the Bishops. That the Metropolitan shall begin the Service as far as the Gloria. That after the Gloria, he shall Read the Prayer for the Confecration; and when that's ended, he shall Exhort the People to Pray for him, who is to be Ordain'd, and for them that Ordain him. That taking him by the Hand, he shall kneel down before the Altar swith all the Bishops his Associates, while they read the Litany. That when the Agnus Dei is begun to be Sung, they shall rise up. That the Metropolitan shall take the Gospels, and lay them upon the Neck and Shoulders of him that is to be Ordained; That that Book shall be held by him that Consecrates him, and two other Bishops: That all three of them shall lay their Hands upon the Head of the Person to be Ordained, and he that Confecrates him shall read the Prayer. Then he shall go on with the Service, and when he comes at the places marked with the Crosses, the Bishop, that Consecrates him, shall take the Vessel of Holy Oil in his Lest Hand, and taking some of it with his Thumb of his Right Hand, shall make Crosses upon the Crown of the Head of the Person that is to be Ordained, Reading the Prayers in that place. This being done, and all the Congregation faying Amen, they shall take the Gospels from the Neck of him that is to be Ordain'd, put the Agmus upon his Finger, and give him the Pastoral Staff; After which, he shall take his place among the Bishops, viz. The first, if he be a Metropolitan, and the last if he be a single Bishop. Then they shall read the place in the Epistle to Timothy, where he speaks of the Qualifications of a Bishop; and when the Service is ended, they shall lead him to the Episcopal Chair, from whence he thall return into the Veftry, and then shall come out again to Celebrate the Sacrament. Then they shall give him a Testimonial of his Ordination.—
* Hincman opposes the Translations of The arms of the second of the second of the Archbithoprick of Tours. He proves the Iraniations of Alartic against dus Bishop of Names to the Archbithoprick of Tours. He proves, that according to the Laws of the second bishop of Names to the Archbithoprick of Tours. He proves, that according to the Laws of the second bishops is forbidden, although in some second bishops in forbidden, although in some second bishops in forbidden, although the Archbithops in cases these fort of Translations are permitted for the good of the Church. The only Lawful Reafons for Translations, according to him, are these, The Necessity of Preaching the Gospel, and the Peoples refusing to accept a Bishop. As for the Persecution of a Bishop in his Diocess,he shews, that it is not a sufficient reason for Translation; and that according to the Law and Canons, a Bishop perfecuted, or driven out of his Diocefs, ought only to remain in another in the Quality of a Bishop, but

there is no necessity he should be a Titular Bishop in another Church. As to the particular case of All ardus, that he might have remained in the vacant Church, where the Council permitted him to reof the Ninth Century of Christianity.

main without removing to the Church of Tours, and that 'twas not heard of that he might be Archbiftop man value of Tours, and yet retain the Right which he hath to the Church of Nanter. Actardus excused himself, because he had not sufficient Revenues in the Church of Names to live Honorably according to his Quality, but Hinemarus fays, that that pretence is by no means a lawful excuse, but on the contrary, proves his Coverouineis, and so much the more, because he had elsewhere Abbies; and an Estate sufficient for his maintenance and expence. There are in this Treatife a great many excellent Citations out of the Fathers, and fome very good Precepts against the Covetousness and Ambition of Bishops.

His Treatile of the Acculations and Judgments of Prielts, is a Collection of the Ecclefiaftical and Civil Himma-Laws upon that Subject; in it he thews, what Perfons may accuse Priests, the quality, and number of the way Trad Laws upon that Subject; in the mews, what I translated the Bithop, the Judgment from which of the Judg-Winnelles, the Judge before whom they ought to be accused, which is the Bithop, the Judgment from which of the Judge. winesses, and the Metropolitan, the common Subjects, for which they may be acculed, the manner Profits how they ought to clear themselves when there are no Witnesses nor Proofs against them. He consutes the Opinion of fome Persons, who held, that a Priest, or Bishop, could not be accused by their Inferiors. He flews the fallhood and impertinence of a Decree taken out of the forged Acts of Pope Silvefler. He owns, that for causes Civil and Pecuniary,a Clergy man may be Summoned before a Lay-judge, and ought to answer before him by his Attorney. Lastly, He is of Opinion, that the Estates of Clergy men, all Ecclefiaftical Revenues, and Oblations of the Paithful, do belong to the Church. He orders, that all Bishops Officers should be careful to inform them, whether that part of the Tenths, which ought to be distributed to the Poor, be appropriated to the Church, and whether they take any Prefents of any Man not to put them in the Regilters of the Church, nor require of them any fort of Service; whether they do not put in their Kindred; And laftly, If they look after the Poor and Infirm of their Parifhes.

Hinemarus applies the Laws, which he had laid down for the Judgment of Prichs, to the particular Fact The Proofs remember appries the Laws, which he had taken away the Ornaments of the Church: He shews, first, gainst of a certain Priest called Temfrid, who had taken away the Ornaments of the Church: He shews, first, gainst that he ought to be Judged in his Province, either by his Buhop. or by a Council; That if he hath con-Temfridus. refeller is convicted of having conveyed away the Ornaments, he should be condemned to make Restiention Deposed and Excommunicated: If it be found that he hath rejected the Judgment of the Church to have recourse to the Prince, he ought also to be Excommunicated, and Depoled, according to the Canons of the Councils at Antioch and Carthage; That if he confesses, or be convicted to have sworn falsly to his Neighbors in his own behalf, he ought to be condemned as a Perjured perion, and that he ought not to be created, by faying. That he was forced, or by putting another fenie upon his Words, because God can't be decrived by fuch Equivocations; and that we ought not to much to confider the Words of him that

Swears, as what is meant by him that impoles the Oath.

The relation of the Vilion of Berneldus is worth our notice, because of the circumstances of what hap The Vilion penel to that Perlon, being fallen Sick, made his Confession, received Absolution, Unction with the Holy of Be penel to that Perlon, being fallen Sick, made his Confession, received Absolution, Unction with the Holy of Be penel to that Perlon, being fallen Sick, made his Confession, received Absolution, Unction with the Holy of Be penel to that Perlon, being fallen Sick, made his Confession, received Absolution, Unction with the Holy of Be penel to that Perlon, being fallen Sick, made his Confession, received Absolution, Unction with the Holy of Be penel to that Perlon, being fallen Sick, made his Confession, received Absolution, Unction with the Holy of Be penel to that Perlon, being fallen Sick, made his Confession, received Absolution, Unction with the Holy of Be penel to that Perlon, being fallen Sick, made his Confession, received Absolution, Unction with the Holy of Be penel to that Perlon, being fallen Sick, made his Confession, received Absolution, Unction with the Holy of Be penel to the Penel t be could not speak, nor take and thing but a little Water, and when he had remained thus 3 days, on the 4th day about Noon he became utterly senceles, but coming to himself about Midnight, he called for his Confelior, who being come, and having made such Prayers as are usual upon such Occasions, he told him he had been in another World, and had feen 41 Bishops in a certain place, among whom were Elbo, Pardulus; and Eneas, who feemed to him to be mangled, and black, as if they had been burnt, quaking fometimes for cold, and fometimes scorched with heat; That Ebbo calling him to him, said to him, Since you have a permiffion to go into the other World, we pray thee to do us this Service, as to bid the Priefts and Laymen of our Diocess to Pray, and offer Sacrifice, and give Alms for us; That Bernoldin answering, that he knew not where to find them, they ordered a Person to conduct him, who brought him to a large Palace, where there were a great number of Bishops; That returning from this Walk, he came to the first Buhops, whom he found in a better condition, and more merry than they were the first time, who told him, That he had freed them from the Evil Guardian they had, and had put them into a state of rest; That afterward he faw the Emperor Charles in another place, who charged him to tell Hinemarus that he was in torments for not following hisgood Advice, and that he prayed him to help him, and deliver him from those pains by his Prayers; That after this, he was carried into a place full of Light, where he saw Himomarus ready to Sing Mass, and that being discharged of his Commission, at his return he found Ch rles in a light place, and in a good condition; That he also met with Jeffe, and saw several poor Souls tonuented by the Devils in Lakes of Fire; That he also saw Earl Atharius, who charged him to bid his Wife pray to God for him; That he was difmiffed by a Man of an honest countenance, who Exhorted him to abound in good Works, that he might have an happy Station in another World and promifed him that he should live 14 years. That Berneldus, after he had related these things, received the Communion, and then Eat and Drank. Hinemann hearing of this, (and believing it true, because he had read such like Vifions in S. Gregory's Dialogues, and heard, that the like had happened to a certain Monk named Wetinus, in the Reign of the Emperor Lewis the Kind (or Godly) he took an occasion from hence to Exhort all the People of his Diocess to live well, and recommended it to them to Pray for King Charles, and for all others, whom this restored Person had seen, Interpreting, what they had said in this sence, that if they did what they defired, they should receive the comfort which they longed for. Towards the end of Hinemarui's Works is a Piece added concerning the Repentance of King Pepin ; A Relation

This Prince being delivered by the Lords of Aquitain to his Brother Charles, and confined to the Mo of K. Pe-Instruce being delivered by the Lords of Aquitain to his brother charles, and committee to the Nor-pin's Repor-naftery of S. M. dard at Soiffons, An. 852, made his escape out of that Monaftery, and field to the Nor-passes. mans, who then Ravaged France, but was taken again. Hincmarus confulting with himself how he ought to be dealt with, made this Treatife, and in it concludes, that he ought to be Exhorted to make'a Sincere and General Confession of all his Sins in secret, and publickly acknowledge his fault in leaving his Monastery, being Perjured, and made no better than an Heathen, and do his publick Penances; that

then he may be reconciled, receive the Clerical Tonfure, and put on a Monks Habit, promifing to live tea gularly for the future. And after this he may take the Communion, but must be treated civilly and kind. ly, and left at liberty in the Monastery, yet the Monks ought to observe strictly, that he doth not relapse into the same fault, nor escape, as he hath already done from the Monastery of S. Medard, and as Care loman had done from the Monastery of Corby.

At the end of Hinemarus's Works are some fragments of his Letters taken out of Hodoardus: The first Letters of is taken out of a Letter written to King Charles the Bald, concerning the manner how he ought to adminitter fuffice to the Bishops; The second is out of a Letter to Lews Emperor of Germany, about the Ordination of Bereulphus to the Archbishoprick of Trepes; This Church had been a long time vacant, and Hingmarus Ordained Bertulphus to it. Lemu of Germany was angry at it, as an encroachment upon the Rights of his Kingdom, and an intrusion upon a Church that did not belong to him; wherefore Hinemarus wrote to him to excuse himself, and lays, that he undertook that Ordination for the good of the Church; that he thought fince there were not Bishops enow in the Province of Treves to Ordain a Metropolitan, it belonged to him, who was the next Archbishop, to do it; and so much the rather, because the Churches of Reinst and Treves were looked upon as Sisters, and the Custom in the Councils was, that the most ancient of those two Churches should have the Precedency of the other. That, indeed, he had not concerned himself with that Ordination, but by the entreaty of the Church of Treves, by whom Bertulphus was generally approved of; That he was resolved to maintain what he had done, and to defend the validity of this Ordination; That to long as he lived he would acknowledge Bertulphus Archbishop of Treves, unless he were Canonically Depoted; That Walto, who had invaded that Church, fould never be acknowledged by him for a Lawful Bittop, and if he perfitted in his Claim they would condemn him.

In another Letter written to the Monks of S. Dennis, he forbids them to fell their Tythes, and convert the Price of them to their own advantage. In the 4th, directed to an Earl, he forbids him taking any thing for his Nomination to a Church, and tells him, That if a Perion capable of a place be prefented to him,he will Ordain him,if he will wouch that he hath given nothing for it,if not,he shall put in another, He complains that there was a Person put into the Register of the Church who had given a Present to

have his Name written into it.

In the fragment of the 5th Letter, he affures Hermengardis, Lotharin's Queen, that he never was un-

faithful to the Emperor her Husband.

The 6th is an Admonition to the Nuns, about the Election of an Abbels [for the Monastery of S. Crosse.] The last is a fragment of a Treatile of Hinemaria's, Intituled, Ferculum Solomonis, taken out of Durandis Abbot of Trearn, who fays that this Treatile of Hinemarus's was in Verle; That which we have in the end of the first Tome of this Author's Works is in Profe, and seems to be a second part of that Work. The first is lost, and we have not spoken of the other, because it contains nothing in it but some Mysical Notions and Meditations.

There are two other Treatifes of Hinemarus's of the same Nature, the one upon these words of the Pfalmift, Herodii Domus Dux est illorum; and the other upon the Mystical Name which he had given to the Council of Nice, in which he affirms, That it delerves that Name, because the number of 318.

which was the number of the Bishops present at it, is a Myttical Number.

By what we have faid of the Life, Actions and Writings of Hinemarus, it is plain that he was better Veried in the Canons and Difcipline of the Church, than in the Studies of Ecclefiaftical Doctrines; He had read the Writings of the Councils well, and had made Collections of the Patfages of their Writings, and Canons, upon all forts of Subjects; He knew how to use them dexterously, and convert them easily to his own advantage; He was a great Politician, and knew very well how to use the Laws of the Church to bring about his Intentions and Deligns; The French Church is much beholding to him for his vigor in defending her Liberties, and the Dignity of her Bishops and Metropolitans, against the attempts that the Popes had made upon their Rights, yet without depriving the H. See of the respect and subjection that was due to it; He found out a way to oppose the unjust Pretences of the Court of Rome, without making a Schiftn, or flighting the H. See.

But it was not against the Popes only, that he maintained the Rights of the Church, he also defended them against the Kings and tho he was much in favour, yet he courageously defended his Rights, by telling them freely what was their Duty. Some persons may perhaps blame him for intermeddling so much with Affairs of State, but this may be sufficiently justified by the usage of France in his time, where the Bithops were looked upon not only as the Spiritual Pattors of the Church, but as the Principal Members

His Style is fitter a great deal for Precepts and Instructions, than for Works of Doctrine or Elequence, for 'tis clear and plain, but neither imouth nor elegant; the faults which are to be met withal in reading his Works, are recompensed by abundance of excellent Rules and Authorities for the Government of the Church; There is no Author, where we meet with fuch plenty and fo well Authoriz'd, and from whom we can know the Rights of the Church to well; Altho' he doubted of the falfhood of the forged Decretals of the Popes, yet he Quotes them often, but 'tis usually when they are agreeable to the Common Right, for when they dilagree he rejects them, and grounds himfelf chiefly upon the Canons of the General Councils, or other Councils received and approved by the Church, and upon the Decretals of the Popes, which are agreeable to that Discipline.

A Part of his Works were Printed at Mayence, [by the care of John Buseus] in 1602. and at Park in 1615. by Cordefius, [who added several Tracts of Hincmarus to the former Edition] but Father Simondus put out a much larger Edition in 2 Vol. in Folio, Printed at Paris by Cramoifs in 1645. Since F. Cellus Published in 1658, four little Pieces of his against Hinemarus Bishop of Laon, [with Learned Notes of his own, and joined to them the Council of Douz! which are also inserted in the 8th Tome of the Councils,

with some new Letters of Himmaria about the same business.

CHAP. VII.

The History of the Controversie upon the Eucharist Debated in the Ninth Century.

HE Famous Controverse of the Church of Rome with the Lutherans and Caloinists, up- The Imporon the Eucharist, has made Men more attentive to all Controversies, formerly raised a tance of the bout that Mystery. The Ninth Century affords us one, no less Important than Ab-Controverftruse. It cannot be deny'd, that there were Great Contests in this Age about the fie upon the Eucharift, occasioned by the Book of Pafchafius Radbertus, Concerning the Body and Eucharift.

Blood of Session Christian the Difficulty is, to know the True State of the Question: And that's Been a Jan. the thing which lies now upon me to Clear, by giving a Faithful Account of the Authors that have Written upon this Subject, as well as of their Writings. I shall begin therefore with Paschasius

written upon this subject, as sering as the Writings, I had regard interestor with Injurying Radbertin, whose Book has occasioned the Debate upon this Subject.

Palchafin was a Native of Solifon. Who, being from his Infancy for faken by his Relations, was The Life of prought up by the Charity of the Nuns of our Lady of Solifons, in the out-parts of their Abbey. He Palchafiness that the part of the Nuns of our Lady of Solifons, in the out-parts of their Abbey. hecame afterwards a Monk in the Monastery of Corbey, then under the Government of St. Adelardus, us Brother of Theodrada the Abbess of our Lady of Soiffons, who had taken care of Paschasius in his vourb. He proved a very Studious Man, Managed divers Conferences, and Writ feveral Books. In hort, having got a great Name both by his Learning and Vertue, he was chosen Abbot of Corbes, Amo 844; but would not take upon him the Order of Priethood, and contented himself with that of Deacon, which he had taken when he was a private Monk. Some Difference happed betwist him and the Monks, which made him quit his Charge; and he spent the rest of his Life in Reading

and Writing of Books. He died in the year 865.

His Treatife concerning the Body and Blood of our Saviour, was Written when he was yet a Palchafius Monk; and that during the Exile of his Abbot, to whom he gives in his Preface the Name of Arfe- his Treatife
net, and whom he calls another Fereny. It has been a received Opinion, that it was Adelardus, who concerning uss Exiled Anno 814. But it is plain, by the Dialogue made by Packbaffus upon the Life and Actiuss and Greeny. Which Wala was Exiled in the beginning of the Troubles raifed by the Division

of st. Adelardus, that it was not Adelardus, but Wala, whom he called by the Names of Argeof our Sasus, and Greeny. Which Wala was Exiled in the beginning of the Troubles raifed by the Division

of the bunned betwitt the Emperor Lewis, Surnamed the Godly. and his Children. of which Packeviour. that happed betwire the Emperor Lewis, Surnamed the Godly, and his Children, of which Pafchalis himself takes notice in that Book, which made Father Mabilion conjecture, that this Book of Pafchafins was not Written till the Year 832; notwithstanding that, in a Manuscript of the Abbey of Corbey, it is faid, that this Abbot Arfenes is Adelardus, Sanctus Adelardus; which words feem to be foifted in, and are not to be found in other Manuscripts.

This Book Concerning the Body and Blood of our Saviour, bore likewife the Title of A Treatife of the Sacraments; for it is not true that Paschasius Writ two Books with those two different Titles, but me Book with both Titles, as it appears by fome Ancient Manufcripts. By other Manufcripts we find, that it was Dedicated to an Abbor named Placidus, which is confirmed to us by the Teltimonies of Sigelerum and Trithemius. This Placidus was the Famous Varinus, Abbor of the New Abbey of Corbey in Saxony, as it appears by a Letter of Paschasius, to be seen in the beginning of this Treatife, in the Manuscript of Annecy, published by Father Mabillon; who informs us besides, that this Book was Composed for the Instruction of the Saxons, who were not as yet well Instructed in the Christian Faith. In it, having first prepared their Minds to believe the Inestable Mystery of the Eu-

charift, by demonstrating, that God by his Omnipotency may bring to pass many things Supernatural, and to us Incomprehensible, he says, That no Man ought to doubt of its being the Body of Fefus Christ, and that his Fleh and Blood be really there; and flews, that none ought to be ignorant of fo great a Mystery, daily Celebrated in the Church, and such as ought to be Received by the Faithful. Which they cannot do Worthily and Effectually, unless they can discern the Excellency of the Mystical Body and Blood of Jesus Christ from what they perceive by the Tast. That it is called Sacrament, either because under the Species of a Visible Sign, God is pleafed to Work fome Secret Thing, or because the Holy Ghost does Confecrate the Visible Sign, and under the Veil of Outward Signs does Work fome Myftical Thing for the Salvation of the Faithful. That all Sacraments in general may be defined to be an Earnest or a Pledge of Salvation, by which, under a Visible Representation, the Holy Ghost works in an Invisible manner. That such are in the Church, the Sacraments of Baptism, Chrisin, and that of the Body and Blood of Jesus Christ; therefore called Sacraments, because under the Visible Species the Flesh is Confecrated by a fecret and Divine Vertue, fo that they are in effect In-

wardly, what they are thought to be Outwardly by Faith. That in Baptism we are Regenerated by the Holy Ghost, and afterwards, by the Power of Jesus Christ, nourished with his Body and

[* No Man ought to doubt, &c.] Although in this fum of Radbertus's Book de Sacramento Corporis de Sanguinis J. C. there be many Expressions that manifest the Ancient Doftrine of the Spiritual Presence in the Sacrament onely: yet it must not be deny'd, but that he speaks very plainly of the Substantial Converfion, and flands up floutly for it: yet that this was a New Doctrine, and a strange Notion in the Church, appears by the General Opposition made to it by the Learned Men of the same Age, viz. Rabanus, Sco-tus, Bertram, &c. the sequel of the Controversie will manifest, 7

A New Ecclesiastical History Blood; and that we ought not towonder, that the Holy Ghoft, who has Formed our Saviour's Body in the Virgin's Womb, should, by an Invisible Power, change the Bread and Wine, though there appear no Virible Change, because it is done Spiritually and Invisibly: That by the Conservation of this Mystery, the Body and Blood of Jesus Christ are truly Created, Produced, and Sacrificed in of this Myftical Manner. That it is not to be deny'd, but that there is some Figure in this Myftery, be a Myftical Manner. That it is not to be deny'd, but that there is some Figure in this Myftery, but that the Figure does not hinder the Reality. That what appears outwardly is a Figure, but the inward a Reality, because the Body and Blood of our Saviour are made of the Substance of the Bread and Wine: So that this Mystery is both Figure and Verity; a Figure of the hidden Truth, and a Verity, not perceivable indeed by the Senses, but believed by Faith. That the naturn Frun, and a very not percentage maced by the stones, but believed vially from this, they being but a Shadow and Image of what we really loloy by Receiving this Mystery, the real Flesh and real Blood of Christ our Saviour. That those who do not dwell in Christ, that is, who remain in fin, take the Sacramental Elements out of the Prieft's hand, but do not eat and drink Spiritually the Body and Blood of Chrift. That, in fine, the Church is the Body of Chrift, that all the Faithful are Members of his Body, and that the Enthe Charlet is the Dody of Ching that an or Familia are Arenders of the Dody, and that the charift is daily Conferenced to be the Body of Chiff, but that thole only, who are his Myffiel Members are allowed to Receive it. That from this Food fome receive Life, others Death ; it be ing Life to such as are Members of Jesus Christ, and Death to such as are Members of the Devik That we must raise our Mind to God, and Believe that after the words of Consecration, tis the Body and Blood of Jesus Christ, that very Flesh which was Born of the Virgin, and died upon the Cross. That Christ himself is upon the Altar, Officing, as High-Prieft, our Vows and Supplicanons to the Lord. That the Angels are prefent at this Sacrifice, in which our Saviour once Sacrificed ons to the Lord. That the Salvation of Mankind, is daily offered in a Mystical manner for the Atone upon the Cross for the Salvation of Mankind, is daily offered in a Mystical manner for the Atone ment of the Sins we daily commit, to Diferiminate the Good from the Wicked, to dwell Corpoment of the one we daily commit, to Distribute the Good from the Alexa, to the Faithful rally in fuch as have received Bapting, that they may dwell in him, and to Nourish the Faithful: That therefore he is called Bread, because as the Bread nourishes the Body, so the Body of Jess Christ nourishes the Soul of the Faithful: That he is also called Wine, because as the Wine is made of the Juice of feveral Grapes, so we are Justify'd by the Graces and Spiritual Influences which flow from hun, who is the True Vine, of which the Faithful are but Branches. That it is the very Blood which ran out of his Side at his Death and Paffion; and that for that Reason it is, the we mingle Water with the Wine, because our of his Side there came both Blood and Water. That others fay, Water is mingled with the Wine, to joyn together the Water of Baptifin, and the Bled others fay, Water is mingled with the Wine, to joyn together the Water of Baptifin, and the Bled which was the Price of our Salvation. That, whether the Confecrating-Prieft be a good or bid Man, we ought to Believe, when we receive the Eucharift from his hands, that we equally receive the Bayting of the Man we have the Man when we receive the Burcharift from his hands, that we equally receive the Truth of the Mystery; because the Consecration is not made by the Merit of him that Conse crates, but by the Power of the Creator, and the Virtue of the Holy Ghoft; and that it is Jefts Christ who Baptizes, as it is he, by whom, through the Virtue of the Holy Ghost, the Euchard becomes his Flesh and Blood. That the Priest is not the Creatour of Christ his Body, but that he Prays to God the Father by his Son; that he Offers Gifts unto him, before the Confectation, and Prays him to Accept of them; and that he makes this Offering in the Name of the Church and of the Faithful. That, although this Sacrament has neither the Taft nor the Colour of the Flesh and the Faithful. Blood, yet by the strength of Faith and Reason our Soul receives 'em as such; and that as we have received in Baptilin the Image of our Saviour's Death, fo we receive in this Sacrament the Likenes of his Fleih and Blood; so that there is truth in this Mystery: and yet the Heathens cannot Reprosed us, that we Drink the Blood, or Eat the Flesh of a Dead Man. That, to evidence these Truth, either to such as called them into que

† The Body and Blood of our Savi- ftion, or to those who had a tender love for these Holy Mysteries, the † Bo our visibly appear'd.] This Fabulous Apparition Hospinian de Sacr. I. 4.p 1. P. 325. tells us, is plainly foifted into the Original Manuscript, and doth fo plainly differ from the Style and Doftrine of the rest of the Treatise, that it is eafily difcernible to a moderate Judgment, that the Chapters 38 & 39, wherein it is, are added by the Monk who put it out, or by fome other, who would promote the Doctrine of Transubstantiation by fuch Legendary Tales.

fome Myflical Reasons, it was nevertheless the Practice of the Catholick Church to receive it Fafting. That it is not requifite however to forbear eating till the Euchant be digefted, according to the Injunctions of some Apocryphal Books. That, though this Se crament nourillies our Bodies, we ought chiefly to confider the Spiritual Effects of the Body and Blood of Jesus Christ, as nourishing our Souls in a Spiritual manner; so that it is frivolous to fear that this Sacrament goes into the draught as our Terrestrial Food, or that it mingles it felf, and is digefted with it. That we ought not to believe, that Christ is to drink Wine during his Reign of a Thouland years, as some have imagined. And lastly, that, though God and Bad Men receive the Body and Blood of Jesus Christ, yet we mult believe, that this Sacrament is Salvation to the first, and Dannation to the last. Thus I have, in few words

dy and Blood of our Saviour have fornetimes visibly appeared upon the

Altar, particularly to a Priest who had defired it ardently. That the

Confecration of this Sacrament is made by the energy of the words of

Jefus Chrift. That, howfoever this Myftery be the Flesh and Blood of

Chrift, it may nevertheless be call'd Bread and Wine, by reason of the

Effects they produce. For as the Terrestrial Bread is a support to our Temporal Life, so this Spiritual Bread yields unto us a Spiritual and

Heavenly Life; and as Wine doth rejoyce the Heart of Man, fo dos

this Heavenly Drink rejoyce the inward Man. That by receiving the

Flesh of Christ we receive his Divinity, and that we receive both his

Body and Blood, because they cannot be separated. That, though out

Saviour did Administer this Sacrament to his Apostles after Supper for

fimmed up Paschasius his Doctrine upon the Eucharist from his aforesaid * Treatise; To which he * Tais Book adds feveral Confiderations, with Allegorical and Mystical Resections, and towards the Conclu-is Primed from forme Passages out of S. Hilary, S. Austin, S. Ambrose, S. Gregory, S. Leo, S. John Chryfestom, by it stiff and Beda, for the Construation of it.

and Beda, for the Communation of it.

A long time after this Treatife was published (for it was Written in 831. before Pefchaffus was \$5511. m.

Abbot of Corbey, and what we are going to fay happed but about the latter end of his Life, to der the

The Corbey of the New Abbey of Corbes.

The Manne of the New Abbey of Corbes. wards the Year 864.) Fredegardus, or Fnudegardus, a Monk of the New Abbey of Corbey, for Rabanus, wards the 1cur od.) realgaram, of ranagarum, a moint of the New Factor of Carby, of Rabanus, whole Monks Pafebafius had Compoled this Book, having met with fome Men of a different Opi- and under nion, and himself entertaining some Doubs upon this Subject, did freely Write unto him his Pafeh.ff.
Thoughts upon the Matter. In Answer to which Pafebafius Writ him a Letter, wherein he ex- us's at Haplained and confirmed what he had laid down in his Treatife concerning the Body and Blood of our genoa, prairie. There he fays, That, notwithstarding the Scruples of those Persons, he had good Rea- 1528. Lofon to maintain, that it is the very Flesh of our Saviour which is given to us in the Eucharist, the vain, 1561, fame Flesh that was Born of the Virgin, and the same Blood that was shed upon the Cross. Other- and at wife, fays he, How can this Sacrament confer Eternal Life and the Remiffion of Sins, were it Helmflad, not the Flesh and Blood of him who is Life and Salvation? Fredegardus did own it to him, that 1616. not the Frem and Bood of min who is I had a an advance. Free guilland and of the Christian before the had been of that Opinion; but that having Read in the Third Book of the Christian Doctrine, his Lattee Writ by St. Anlin, that these words of our Saviour, This is my Body, This is my Fields, are a Figure more than a Reality, he could not rell how to Reconcile that in Frederick in this former Sentiment. And the rather confidering what that holy Father seems to say, That gardus. ir were a horrible thing to believe, that Christians cat the same Body which was Born of the Virgin, and drink the same Blood that was shed upon the Cross. To which Pafehasius Answers, That it is not inconsistent with good Sense, to say, That those words of our Saviour are a Figurative Expression, because there is a Figure in this Mystery, and that the Real Body and Blood of Christ are really found in it, but in a Mystery and Figure, as our Saviour is called the Character and Figure of his Father, though he is really God. That he has sufficiently explained it in his Book, by afferring, That the Eucharitt is both a Figure and a Real thing. That St. Anglin himself did own it, and that he agrees in that Point with St. Ambrofe, St. Cyprian, and Eufebius Emelenus, some of whose Passacrates. ges he quotes. Whence he infers, That it is the Doctrine of the Fathers, though many doubt of it. who cannot apprehend how, the Bread remaining visibly intire, it can be faid, that it is the Body and Blood of Cirift. But that they would have other Thoughts of it, should they but consider, how five or fix Loaves could be Multiplyed into an infinite Number; and as those Loaves were Multiply'd by the Power of God, so Christ's Flesh is multiply'd, and the abundance of his Flesh and Blood diffused in the Sacrament. That we say likewise, That Christ is daily Sacrificed upon our Altars, though he Died but once for the Salvation of Mankind, because we believe it to be done Spiritually, but not without the Sacrament: Which is not reiterated, by caufing Christ to Die again; but he is Mystically Sacrificed every day for us, that we may receive in the Bread what was nailed to the Crofs, and drink in the Cup what ran out of our Saviour's Side. For walking by Faith, our Belief ought to be Spiritual, not Carnal. Upon which he quotes a paffage of Sr. Gregery, and another of the Council of Ephefus, and then invites Fredegardus to Read over his Treasife attentively. Not, fays he, that there is any thing extraordinary in it, being contrived for the meanoff capacity; but because he heard that Treatife had stirred up many to apply themselves to the Knowledge of this Myftery, teaching them to entertain Notions worthy of our Saviour, whose Body is Incorruptible, because Spiritual, and that all things that are done in the Sacrament are also Spiritual. He tells him, That 'tis that Spirit who gives Life to those who receive it worthily; and that those who want Faith, or receive it unworthily, ear and drink their own Damnation. To his Letter he subjoyns an Abstract of his Commentary upon the 26th Chapter of St. Matthew's Gospel, wherein he explains the words of the Inflitution of the Eucharift, and opposes those who give it onely a Figurative Sense, as if the Words imported nothing but the Figure and Vertue of the Body and Blood of our Saviour, and not his Real Flesh and Blood. Then he tells him, that he thought himfelf obliged to explain that paffage more at large, upon the Information he had received, that fome People found fault with what he had formerly Written upon that Subject. Which Doctrine he confirms by the Testimonics of St. Ambrose, St. Hilary, and the Council of Ephosus, together with fome Expressions in the Canon of the Mass.

Although Paschasius in his Book followed the Doctrine of the Church, it having been the Opinion of all the Orthodox before him, That the Body and Blood of Christ were actually present in the Eucharift, and that the Bread and Wine were changed into the Body and Blood of our Saviour. Yet it was not usual in those Times to say positively, That the Body of Christ in the Eucharist was the same that was born of the Virgin, and Assert it so plainly. This is the Judgment of Father Mabillon, which he expresses in these words; Quippe ante Paschassi Librum de Corpore & Sanguine Domini confitebantur Catholici omnes Christi Domini verum Corpus verumque Sangunem revera existere in Eucharistia; itemque Panem & Vinum in illa converti; at nemo Paschashi tempore illud Corpus esse idem quod ex Maria Virgine natum est tam directe asserve auditus sucrat. These Expressions, says the same Author again, are indeed to be found in the Ancient Fathers; but this Age was either ignorant of those Passages, or did not take notice of them. Id quidem antea ex Patribus tradiderant non pauci, sed ignota crant illo avo, aut certe non observata eorum hac de re Testimonia. Paschasius theresore, adds Father Mabillon, teaching this Doctrine in his Book to politively, gave occasion for some eminent and learned Men to oppose his Opinion. These

are his Words, Quaprepier cum Paschassus in Libro suo tam sidenter & assevanter illud docuisset, lujar rei Novitate, ut sibi videbatur, commoti sont quidam Viri dotti hand incelebret, qui scriptu editi hand of the Que- ejus sententiam acriver impugnature. Paschassus maintained it by a Passage of S. Ambrese, in his Book of Mysteries; whence he concluded, that the Sacrament of the Eucharist was the very Flesh of our twirt Paf- Saviour, born of the Virgin, crucified, and raifed again from the Dead. Which Expression, being chafus made publick, was difficed by Rehams, Ratrammu, and an Anonymous Author Experiencing being made publick, was difficed by Rehams, Ratrammu, and an Anonymous Author in the time of Postandish debe chafus, then in the next following Age by Erigerus. They look dupon Pasebasius as one that receded versaries. They look dupon Pasebasius as one that receded versaries.

T + Not about the Real Presence, but only about the Expression. Although Transubstantiation be not plainly afferted in this Controversie, for it was not yet come so far as to determine how Christ's Body was present in the Sacrament, whether In or Trans, or Sub, or Con; yet this Difpute laid the Foundation for it, though our Historian would perswade us twas but a verbal one only. Yet the Orposition of such learned men as appeared against Radbertus, do plainly intimate more, who would not fight with Shadows. These Expresfions had a plain Tendency to a great Error: for though both Parties acknowledged a Real Presence, yet herein was the Difference; Radbertes was for a carnal and bodily Pre-

two or three manners, and they could by no means approve of fuch Expres. fions. Their Controversie was † not about the real Presence, which they owned with Paschasius, but only about the Expression it self. Paschasius maintained, that not only the Body of our Saviour was really in the Eucharift but also that Christians ought plainly to say, that there was no Difference betwixt the one and the other. His Adverfaries on the other fide, to whom this Expression appeared too harsh, as if there were no Figure in the Eucharift, and the outward Species were the very Body of our Saviour, were disgusted at it. So that the state of their Controversie was not, whether Christ's Body was truly and really in the Eucharist, but whether we ought to fay that he was there in the fame manner as he was born, crucified, and raifed from the dead; whether he was there without Veils, or Figure; or whicher the outward Signs that appeared to our Senfes were the Body and Blood of Chrift. "Tis true, Pafehafin owned the Figure in the Eucharift, as they did the real Prefence. But his Adverfaries reprefented him as one that denied the Figure; and he thought his Adverfaries difowned the real Prefence, or at least that they had some Objections against it. Thus the whole Controversie betwixt them was merely about Expressions, and for want of a right Understanding.

fence, Bertram, Scotus, &c. were for a spiritual and figurative Presence; according as the Ancient Fathers had always held: which is not less real than the other. And if we keep in mind this Diffinction, Radbertus and Bettram area far from agreeing as Truth and Error.]

The first Author that writ against Paschassis was a nameless Author, whose Writings upon this Author who Subject Father Mabillon found in a Manuscript of Gemblours, at the end of Erigerus his Treatile, oposed with this Title, Ditta cussificant sources of suguine Domini adversing Rathertum. This An-Patchasius thor says that, as all the Faithful ought to believe and confess that the Body and Blood of sets was Anony- Christ are one and the same Flesh, so they ought to believe that of the Bread is made his real Flesh, and of the Wine his real Blood, by the Confectation and Virtue of the Holy Ghost. Yet he opposes Paschasius his Expression ; viz. Quod non sie alia caro Christi quam que nata est de Maria, & passa in Cruce, & refurexir de Sepulchro; and fays, that the Notion was perfectly new, he never read, or heard of it, and wonders S. Ambrofe should make use of it. But he opposes S. Ambrofe should make use of it. fays that our Saviour's Flesh is not eaten with our Teeth, such as it was upon the Cross, or as after it role from the Dead. And, to reconcile S. Ambrofe with S. Auftin, he fays, that our Lord's Body in the Eucharit does not differ in Nature, but in Species, from his Body born of the Virgin; meaning (as he explains himself) that it is really the same, though in another state, and under another form, viz. under the Species of the Bread and Wine. So fully convinced was this Author, that Pafchafius believed our Saviour's Flesh to be in the same manner, and as visibly in the Eucharist, as upon the Cross, that he charged him with this impious Affertion, that as often as Mass is celebrated, our Saviour futfered as really as he did upon the Crois. Father Mability affirms, that this anonymous Book is Rabamu's Letter to Egilo; but he brings no certain Proof for it. The Title is different to the control of the Crois Father Mability and the Crois Father Mability and the Saviour Saviou rent, nor is the Treatife made in the form of a Letter; fo that I am apt to think it another Thing However, 'tis certain Rabanus has also found fault with Paschasius his Expressions: for, besides Engerus his Authority, who joyns him with Ratramnus, as one of Paschasius his Adversaries, Rahamu himfelf, in his Letter to Heribaldus, speaks on that Subject in these Words; Some Men, says he, not having true Sentiments upon the Sacrament of the Body and Blood, affert, that that very Body and Blood of our Saviour, which was born of the Virgin, and in which our Saviour Suffered Death upon the Cross, is the same Body we receive at the Altar; which Opinion we have confuted, as much as in its lay, in our Letter to Egilo the Albot, wherein we teach what ought to be believed concerning Christ his Bob. Tis true, these very Words, Idem effe quod sumitur in Altari, are not in the Manuscript; but Menfigur Baluzius has inferted them, upon the Credit of Erigerus. And, whatever Additions or Alteratons might be made, 'tis plain, Rabanus did by no means approve of Pafebafius his way of expressing himself; yet this is no Argument but that he believed Christ's real Presence in the Eucharist. For in the tenth Chapter of the leventh Book of Orders he expressly says, that the Bread is changed into its Body of Christ, and the Wine into his Blood, and looks upon this Change as a very great Miracle. Who could believe, fays he, that the Bread could be changed into the Flesh of Christ, and the Wine into his Blood, if our Saviour himself had not said it, by whom both the Bread and Wine were created, and all things made of Nothing? 'Tis much more case for him to make one thing of another, than to make all things of Nothing. In his Book of the Inflitution of Clerks, he fays, that the vifible Creatures being fandlified by the Holy Ghoft, pafe into the Sacrament of the divine Body. And in his Manuscript Com-

of the Ninth Century of Christianity.

mentary upon Fostua, he says, That the Flesh and Blood of the unspotted Lamb are offered every day on the Altar, for the Nouristement of the Souls of the Faithful who receive the same, that the Shadow of the Law being past, the Truth of the Gespel may come to light by Felix Christ himself. Whereby it appears that Rebanus did not in the least oppose the real Presence of Christ's Body in the Eucharist, but only disproved Pafebasius his Expression, which he thought seemed to intimate that the outward Signs of the Sacrament of the Eucharist, which our Eyes see, and our Hands seel, are the very Body of our Saviour.

There is another anonymous Author, whose Work is quoted by Erigerus, and inserted in the Wio is the 12th Tome of Dacherius his Spicilegium, who speaks to the same purpose. As there is nothing Author (fays he) but what is true and real in Christ, fo there is nothing in the Miftery of his Body and Blood, that bears which it consecrated into what it was not, by virtue of the hiessing and the Word of God, that can be false or the Name of decitful; and those Gifts being thus consecrated, are changed by an invisible Power into what they were Bertramus not before, as the Water was changed into Wine at Cana, but that this being a

fairitual Change, is not perceptible but by Faith. Meaning, that the * Speces of Bread and Wine remain, and that the inward Change, though real and effective, is not perceived by our bodily Eyes, but by Faith.

The Species remain. and the Inward Change, though real, is not perceived by our Eyes, but by Faith.

Mr. Du-Pin in representing this Controversie, uses the words, Species, Accidents and Form, to express the Elements of the Sacraments to us, that he may make the Romish Doctrines appear in the Venerable Robes d Antiquity, and so describes the Real Change, all along, as it it were Corporeal; but if we attentively there the words of the Author, we shall find that Brittam, and those of his Sentiments, allowed no Mittial, but Sacramental Change in the Elements. Christ's Body and Blood were present Effectively and helly, but not Bodily, and Substantially, or Transubstantially, as the Romanists hold; and in this sense is, that we Protestants, agreeable to all true Antiquity, as Casaubon says, Credimus in Eucharistia praseriam, non mines quam ipfi Papicole, veram.

But nothing gives us a clearer Infight into the State of the Question, then under debate, than the Book of the Body and Blood of our Lord, which patfes commonly under the Name of Bertram: barbeaufe some question whether he be the Author, it will not be improper, before we relate what had therein to the present purpose, to examine whose Work it is, whether of Ratrannus himself, Monk of Corbey, or of some other Author. The First Impression of this Book was at Collen, Anno 133, by the care of the Protestants of Germany; which made it the more odious to many Cathoaks, who, without a due examination thereof, lookt upon it as a Book that countenanced the from of the Protestants in the point of the Eucharist. Some there were, as amongst others, Sixis Smenfit, and Despanseus Santenensis, who gave it out for spurious: But, some Ancient Manu-layes of it being found, that supposition ceased. Some undertook the Desence of this Treatise, others onteived there were many things in it fit to be Corrected, and others gave it quite over. But, however Divines were divided in those days, upon the Doctrine of this Book, still they agreed in tis, that Bertrainus and Ratrammus were the fame, though Bertramus is the most commonly used, and who feen both in Sizebertus and Trithemius. Arch-Biftop Ufter is the first that quoted him under the Name of Ratramus, taking it for an undoubted Truth, that Bertramus and Ratramus were the same. But Maresius being Asked his Opinion concerning this Author, by Father Dackenix, Writ to him a Learned Epiftle, inferted into the Second Tome of his Spicilegium, that came ummis's; but that it is the Book of Johanne: Louis Erigena, who did certainly Write a Treatife the fame Subject, in which he feemed to oppose the Reality of our Saviour's Bodyin the Eudurit. This Opinion was followed by Father Paris, a Canon Regular of S. Genovefa, eminent but for his Learning and Piery, in the Difcourse he made upon this Subject, and which he put a the end of the First Tome of his Book, called, The Perpetual Tenour of our Faith, and of lare by Father Hurduin, in his Treatife of The Sacrament of the Altar. The Principal Reasons on which they ground their Conjectures, are these. I. What Authors have said of the Book of Foment Scotts, concerning the Body and Blood of our Saviour, does agree with the Book that bars the Name of Bertramus. Affelin tells us, That it was a little Book, wherein he endearound to prove, That what is Confecrated upon the Altar, is not really the foody and Blood of Giril; for a Proof whereof, he alledged feveral places of Scripture, which he explained convary to the true meaning of them, and quoted, amongst other things, S. Gregory's Prayer in the twords, Perficiant in nobis tria, Domine, Sacramenta, Sc. to which he added next, Specie similar ifla, non Veritate. All which agrees with Bertranus his finall Book, wherein the Author Lans to defign to differeve the Reality of Christ's Body in the Eucharist. In order to which he eledges feveral Paffages taken out of the Fathers, and, amongst others, that very Prayer of S. Gre-197, with this Gloss, Dicit quod in Specie geruntur ista, non Veritate. Berengarius, speaking of Swar his Book, rells us, That it was Written by the Order of Carolin Magnus; and Bertranus his beds is the Bedicated, Ad Carolim Magnum. Tis own'd, that Charler the Great is the fame win Charles the Bald:

But, fince the Title of Great was not commonly given to this laft, its unitely (forme think) that two Authors should have Dedicated it to him: So that Bertramus his Book must be the same mention'd by Berengarius. 2. 'Tis alledg'd, That the Book of Johannes kans, and that of Bertramus never appear'd together; and that the Authors who quoted the one, her quoted the other. 3. Tis affirm'd, that the Style, Genius, and Character of Bertramus his look, is the fame with that of Scotus; that there is the fame Spirit of Confusion and Contraadion which appears in his other Works, and the fame Disagreement from the Doctrines generally received in the Church. The Arguments are in due form. The Conclusion of Bertramus his Book is very like unto the Preface of Scotus's Book of Predefination; and the Conclusion of his Fifth Book of the Divition of Nature. These are the Conjectures of Learned Authors, which indeed feem very throng, and might have made their Opinion very probable, had not the Learindeed reem very turing, and inight have made then opinion very probability and the darker Mibilion brought politive Proofs to the contrary, fuch as are not grounded upon meter Conjectures, but upon Matter of Fact. Who, in the first place, infits upon the Authorimeter Conjectures, but upon Matter of Fact. Who, in the first place, infits upon the Authorimeter Conjectures, but upon Matter of Fact. Who, in the first place, infits upon the Authorimeter Conjectures, but upon Matter of Labbers, Written above 800 years fince; wherein is found the type of a Manufacture of the Abbey of Labbers, Written above 800 years fince; wherein is found the Book of the Body and Blood of our Saviour; and, next to that the two Books of Ratrannus, touch-Book of the Body and Blood of our Saviour; and, next to that the two Books of transmus, touching Predefination. One bearing this Title, Incipit Liber Ratranni de Corpore & Sanguine Demini; Juffilt, gloriofe Princept. The other this, Diecipit Liber de Predefinatione Dei, Domino glanifo angle predefinifimo Regi. Carolo, Ratramnus. Which Inferiptions are confirmed by a Ancient Carologue of Books of that Library made in 1049, with these vioreds in it, Ratranai de Corpore & Sanzuine Domini Liber I. Ejufdem de Pracestinatione Dei ad eundem Libri II. It is an unquestionable Evidence, that the Book bearing the Name of Bertramus is really his, that this Manufeript which is of the fame Century, bears his Name in the Title, and his Book of Predefination, are joyned unto that of the Body and Blood of our Saviour, which proves it to come from the same Author. The same Father does affire us besides in his Travels into Germany, that he faw another Manuscript of above 700 years standing, with the very same Superscrip-

Secondly, Tis worth our Observation, that the Anonymous Author of Father Cellot doth amibute to Ratrammus Abbot of Cerbes, and to the Author of the two Books concerning Predeffination, That of the Body and Blood of our Saviour, under the Name of Bertramus. And, it that Anonymous Author was Contemporary, his Teltimony in this Cafe must needs be decisive. Now that Author was Erigerus, Abbot of Lobbes, who succeeded Fulcuin in that Dignity, Anno 89c, and died in 907, as Father Mabilion proves by an Ancient Manuscript; wherein the Anonymous Book, published by Father Cellot, bears the Name of Erigerus. And it appears besides by the Chronicle of Lebber, that that Abbot had Written upon that Subject. This is observable more over, that the faid Author, fpeaking of Ratrannus his Book concerning the Body and Blood of over, that the had Author, speaking of Authannan his book Oncerning the book and blook our Saviour, says, That it was divided into a Hundred Chapters, the same Division that is our saviour, and I was divided into a Hamada Chapters, the family data found in the forefaid Ancient Manufcript of Lobber. Which makes it a ftrong Prefumption, day

it was the very fame Manuscript which Erigerus had.

Thirdly, In two Ancient Manuscripts of Sigebore, instead of Bertramus, we read Ratramus, a Ratismmu. In Trithemius he is called Betramus, or Ratismmus. Which Names do not different much from that of Ratismmus, afterwards smoothed into Betramus. But that which is the man decifive in this cafe, is, what those Authors do say, viz. That the Author of the Book touching the Body and Blood of our Saviour, did also Write a Book concerning Predefination, Dedicad to Charles the Bald. Scripft, Jays Sigebert, Librum de Corpore & Sanguine Domini, & ad Careba Librum de Pradestinatione. Tritkemius makes him Author of several Works, of all which he sous (as he fays) but one Book De Corpore & Sanguine Domini ; and another, Ad Carolum De Pre destinatione. Now the Book of Predestination, Written by Johannes Scotts, was not dedicard to Charles, but to Hinemarus and Pardulus; whereas Ruramus his Book was Dedicated to the Emperour. We must therefore conclude Rarranmus to be the Author of the Book concerning

These Positive Proofs are sufficient to destroy all opposite Conjectures, which, how plausible the Body and Blood of our Saviour. foever they may appear, are not altogether folid. For why might not both Rarrannus and Seas Write a Book upon the Eucharitt, as they did upon Predefination; And what should linde both their Works to be much of the fame length? They might be each of them consulted by the Emperour Charles the Bald about the Eucharift, as they were about Predefination. What could they not both be of the same Opinion, as Ratramnus and Gotefealchus chanced to be a the fame Judgment about this Expression Trina Deita? 'Tis not to be wonder'd at, the both of 'em should have made Collections of Passages out of the Fathers, seeing it was the common Practice in their Time, and the usual way of those two Authors. Why is it urged, that they have not both alledged S. Grezory's Prayer, Perficient tua, Domine, &c. being it was a common Te filmony? The Gloss of Rarrammus upon that Prayer, differs from that of Scotts. Who, according to the Control of numony of the Glois of Ratrammus upon that Frayer, diners from that of scenus. Who, according to Affelin, had Written, Specie germun ifla, now Veritate. Ratrammus does not say so; be explaining the words of the Prayer, Diete (1938 he) quod in Specie germun ifla, now Veritate, let per Similinalinem, now per ipsus rei Manifostationem. Which words, Specie germun ifla, now Veritate, were the Comment Scenus made upon it; whereas here the Words of the Prayer see resoluted by the new Words of the New Yorks of the explained by the next Words, not in the least disagreeable to the Catholick Faith. As to the Dedication, Why might it not happen that two Authors flould be of the fame Mind, in giving the Title of Great to Charles the Bald ? Befides, that in the Manuscrip: of Ratrannus his Book in the Abbey of Lobbes, there is no fuch thing to be found as Prefatio ad Carolum Magnum la peratorem. And, when this Book was composed, Charles was not yet Emp. rour: So that the Title must needs be added afterwards. But there are other Instances of this Epithet of Gras, given to Charles the Bald. The fecond Reason grounded upon a Pretence, That they who were acquainted with Scotus his Book, knew nothing of Bertramus's, is confuted by what has been already alledgd, That in the Ninth and Tenth Centuries Ratrannus his Book was Transcribed under his Name, and quoted by Erigerus, that of Scenus by Aldrevadus. In the Eleventh, the Boo of Ratramnut was Transcribed by Sigebert, and Scotus his Book by those who Writ against Berar of the Ninth Century of Christianity.

gains. To conclude, the last Reason is a groundless Errour. So far is it from being true, that Bertramus his Book is of the same Style and Character with these of Scotts, that on the contrary it is most uniform both in Style and other Circumstances with Ratrannus his other Works, whereof any Reader may be a competent Judge. Thus much as to what concerns the Author of the Book, that bears the Name of Bernamus. Ict us now proceed to the Subject Matter of it.

The Quertica, upon which Charles the Bald asked his Opinion, is thus frated by him. While The Opinion fars he) among it the Fairiful, fome fay there is no Veil or Figure in the Mystery of the Body and of the An-Blood of Jesus Chrift, which is daily celebrated in the Church, but that it is done by a plain ther of the Manifestation of naked Verity; and others on the contrary maintain, That the Body and Blood of our Book that Saviour are contained therein under the Figure of the Mylery, and that what appears to our bediffy Senfes, differs from what our Faith per cives in it; the Church is divided by these different Optimist, and a way made to a kind of Schism. So that here is the true State of the Question, 11 he his Name. went, and there is any Figure in the Eucharift, if it be without any Veil, and whether the Body it felf and Blood of our Saviour be perceived by our outward Senfes. Your Majesty, says he, desires to be satisfied, whether the Body and Blood of Christ be made in a Mystery, or in Truth; that is to les, whether it is fo made , as that there is some Thing secret and hidden, not to be perceived but by the est of Faith; or whether our outward eyes do outwardly perceive what the inward fight does perceive inwardly in it, without any Veil of the Mystery, in such a manner that the whole of it does manifestly and early epectr. Those are the words of the first Question. So that the Question is not, Whenever the control of the such as the contro ther the Redy and Blood of Christ be in the Eucharist, that being taken for granted; but whether the Redy and Blood of Christ be in the Eucharist, that being taken for granted; but whether the Redy and Blood of Christ be in the Eucharist, that being taken for granted; but whether the Redy and Blood of Christ be in the Eucharist, that being taken for granted; but whether the Redy and Blood of Christ be in the Eucharist, that being taken for granted; but whether the Redy and Blood of Christ be in the Eucharist, that being taken for granted; but whether the Redy and Blood of Christ be in the Eucharist, that being taken for granted; but whether the Redy and Blood of Christ be in the Eucharist. ther they be there without Veil, so as to appear to our outward Eyes. For tis in this Sence the harbor takes the Word Verity, and opposes it to Figure. Tis a naked Verity, without Veil or Myttery, fuch as is perceived by our outward Senles, and doth exclude all manner of Fi-

The other Question proposed to Ratramous, is, Whether that very same Body we receive be that which was born of the Virgin Mary, which Suffer d, and was put to Death, which was Buried, and Refe again from the Dead, then Afcended into Heaven, and now fits on the Right Hand of the Feder everlafting. That is to fay, Wherher his Body be in the fame manner in the Bucharift, as it was and is in those Places, and whether it be there in as visible and palpable a manner. Fer, to prove that it is not fo, he fays, That the Body of our Saviour, in its natural state, is under the form of a humane Body, with Benes and Sinews, and all the Lineaments of a Man's Limbs; Whereas in the Eucharitt its under another Form, not supported by Bones and Sinews, nor with that Distinction of Limbs, in such a state as makes it incapable of proper Motions, or to give any

fign of Life. To those two Questions Ratrannus answers diffinelly, in the two Parts of his Book. But, that his Opinion of the State of the Queition may be the better understood, he gives first the Definitions of what he calls a Figure and a Verity. A Figure, fays he, is, when there is some Obscurity, and that under some certain Veils another Thing is exhibited. A Verity, on the contrary, is a manifest Demonstration of the Thing, without the covering of any Image or Figure. This being granted, he maintains, That if the Myltery of the Body and Blood of our Saviour were made without any Figure, it could not properly be called a Mustery, because that cannot be called a Mustery, ween there is nothing hidden; nothing lat what is perceived by our outward Senfer; nothing co-wird with any Veil. That that Bread which is made the Bod; of Chrift, by the Ministry of the Prieft, frees Outwardly one Thing to the Senfes, and, at the fame time, infimates into the Minds of the Faithful, that there is another Thing Inwardly. Outwardly it appears to be Bread, as it was before; we perceive its Form, the Colour, and Tast; but we believe, that Inwardly it is some Thing much more precious and excellent, because it is a divine and beavenly Thing, that is to fay, the Body of our Saviour which is exhibited therein, which does nor fall under our outward Senfes, but is by the eyes of our Souls feen, received and caten. The fame he fays of the Wine, and our Saviour's Blood; and concludes, that the Bread and Wine are, by a Figure, the Body of Christ; that is to fay, That we do not fee any Fless and Blood, but Bread and Wine, though after the Myfical Conferration it is no more called Bread and Wine, but the Body and Blood of Jefus Chrift. To which he adds, that, If there were no Figure, as some maintain'd, and that the whole Truth might be plainly seen, there would be no room for Faith, and then 'twould be no Mystery, because it hath nothing in it that is fecret.

Next he shews, that the Change which is made in the Eucharist is not made visibly, and to our outward Senies. 'For, fays he, 'tis not a Change of a Thing that was not into one, that is; feeing the Bread and Wine were before, they were changed into the Body and Blood of our Saviour. Nor is it a Change of a Thing that is, into one that is not, feeing the form of the Bread and Wine appears the fame to our eyes. Nor lattly, the Change of one Thing into another by a change of qualities, the qualities of the Bread and Wine remaining full the fame. Whence he concludes cludes, That those who believe no Figure in the Eucharist cannot explain that Change, and must own that there is nothing in it, which was not before. Nevertheless, fays he, 'tis something else, for the Bread and Wine are made the Body and Blood of our Saviour. And here he charges his Adversaries home, afferting, they must either own, that the Change which is made in the Eucharift is not an outward Change; or, to deny, that it is the Body and Blood of our Saviour, Quad refut of non falum dieere, fed etiam cogitare, the very thought of which is criminal. But they granting, fars he, that the Body and Blood of Christ are in the Sacrament, which cannot be without a Change for the better, and that Change cannot be made Corporally, into that which falls

under our outward Senfes, but Spiritually; it necessarily follows, that it must be made in Figure, because under the Veil of the Corporeal Bread and Wine, the Spiritual Body and Blocd of our Saviour are really prefent, and do conjunctly exist. But we must not therefore imagine, or our caviour are reany pretent, and to commonly viz. Body and Spirit. For, on the contrary, that they be two Existences of two different Things, viz. Body and Spirit. For, on the contrary, that they be two framences of two different Things, w.r. Dody and Spirit Tot, on the contrary, tis but one and the fame Thing, which, in one relpect, is the Species of the Bread and Wine; and, in another respect, is the Bedy and Blood of our Saviour. Now this Bread and Wine, as

they fall under our outward Senses, are Species of Corporal Creatures. But, if confider'd, in ency ran under our outward scines, are opened or compound strained as a conduct of the Power which has raired them into a kind of Spiritual being, they are the Myteries of the Body and Blood of our Saviour. By their outward Superficies falling under our Series, they are Creatures subject to Change and Corruption; but, if we look upon em with relation to the fitrength, and effect of the Myftery, they confer Life and Immortality on those who re-

This he explains by the Similies of Baptifm and the Manna, which indeed are not altogether parallel, but fuch as may be, in some sense, apply'd to it. For, as in Baptilin, there is an outward Sign that falls under our Senses, and an inward Grace apprehended by Faith, so there are in the Eucharift the Species of Bread and Wine that fall under our Senses, and the Invitible Body of our Saviour. And, as the inward Grace and Virtue of Baptism for the healing of our Souls is also real and true, so the Body of our Saviour Christ is really and truly present under the Species. As to the Manna, this Author feems to be fingular in his Opinion about its Conversion into the Body and Blood of our Saviour, which he affirms in very ardent Terms; but he was forced to do it, the bester to adapt his Simile to the Subject in hand; which is a further Proof, that he owned a real Charge in the Eucharift. Next to that he quotes that place of Scripture out of St. John's Gofpel, Chap. 6. If you do not eat the Flesh of the Son of Man, and drink his Blood. Upon which he makes this Observation, That our Saviour does not say, That, to eat his Flesh, it must be cut in pieces, fuch as it was Crucified, or that his Blood must be drunk in the same manner as it was shed upon the Crois; but that the Faithful feall truly receive by this Mystery the Bread and Wine converted into the Sulfance of the Body and Blood of Chrift. Thus is clearly explained the Reality of the Body of Chrift, and the Change of the Bread and Wine into the Body and Blood of our Saviour. After-Chrift, and the Change of the Bread and Wine into the Body and Blood of our Saviour. Christ, and the Change of the Decard and State of State of State wards he quotes feveral Paffages out of S. Auftin and S. Indoorns, upon which he observes, 'That the wards he quotes feveral Paffages out of S. Auftin and S. Indoorns, upon which he observes, 'That the wards and Wine are changed into the Body and Blood of Christ, not in a Vinbie, but in an Invisible manner, by the Operation of the Holy Ghost; and that they are therefore called the 6 Body and Blood of Christ, because they are not lookt upon by their outward appearance, but as they are made by the Divine Spirit; and that by an Invifible Power they become quite another. Thing than they appear to our eyes.

That Part of the Eucharift, which is outward and visible, feeds our Bodies, whilst the inward and invisible feeds and gives Life to our Souls.

Lastly, He concludes this first Part in these words; By what hath been said hitherto it plainly apepears, that the Body and Blood of our Saviour received in the Church by the Mouth of the Faithful, are Figures, if confider'd by the vitible and outward form of the Bread and Wine: Bur, if confider d by their Substance, hidden to our eyes, that is, by the Power of the Divine Word, they are indeed the Body and Blood of Christ. Therefore, according to the visible Creature, they are a Food for our Bodies; but, by the Power of a Mightier Substance, they nou-

rish and fanctine the Souls of the Faithful.

After this, he comes to the Second Question, which he expresses in these words; Whether the fame Body which was Born of the Virgin Mary, which Suffered, and was Buried, and fits on the rightband of the Eternal Father, be the same which the Faithful daily receive in the Church by the Myftery of the Sacraments. The first Author he quotes upon this Question is S. Ambrofe, a passage out of whole first Book , De Sacramentis , he fets down ; and, out of it, he draws this Conclufion; That, what we receive corporally, that is, what we touch with our Teeth, Iwallow down, and goes into the Belly, is not the Thing that feeds our Souls; but that it is the Living Bread, the Body of Christ, which is perceptible only to our Faith. Which shews, that this Queltion agrees to the former, and that it does not lie in this, to know, Whether the Body and Blood of our Saviour be received in the Eucharitt; but how it is received, and in what manner it is there, whether without any Figure or Veil, and whether it be that very Thing we feel, or break, &c. And here he repeats his Argument drawn from the Change, which mult be Inward and Invible, feeing it is not Outward and Apparent. Thus continuing to alledge Passages out of S. Ambrose, he starts this Objection; Those (says he) who are not of my Opinion, do object and fay , That what we fee is the very Body of our Saviour ; and that which we drink is his Blood; and that we ought not to inquire how it comes to pass, but that 'tis our duty to believe it to be fo. To which he makes this Answer, That this Opinion is reasonable, and that we ought firmly to believe, that it is the Body and Blood of Christ; but that therefore we believe it, because we do not see it; for, could we fee it, we fould not fay, I believe, but I fee it. That it is not the Eye of the Dedy, but Faith, that perceles it; and that what is feen is not in Specie, but in Operation, and effect, the Body and Blood of Christ; that is to say, That the Body of Christ does not appear in it under a Hamane Shape. Therefore, adds he, S. Ambrofe fays, That we ought not to mind the Course of Nature, but the Power of Christ, who changes what secreeth good unto him, and in what manner he picases, who created those Things which were not, and changes what he has created into what it was not before. To be virtually the Body of Christ, according to our Author, is to be so really, but not visibly, because under another form or appearance. For, as he says afterwards, its Bread in Specie; but, in the Sacrament, the Real Body of Christ: In Specie Panis of, in Sacrament

of the Ninth Century of Christianity.

wrum Christi Corpus. 'Tis the Body and Blood of Christ, but not in a corporal manner. 'Corpus Christi, Sed non corporaliter; Sangui Christi, Sed non corporaliter.

'The difference he makes betwixt the Body of Christ in which he suffered, and that in the Eucha-

rift is, that the first was had under no form, but its own. It was what it appeared to be to the Eyes and to the Feeling; what the Jews saw upon the Cross, and afterwards in the Grave. His Blood, in the like manner, was invitible, not cover'd with any Veil. Whereas his Blood which the Faithful drink, and his Body which they ear, are quite another Kind of Thing, both in the Sign and the Thing fignify'd. The corporal Flesh that was born of the Virgin, and crucify d consisted of Bones and Sinews, had Limbs and Parts distinct from each other; shewed Signs of Life, and had proper Motions. But the Spiritual Flesh wherewith the Faithful are fed Spiritually, according to the outward form, confifts of grains of Wheat, and is made by a Baker's hands, no part of it diffinet from another. It does not appear living, or animated, is not indued with any proper and natural Motion, and its virtue of conferring Life is the effect of a Spiritual Power, of the invisible and efficacious Power of God. What it appears Outwardly to be is quite another. Thing from what it is thought to be Inwardly. To which he adds, That the Bread of the Eucharitt is not onely a Figure of our Saviour's Body, but observes by the bye, that it is also a Figure of the Body of the Faithful, and that the Water mingled with the Wine does likewise represent is in a Spiritual manner. In fine, to demonstrate it further, that the Species of Bread and Wine are not the Body of our Saviour, he fays, That his Body in Heaven is Incorruptible, Eternal, Indivisible; but that the Sacrament is Corruptible, and Divisible, in its outward and sensible Parts; though Incorruptible in that Part of it which is perceptible to Faith. From whence he draws this Conclution, Therefore what appears Outwardly is not the Thing it felf, but the Image of it, and

must the Soul perceives and apprehends in it is the Truth of the Thing.

All which he proves by leveral Passages of S. Austin, by the Prayers of the Mass, and other Passages, from which he close still infer, That the Body of Christ in the Eucharist differs from that which was Born of the Virgin, that Suffered, and Rose again from the Dead, yet not in Subflance, but in Appearance. Laitly, Directing his Speech to the Emperour, he declares, That he has clearly proved by Places of Scripture, and by the Fathers Writings, that the Bread and Vine which are called the Body and Blood of our Saviour are a Figure, because a Mystery; also, that there's a Difference betwixt the Body of Christ in that Mystery, and that which suffer'd Death and was Buried. That here it is Invisible, not being perceiv'd but by Faith; whereas being unveil'd upon the Crofs, it was known, and fully discover'd by the Outward Senses. That the Mystery of the Eucharist is likewise a Figure of the Elect People of God. And Lastly, that the Bread and Wine called, and being in effect the Body and Blood of our Saviour, do represent our Lord's Death and Passion. That from some Expressions of his one ought not to infer, That the Faithful do not receive the Body and Blood of Christ in the Mystery of the Sacrament, because Faith does not receive what the Eye perceives, but what is believed by Faith, and that it is a Spiritual Meat and Drink which feeds our Souls in a Spiritual manner, and yields unto them a Spiritual Life, according to our Saviour's faying, 'Tis the Spirit that quickens, the Flesh profiteth

nothing.

Johannes Scotus, as well as Ratramnus, was likewife confulted upon the fame Question by Charles the Bald, and Writ a Book on the same Subject; In which he Argued against the same Expressions opposed by Ratrannus. But its apparent he went farther than he, delivering fuch Things as were contrary to the Doctrine of the Church upon the Real Prefence. Which Hinemarus charges him with in the 31st Chapter of his Treatise of Predestination; wherein speaking of him and Prudentiur, he fays, That they fet on foot new Tenets, contrary to the Faith of the Church; and amongst others, That the Sacraments of the Altar are not the real Body and Blood of our Saviour, but onely a Commemoration of his Body and Blood. But this cannot be justly attributed to Prudentius, who never was lookt upon to be guilty of any Errour in this Point; but onely to Scotus, whose Book was afterwards quoted by Berengarius, and condemned by the Orthodox. Hinemarus Wrote this in 859, which shews, that the Consultation of Charles about the Eucharist hapned before that year, and ferves to fix the Epocha of Ratramnus and Scotus's Book upon this Subject.

Amongst the Authors of the same Century that have but cursorily treated of this Matter, Amala- Expressions tius, Florus, and Druthmarus speak of it like Ratramnus. But Haimo Bishop of Halberstadt, and of other Remigius Monks of Auxerre, follow Paschasius's way of speaking, and even go beyond his Bounds, Authors of denying, after S. John Damascene, that the Eucharitt may be called a Figure of the Body and Blood this Age

About the latter end of this Century, Erigerus Abbot of Lobbes Wrote against the same Proposi- Encharist. tion which Ratramnus had attempted to overthrow; but still maintaining the Real Presence in the Eucharist. Sigebere and the Author who continued the Chronicle of Lobbes, speaking of him, obferve, That he had Colletted many Palfages out of the Orthodox Fathers against Palchasius Radbertus, suching the Body and Blood of our Sations. Yet 'its certain, that Erigerus is fo far from contending directly with Palchassius, the both in elicited excuse him, and defend his Caule by the Authority of several Fathers, doctaring, That he onely failed in this, that he did not quote word for word the Passage of S. Ambrose, but gave the Sense onely. He charges him not with Errour, but with Simplicity; and observes, that he did not deny but that there was a Figure in the Eucharift. It appears however, that he favours the Opinion of Ratramnus and Rabanus, and that he does not approve of Pafchafius his Expression, viz. That it is the same Flesh which was Born of the Virgin that is in the Eucharist, being perswaded, that though it is the same, yet it ought to be considered.

fider'd as different, because its in a different state. And for this reason it is that he makes a Collection of Passages out of the Fathers against Passaging wherein mention is made of two or three Bodies of Christ, by reason of the different states of his Body. The same Expressions are moreover to be found in the Sermons of Alfricus Archbishop of Canterbury, who seems to have copied Ra-

This Way of Explaining the Mystery of the Eucharist was so far from being condemn'd in the time of Berengarius, even by his Adverfaries, that Lanfrank makes use of it in the Dialogue he made against him. Wherein he owns, that one may say of Christ's Body in the Eucharist, that it is the same which was born of the Virgin, and yet not the same; that it is the same, as to the Sulstance, Property, and Virtue of its true Nature; and not the fame, if we confider the Species of Bread and Wine. After the same manner Algeris does reconcile the Fathers, who seem to differ in their Opinions on this Matter. The Holy Fathers, says he, have observed this Duplicity, not of Substance, but of Form, when speaking of the Body of our Lord in the Euchariti, they say, that is was the same which was born of the Virgin, and in some sense passes, the same in Substance, and not the same in Form. Ful-

bertus Bishop of Chartres makes the same Distinction in his Epistle to Einardus.

fpeak as Paschasius.] It is confesfed, that many of the Ancients did use many Hyperbolical Expreffions about the Sacrament, much like Paschasius's, but it was to flir up Reverence to their Holy Mysteries, and convince Men that the Elements were not mere Bread and Wine, not dogmatically to affert a Carnal Presence; for in their Doftrinal Discourses about it, they speak only of a Spiritual and Figurative Prefence.]

But we ought to observe, that Paschasius's mode of Expression * Many of the Ancient Fathers was not new, as his Adversaries affirmed. Witness * many of the Ancient Fathers, who speak in the same manner: As amongst the Greeks, S. Ignatius, Athanasius, Chrysostom, Cyril of Jerusalem, Cyril of Alexandria, the Fathers of the Council of Ephefus, Ana-Stafius Sinaita, S. Gregory of Nice, S. John Damascene; and amongh the Latins, S. Hilary, S. Ambrofe, and S. Austin himself in his Discourse to the Neophites; besides many others, who deliver Propositions equivalent to that of Paschasius. So that Paschasius cannot justly be charged with Innovation, either in the Thing it felf, or the Way of expressing it. And his Adversaries seem to have fall'n upon him undefervedly, the more because he rejected the Conclusions they drew from his Expression, and owned that the Eucharift was both Figure and Reality, and that it contained the Body of Christ under the Veil and Species of the Bread and Wine,

Another famous Question about the Eucharist was started in this Age; viz. Whether any part of an of Ster the Eucharift be evacuated, as our other Food? They who flood for the Affirmative being called coranism. by the odious Name of Stercoranists. To understand clearly the state of this Question, we must remember the Eucharift confifts of two Things, one inward and hidden, the other outward and fensible. The first is the Body and Blood of our Saviour, which are present in the Sacrament after an invisible manner; and the other consists of the Species of Bread and Wine, which appear to our an invisible manner; and the other consists of the Species of Bread and Wine, which appear to our outward Senses. None ever did believe that the invisible Body and Blood of Christ was subject to the fame Conditions with our other Nourithment, or produced the fame Effects. But because the Species of Bread and Wine under which 'tis contained feed our Bodies, we say without any scruple, that the Body and Blood of Christ are converted into our Substance, and feed our Body. This Expression was ever used in the Church. And some Fathers have proved the Resurrection of our Bodies, Because it is not to be thought, says S. Ireneus, that our Flesh being fed with the Body and

Blood of our Saviour, fould remain for ever in a flate of Corruption.

But if the Body of Christ has a nourithing property, 'tis not the Body it felf by its own proper Substance; but it is by the outward Signs, the Bread and Wine, which nourish us by the Matter which God hath made as it were a Vehicle to us of the Body and Blood of Christ which in our Faith and Minds took up before the place of the material Bread and Wine. But notwithstanding that the Church has made no scruple to say, that the Body and Blood of our Saviour is converted into our Substance, and nourishes us by the Species of Bread and Wine, it was ever thought indecent even to think, much more to affert, that it was liable to the same Evacuation as our common Food, and that any part of it should go into the Draught. The first that seems to have took notice of this Question is Origon, whose Decision of it is in these Words, that this Food consecrated by Prajers and the Word of God goes down into the Belly, and so into the Draught, as to the Matter it does confift of, meaning the Species of Bread and Wine, not as to what it is made by Prayer. The Author of the Sermon of the Eucharift, which is in the fifth Volume of the Greek and Latin Works of S. Chryfostom, seems to differ in his Opinion. Is that Bread, says he, which you see with your outward Eyes? Is that Wine? Has that food the same fate as other sorts of food? God forbid, and let none of you have fuch Thoughts of it. This Author feems to affirm, that the Body of our Lord is the very Species that we fee; and does formally deny it to be liable to the same Condition with our common Food. S. John Damascene embraces this Opinion in the 14th Chapter of the 4th Book of the Orthodox Faith; adding however, that the outward Species of the Eucharift is converted into our Substance. Paschasius is of the same Opinion, and says tis a Weakness to think that any part of this Mystery is under the same Laws with other Food. Frivolum est ergo, says he Chap. 20. ficut in Apecrypho Libro legitur, in hoe Mysterio cogitare de Stercore, ne commiscatur in alterius civi digestione. And he afferts, that all passes into our Flesh and Substance, without any Evacuation. Ratramnus indeed does own, that the spiritual Body of our Saviour is not under the same condition with other Food, and will not so much as have it said that it feeds our Bodies, seeing it is Food for our Souls. But he affirms, according to his Principles, that the visible and outward Species are under the same Laws with all other Food. This is all that is faid by those Authors upon that Question.

But Amalarius treats of it on purpole in his Letter to Gontardus a Monk, who took Exception at Amalarius his ipiting prefently after his receiving of the Eucharift, supposing he might then spir our some part his Opinion of our Saviour's Body, the fear of which kept other Priests from spitting at such a time. To upon the which Amalarius answers, that being a phlegmatick Man, he could not long forbear spitting, and Question of that he hoped, that for his Infirmity fake God will not deprive him of the Body of Chrift his Sawat ne nope, that no his Soul, if it be but pure and humble before him, and that what he number needs eject for the Health of his Body, will be no prejudice to his Soul. These are his Words, Ee quod exemulum off proper Sanitatem Corporis, faciat exire fine dispendio Anima. To justifie himself more at large, he thoroughly handles the Question, and makes this Observation, that the Body of Christ is upon Earth as often as he pleases; that nothing but an ill Disposition of the Mind can make the Body incapable of receiving it; fo that the any part of Christ's Body mould come out of his Mouth, unknown to him, one ought not therefore to think him irreligious, or that he defpited the Body of our Saviour, nor think that his Body went to any place where God or mat me deliver it; that our Saviour's Body quickens our Souls; or rather, is the Life of our Soals; and therefore we do not take its Life away, tho we part with it. To conclude, he fays, "Tis needless to enquire, whether our Saviour's Body, after it is received with an upright In-"tention, be invisibly raised up into Heaven, or kept in our Body till its Burial; whether it be "exhaled into the Air, or iffues out of the Body with the Blood, or through the Pores, the Lord "faying, that whatever comes into the Mouth goes down into the Belly, and from thence into the "Draught; but the chief thing that we ought to mind is, that we do not receive it Judos-like, with a treacherous Heart, that we do not flight it, but diffinguish it (as we ought) from common Food. Thus Amalarius propounds the Question, without deciding it, and does not declare

Horibeldus Bithop of Auxerre having propounded the fame Question to Rebanus Archbishop of Rabanus's Heribeldus Bithop of Auxerre having propounded the fame Question concerning the Eucharist, Opinion upmarz, the Archbishop returned him this Answer; "As to your Question concerning the Eucharist, Opinion upmarz, the Archbishop returned him this Answer; "As to your Question concerning the Eucharist, Opinion upmarz, on the Question of Food are, it re-assumes the other face of the Archbishop of Rabanus's Archbishop of Rabanus's Heribashop of Rabanus's Heriba "Whether being confumed and voided out of the Body as other forts of Pooel are, it resummes the firm of "Nature it had before its Confectation upon the Altar? This Queition, fays he, feems to me fu-Sercoraperfluous, because our Saviour himself lays in the Gospel, That whatever comes into the Mouth nisme goes down into the Belly, and from thence into the Draught. The Sacrament of the Body and "Blood of our Saviour is made of Things visible and corporeal; but it works Sanctification and "the invisible Salvation both of the Body and Soul. There is no ground to think, that what is di-"gefted in the Stomach should return into its former state, a Thing avouched by no Man as yet. Here Rabanus supposes, that the Species of Bread and Wine in the Eucharist are under the same Laws and Contingencies with our common Food, and that they do not re-affaine their proper Nature which they had before the Confectation. For it is plain, that he does not speak of our Sature which they had before the Confectation.

viour's Body, but of the outward Species of Bread and Wine.

Some Authors that were more scrupulous, fanfied this Opinion unsuitable to the Dignity of the The Sentis Myslery, and that it was more decent to think, either that the Species are annihilated, or that they ment of a have a perpetual Being, or else are changed into Flesh and Blood, and not into Humours or Ex-namelel, or ements to be voided. Tis the Opinion of an anonymous Author, quoted by Erigeria under the Author appropriate the Author of the Author o Character of a certain Learned Man, whose Work is inserted in the second Volume of Dacherim's on the Que-Charder of a certain Learned Man, whole Work is interted in the recond volume of Decertins limit of Spiclegium. "This Author diffinguishes two Things in the Eucharift; viz., the invisible Body of Bord of Sercoradors, which is fpiritual Food to the Soul; and the outward Food, which nourithes the num. "Body: And telling us what becomes of this, he oppoles two contrary Places of Scripture; one "of our Saviour, teaching us, that whatever goes into the Mouth goes down into the Belly, and "thence into the Draught; and the other of the Apostle, that makes a great Difference betwixt the "Eucharift and other forts of Food. The first Place makes no Exception at all of the Sacrament, but the second teaches us to distinguish it from our usual Food. That indeed it is earen and "fwallowed down in the same manner as our usual Food, putting it into our Mouths, and convey-"ing it down into the Belly; but when 'tis come thither, none but the Lord knows how he dif-"poles of it. For we know, fays be, that it may be consumed by a spiritual Power, that it may "be kept for ever from Corruption, because God may do what he pleases with his Sacrament. But "God forbid it should be subject to be conveyed into the Draught, or capable of being digested, corrupted or confumed by Heat, or altered by any other Caufe, Ec.

Erigerus makes a more ftrong Oppofition againft the Opinion of Rabanus, and fays, 'twas a fean- Erigerus's Polious Thing for Heribaddus to propose fuch a Question to him, but more scandalous for Rabanus to Opinion uphave minded it, and most scandalous to have solved it as he has done. He declares himself against on the Quehim, affirming that the Symbols of Bread and Wine are not voided out of our Bodies, nor changed thin of into delets Humours or Excrements, but into our Flesh and Blood, to be raifed again from the niffm.

Guitmendus was of the same Opinion with Erigerus, affirming, That, though a Man may be nou- Guitmonniked by the Species of the Eucharift, yet no part of it is turned into Excrements. That they dus and are never putrify d, corrupted, or any way altered, whatever they feem to be, either to try the Algerus faith of the Elect, or to punish the Neglect of those who keep em too long. That no Vermin can their Opinion of the saaw em, no Beast cat them; and, if such a thing happen, the Sacrament is, by Miracle, convey'd en upon the to some other place. Now, to obviate this Objection, That if a Priest should Consecrate one great Question of loaf, or feveral Loaves, a Man might live upon it, and shall void his Excrements in the usual man- Stercotaner, he declares, that in this case the Sacrament is also miraculously convey'd away, and an Un- nism. confecrated Loaf fubfitured in the room of it by the Angels, or by the Evil Spirits, to cheat the

Hereticks. Algorius freaks much to the same purpose, and holds, That the Species do not come out of our Bodies by Excrements, but are annihilated. He utterly denies, that Excrements can arise from the Species eaten, and will not allow 'em to be corrupted or putrefy'd, burnt, or alter'd The Greeks in the least, though they feem so to be. Lastly, He taxes the Greeks with an Erroncous Belief, Opinion at That the Eucharist is liable to the same Laws and Contingencies with other forts of Fcod, because they fay, That the Fast ordained by the Church is broken by the Communion; and calls em there fore by the Infamous Name of Stercoranists. Which Acculation he got from Cardinal Humbertus, which accuration he got from Carunal Humberia, which also the fame Thing to the charge of Nicetas Pectoratus. But he fathers upon him that Opinion, as a confequence of his Affertion, that the Fast was broken by the Eucharit, and not as a mon, as a consequence or ms american, that the east was blocked by the Bushalm, and not as a Dockrine formally afferred by him. The Truth is, there is nothing of that in the Writings of Nietze, who blaming the Latims for Celebrating the Mass in Lent upon other days than Surrday and Latims, for Celebrating the Mass in Lent upon other days than Surrday and Sunday, says, Their Practice is not well-timed, because Celebrating the Mass at the Third Hour, which is the time appointed to Offer this Sacrifice, they cannot keep the Faft till the Ninth Hour, which is the quotes forme Canons, to prove the Unreasonableness of this Custom, and julifie the Practice of the Greeks, who Offer this Sacrifice on Saturdays and Sundays onely at the Third Hour, and Communicate on other days at the Ninth Hour, upon the Prefancity de Elements. So that Nitera does not fay politively. That the Faft is broken by the Eucharitt; and, though he fitted fay for it would not follow, that he believed it fubject to the fame Laws and Centingencies as on ulual Food, for that one might believe, that to eate one from the trouble of Fafting, and feed the ulial Food, for that one might believe, that to eate one from the trouble of rating, and reed the Body in any manner of way, is iplo fails to break the Falt; which is not the Thing infilled on by Nicetas, or the Greeks. Who believed, the Celebration of the Sactifice broke the Falt, for that by Nicetas, or the Greeks. Who believed, the Celebration of the Sactifice broke the Falt, for that is in a fall of the Falt of the Council of Landiees. "To offer, fay the, the Sactifice, is to Celebrate a Celebrate and the Council of Landiees." Believe the Council of Landiees. the routth Canon or the Council of Lasareza. 10 oners, 1993 he, the Caternary is Caternary is "Feat, and express the Solemn Joy of the Church; and to do this, is not to weep or falt. Befide, "Feat, and express the Solemn Joy of the Church; and to do this, is not to weep or falt. Befide, "Feat, and express the profess that prefently after the Celebration of the Mass it is lawful to car; and onMicros does impose, that prefently after the Celebration of the Chals, broke the
fequently that the Latins having finished in the Morning that Celebration of the Mass. Broke the requently that the Latins having finished in the Morning that Celebration of the Mals, Drokethe Fait prefently after. In which particular he errs; for the Latins did not Celebrate Mals in Let at the Third Hour, but in the Evening, and to broke their Fait but late. However, neither Nects nor the Greeks did ever fay, That the Body and Blood of Chrift were under the fame Law as common Food; nay, 'tis probable, they did not believe, that the Species of Breed and Was the Depulse. went into the Draught, their great Doctor S. John Danascene having Taught the contrary, & for Algeriu, he acculed them of Stercoranism, only upon the Credit of Humbertus, whose words he does but Transcribe. And Humbertus charges Niceton with it by a Consequence that has failed, and which does not necessarily follow. It does not appear, that there has been, fince that time, any farther Contest with them upon this Point; and amongst the Errors which the Latins afterwards condemned in Michael Cerularius, there is no mention made of this. Therefore this Error wards condemned in Michael Cerularius, can by no means be proved upon the Greeks.

Now, to come back to the Latins, we have sufficiently proved, that there was no difference a of the gae, mongst them about the Flesh and Blood of our Saviour contained under the Species, that none was of the Que. House the Frem and Diod of our Savious contained the opening has had a flooranged for much Infaruated as to think, that that Myffical Flesh and Blood were subject to the same Law the Latins, and Contingencies with our usual Food; but that they had debated amongst them this Scholasical Question, What becomes of the Species of Bread and Wine ? and that many of them being of Opinion, That it was Indecent to conceive, that they were subject to the same Laws and Contingencies with our common Food, would not have it thought, that any part of it were converted into Excrements, or voided out of the Body, and therefore conceived that they were either Annihilated, or Converted into the Substance of our Flesh, to be Railed again from the Dead. This Opinion, which had the Vogue in this and the following Centuries, has been fince rejected by our Schoolmen, who doubt not but that the Species of the Eucharift may be corupted and converted into another Substance, God by his Infe-

rupted and converted into another * Matter in flead of that which is many Transholation must be first Converted into the Body and Blood of our Saviour.

ronow upon the nrit Forgery.

Transubflantiation on the Altar creates another in the Belly, least Christ's Body should be subject to Indecent Evacuations. So necessary it is to fall into many Absurdities to maintain one wild

To what is faid in Page 78. Pafchafius is of the Towns and fays, 'Tis a weakness to think, that any part of this Mystery is under the same Laws with other Aliments. I rather think that Pafalbija. with other Food, this Note the Author hath added at the end of the Book, viz. This is not without afficiently, for Palchafius fays well. Frivolum of ergs, ficus in Apscripts libro legiture, in hos myllerio sogiture de fier ore. But this will be at two Interpretations; That it is a fivileuse onition to believe. That No. 18 the Affirmity control of the Palchafie. is a frivolous opinion to believe, That the Effential Treastle, Chap. 20. and the 71 Page of this Work] part of the Eucharift paffes or returns ; or, It is a fri-

CHAP. VIII.

The History of the Controversie about the Manner in which the Virgin Mary brought forth Christ.

Afchafius and Ratramnus had another Controverse about the Manner in which our Savi- nus bir Gour came out of the Virgin's Womb. Ratramnus being informed. The control of ng paging and garamma nad anothe Controvente about the Mannet in Which our came out of the Virgin's Womb, Retramma being informed, There were fome pinion of in Germany that maintained, Our Saviour did not come out of the Virgin's Womb per out o in Germany that maintained, Our Savour did not come out of the virgins within property signifies a maintained, our savour did not come out of the virgin and some of savour sincerto trainite; he thought our's Birth. fuch an Opinion dangerous, conceiving it followed from thence, that Christ was not ruly Born, but Islued from the Virgin, quod non-eft nafei, fed erumpi. He therefore opposed it in small Treatise, [Entitled, De partu Virgins] published by Father Dackrisis, in the Second Volume of his Spicilegium; wherein he owns it as an undoubted Truth, That Mary lived all her lifetime a Virgin, ante partum, in partu, & post partum; but consucts those who believed. That our saviour came not into the World per Semiram Vulve, but some other Way. He brings in against them several Places of Scripture, and Passages of the Fathers, which prove, That Christ came out of the Virgins Womb; yet he owns withall, that he came out per Vulvam claufam, as he came into the Place where his Disciples were met, through the Door, and not through the Wall, yet without

epening the Door.

Pafchaffus Ratbertus, who had been Abbo: of Corbey, and who was then but one of the Private Pafchaffus Pafchaffus papears by the Title he affumes in his Epiffle Dedicatory) thinking that Ratramnus, his Opinibated on the Private Pafchaffus Pafchaffus on of our heretofore his Monk, but who perhaps had, before this, quitted that Abbey, had deliver d, in his Sautour's Sautour's Tractic, fuch Things as feemed prejudicial to the perpetual Virginity of Mary; and that he had dipoled Men to believe. That she had brought forth our Saviour into the World in the same man. majored and the second of the carse him with the forefaid Error; rejecting withal that Error of Ratronmum his Advertaries, and Chriftun von fuiffer natur. Therein he chiefly answers to S. Ambrofe and St. Gerom's Passages, which might breed some Difficulty. This Book is Dedicated to the Abbess and Nuns of Soisson. And whereas he calls the Abbess Matrona Christi, that gives us to understand, it was Theodorada, and the Christian that the Christian control of the Christian and Ch and not Emma that succeeded in 846, becaule, as is oblerved by Father Mabillon, that Title was only belowed upon Abbesses that had lived in a Married state.

This Answer of Paschasius proving Ineffectual with the Followers of Ratramnus his Opinion, so

as to convince them of their Error, who affirmed on the contrary, That they had done no injury to the prepetual Virginity of Mary; He Wrote another Book upon the fame Subject, of which we have but a Fragment left.

Thefe are the two Treatiles published by Feu-ardentius, * under the Name of Ildephonjus of Toledo, which Father Dacherius has referred to their ruse Author upon the civil of feveral Manuscripts, and caused them to be Printed in the 12th Volume of his Spieile-

Ratramnus had another Controversie with a Monk of the same Abbey of Corbey, who had affert-upon the ed, That all Men were of one Substance, and had but one Soul. This Opinion was grounded Nature of upon a place of S. Austin's Treatise, Of the Quantity of the Soul; but he held it immediately from the Soul. [† The Scot, i. e. an Irish-man.] In

one Macarius, the + Scot, i. e. an Irish-man. Ratramnus sent him a Letter, to make him quit that Opinion. But this Monk, in his Anthis Age, the Countrey, that we now call fwer, perfifting still in the same, "Odo, Bishop of Beauvais, who had Ireland was called Scotland, and confebeen Abbot of Corbey, ordered Ratrammus to Confute that Monk's quently the Irifb were Scoti, as our Au-Book, which he did; and made it appear, in Writing, to Odo, that Macarius his Opinion was unwarrantable. This Treatife has not yet appeared in Print: but Father Mabillon, from whom we have this Information, faw it in a Manuscript of the Monastery of S. Eligius near Noyon.

Pidi, at last Incorporated about the year 1101, with them, and gave that Countrey the Name, as the Two most Learned Prelates, Dr. Usher, and Lloyd, have fully proved, in their Books de Prim. p.734. and an Hift. Account, &c. p. 7.]

published it as another Discourie. This second Trea- Thirteenth Century. tile of Paschasius is the Sermon which begins Page 47.

* By Feu-ardentius.] The first Treatise of Pas I Inter Sanstarum, &c. The end of the first Treatise chassus is the second Treatise of Ildephonsus, beginning may be part of this; being of the same Style, upon with these words, Quamvis omnium Ecclessarum Virgi- the same Subject, and likewise Dedicated to the Nuns. mitat, &c. But from Page the 35, where these words But the other Sermons attributed to Isladrus, upon are in the Margent, hie aliqued desideratur, you must the Assumption, the Nativity and Purification of the gots Page the 42d, Line 13, where the Remainder Bleffed Virgin, belong to another Author of later date of this Treatile is found; though Feu-ardentius has than Paschasius, being either of the Twelith, or the

CHAP. VIII

thor rightly Interprets Scoras in this place.

Scotland was at this time called Albany, and

took the present Name from the Irish-

Scots, who having a long time Infested the

A JadzRatramus had yet another Controversie about the Expression of Trina Deitas, and Writ a Book ment upon against Hincmanus, to justifie it; which Book is lost. Lastly, He attempted to Consute the ObRatramjections of the Greeks against the Latin Church; his Treatise upon this Subject is yet extant, and we shall speak of it in its proper place. He lived till towards the latter end of this Century, and got himself such a Name, that there was no Question debated in his Time, but Ratramus was defined to Write upon it.

The Fortune His Book of the Body and Blood of our Saviour was Printed the first time at Colen, in 1520. of Barram under the Name of Bertrams; and afterwards at Bafli in 1550. They that were imployed in the nus his Centure of Books, in Execution of a Decree of the Council of Trens, did put it amongst the Pro-Birly, con- hibited Books. Afterward Sixtus Senensis, Despension, and Genebrardus Santonensis, lookt upon it cerning the as a Book forged by Oecolampadius. Pope Clement the VIII. did likewise reject it as an Hereical Body and Book; wherein he was followed by Bellarmine, Quirogo, Sandaval, and Alams. Yet notwithflandBlood of our blood our bl ing, the Divines of Lowain making, in the year 1671, an Index Expurgatorius for Flanders, did not absolutely Prohibit it, but onely till it were Corrected. This Opinion was followed by Pus fevin, and some others. Cardinal Perron did not think it spurious, though he was no Friend to the Doctrine of it. In 1657. Monsieur de Marca laboured very hard to make it pass for Scotts his Book, in the Letter annexed to the Second Volume of the Spicilegium: Which, in process of time, became a common Opinion, defended by Father Paris, in his Differtation at the end of the First Part of his Book of Perpetuity, &c. Yet it does not appear, that the Author of this Book was altogether of that Opinion, or that he offer'd to decide who was the Author of that Treatife. But he made a Discourse upon that Author's Opinion; wherein he plainly fliews, that he did not directly oppose the Real Presence; though at the same time he owns. there are some Passages apr to make one believe, that he was no Favourer of it. Father Park his Opinion in this case soon became the most prevalent amongst the Roman Catholicks, while the Protestants maintain'd firmly, that that Book was Ratrammus's. But in 1680, Father Malila did clearly convince the Roman Catholicks of their Prejudice in this case, by proving in his Preface to the Second Volume of the Fourth Age of Benedictine Writers, that the Book was Ratrannus's; and defended withall his Doctrine as Orthodox. Which Book was afterwards (viz. Ann.) 1672.) Printed at Paris, according to the Manuscript of Lobbes, with a Translation into French, br a Doctor of the Sorbon, who Writ the History of the Fortune of this Book, and defended its Do-Ctrine in his Preface. Father Mabillon having thus both by stress of Argument, and the Authority of the Manuscripts by him quoted, reclaimed the best part of the Roman Communion from their Mistaken Opinion of Monsieur de Marca, and Father Paris, yet Father Hardouin stood it ou against him; and in his Book of the Sacrament of the Altar, Printed in 1689, endeavourd to prove, he had a Defign of destroying the Real Presence. The Protestants took care to have this ittle Book of Ratramnue, at divers times, Printed and Translated. There are extant fone di Translations of it, Printed in 1558, and 1560; and a New one, published in 1653. [But the Est of these is that which was Printed at London 1686, with an Excellent Preface, vindicating Butram from all Popish Objections, with much Reason and Learning.]

The other Treatifes of Ratramnus have not been so well known, nor so often publish'd, and ons of the have not appear'd in publick before this Century. His two Books concerning Predeftination other Books were Printed in the Collection made by Father Mauguin of the Authors of the Ninth Century, of Rattam- upon Grace, published in 1650. [Tom. I. p. 29. and are fince put in the Biblioth. Patrum, Tom. XV.] and his two other Works, viz. That of our Saviour's Birth of the Virgin Mary, and the Four Books against the Greeks, were put out by Father Dacherius. That of our Saviour's Birth, in the Fourth Tome of his Spicilegium, which came out Anno 1655; and the Four Books against the Greeks, in the Second Tome of the same Collection, Printed in 1657.

Johannes Johannes (a) Surnamed Scotts, or Erigena, from Ireland his Native Country, Scotts E had likewife a great share in the Contests about the Eucharist and Grace. He came into France about the beginning of the Reign of Charles the Bald (b.) And being a Man of Parts and Learning, a good Peripatetick, and well skilled in the Greek Language, which few People were then well acquainted with in these Parts, (c) he got himself a good Fame, and was accord-

his Countrey.] All the Ancients affure us, that ready observed; which is an Argument, that he this Author was a Scot. Hincmaris speaking of him, was come hither before that Time, that is, about L. 1. de Pradest, c. 31. has these words, Author jatti- the beginning of Charles his Reign. But 'tis not tatur à multis Joannes Scotigena. Anastafius the Libra- likely that he did not come with Alcuinus to Found ry-keeper, Joannem imo Scotigenam. And Pope Nicholas, in a Letter to Charles the Bald , Quidam ut Toannes genere Scottes. The other Authors of that Time that Wrote against him, call him John Stot, (c) He became in a little time very eminent.] Pope or simply Scot. And, its well known, that in those Nicholas says of him, That he was a noted Man in Times Ireland, not Scotland, was called by the Name | the University of Paris. These are his words, Au of Scotia. Trithemius gives him the Name of E- certe Pavifits in Studio cujus jam olim capital fuffe rigona, or Eringena, which imports the same with perhibetur. Certain it is, that Charles had a singu-Stot; Ireland, in the Language of his Country, being called Eri.or Erin.

(b) He came into France in the beginning of the Reign of Charles the Bald. In 851, he had already raifed his Reputation to high, that he was confulted

(a) Surnamed Scotus, or Erigena, from Ireland | about the Question of Predestination, as we have althe University of Paris, or that he was a Disciple of Beda, as some Authors have pretended, because he died not till about the year 870.

> lar esteem for him, by whom he was Consulted about the Question of the Eucharist; as he was by Hinemarus and Pardulus, about the Doctrine of Predestination, &c.

of the Ninth Century of Christianity.

dingly regarded by the King, who had a particular respect for Learned Men. But, having introduced some Errors, for which he was Cited by Pope Niebolas I. who Writ to Charles the Bald to fend him to Rome, or to expel him from the University of Park, in which he made a good Figure, he took a diske to France, and (d) withdrew in England about the year 864, where he died (e) about the year 874. (f) He feems not to be the fame with 30h.mnes Scotus Abbot of Etheling, who was Grimbaldus his Companion, and Master to Alfred.

One of the Principal Works of Johannes Scotus Erigena, was his Treatife concerning the Body John Scot and Blood of our Saviour. Which Book is loft, unless it were that which bears the Name of Ra- his Book trammus, the Improbability whereof we have fufficiently proved. In that Treatife he afferted, that concerning the Sacraments of the Altar were not the real Body and Blood of Christ, but onely a Remem- the Body brance of both. This Dectrine he did not fully explain. But, if we may give credit to Affelin, and Blood that was the Drift of it. The Book was Dedicated to Charles the Bald, who had commanded of chrift. him to Write on this Subject. And Berengarius quoted this Author, as one that had Taught the Doctrine he had stood for, wherein his Adversaries did not contradict him. But they condemned the Book of John Scot, as containing Berengarius's Error; and it was attainted for that Reason by the Synods of Vercelli, Paris and Rome, by which means it might come to be lost. It was Written against by Aldrevaldus, a Monk of the Abbey of Fleury, who mustered against it a Collection of Paffages out of the Fathers, inferted into the 12th Volume of the Spicilegium.

John Scot Writ moreover two Books about Predestination; Five Books of Natures, or about The Books of the Division of Natures, and a Book of Vision. We have already spoken of his Books of Pre- Natures by

at in Epiftola ad Carolum, Relatum eft Apoftolatni nofro, &c. Propter hanc ergo Infamiam taduit eum Francia, Gc. Matthew of Westminfter , and William of Malmesbury speak much to the same purpose. Pope Nicholas I. being dead in 868. if Scot was forced by cone thither towards the year 864; which however does not agree with the Testimony of those Authors, who affirm, That he was called thither by Ring Alfred, who did not begin to addict himself to Learning till after the year 880, and that he was Companion to Grimbaldus, who quitted France not till after that year; it appearing by a Charter, that he was yet refiding in his Abbey, An-

(e) About the year \$74.] Anastasius the Libra-ry Reeper, in a Letter to Charles the Bald, dated the icth of the Calends of April, Anno 875. Speaks of him, as of a dead Man. Which is another Argument against those Mens Opinion , who make this Stoins a Tutor to King Alfred, and Companion to Grimbaldus. What Death he died, is a Thing vety uncertain. The forementioned Historians, and many others, fay, That he suffer'd Martyrdom, and that he was flain by Children, that Stabbed him to Death with Pen-knives. But William of Malmesbu-17, the first who related this Story, which was convey'd from him to the reft, speaks dubiously of it. 'Tis true, he relates certain Verses, made in honour of John the Sophister, Written upon a Monument of Malmesbury-Church, where it is faid, That he died a Martyr; but there is no certainty, whether that John the Sophister be the Person we speak of, or another Man. But this is certain, that neither Berengarius, nor his Scholars, who have so much magnified John Sect, never contended for his Martyrwere Contemporary with him, or that Writ foon after his Death, did ever give him the Title of a Martyr. 'Tis poffible, the Abbot of Etheling's Death, who was Stabb'd by some Assassins imploy'd by his

(d) Withdrew (or Fled) into England.] Quare & to one, with the Epithet of Sophifia proper to our Hireticus putatus eft, fays Simeon Dunelmenfis, mijus | Scot ; that of Martyr proper to the Abbot of Ethe-Opinionis particeps fuiffe dignoscitur Nicolaus Papa, qui ling, and the Day of the Eishop's Death. However we Read in the Book of English-Martyrs, and also in a Roman Martyrology Printed at Antwerp in 1586. these Words, Eodem Die (speaking of the Fourth Day of the Ides of November) Sandi Joannis Scoti. qui Graphiis Puerorum confossas Martyrii Coronam adhis Letter to return into England, he must have epius est. But there's no such Thing to be found in all the other Roman Martyrologies. The Reafon why I date not his Death before the year 874, is, because in some Greek and Latin Verses. Written upon an Ancient Gleffary, bearing the Name of John at the head of it, he speaks of Pope John, who was not raised to the Papal See till towards the end of the year 872. And if those Verfes be his, 'tis like he was then come back into

(f) He feems not to be the same with Johannes Scotus Abbot of Etheling.] The Reasons which induce me to believe, that our John Scot was not the Abbot of Etheling, are thefe: First, That the Abbot of Etheling was an East-Saxon, a Saxon of Germany, or at least of Effex, and John Scot an Irifh-man Secondly, The first was called into England by Alfred, and came thither with Grimbaldus after the year 880; whereas John Scot wi hdrew from France into England upon a Difguft, and died before the year 875. Thirdly, The Abbot of Etheling was both Priest and Monk, which we do nor read any where of John Scot; and he was himself so far from owning it, that he calls himfelf only Servas, or extremus Servorum, or extremue Sophia Studentium. But 'tis certain that he lived at Court, as appears by the Epiftle fent him by Pardulus, and by his Preface to the Book of Predestination. Fourthly, The Abbot of Etheling was slain by some Assassian his Abbey-Church towards the year 895, being then a strong Man, dom: Nor does it appear, that those Authors who | and one that could delend himself, as Afferus avers it, who relates his Death, and fays, That he stood in his own Defence, quod bellicofa Artis non expers effet; whereas our Scot was dead long before: but put the case he had lived till then, he Monks, might be appoly'd to John Scot; fo that, by | could not then be a ftrong Man, or able to make diguifing the Story in some measure, he might be any Defence. Fischly, William of Milmesbury makes a Dislination of those two Johns; but he mistakes Stabled by Scholars. And, by dating his Martyr- in his Supposition, that they were both called into of which another John Sear, a Edition, was killed a thorrower mention but of one Sear called into Anno 1050, three diffinet Johns will be blended in- | England by Alfred,

destination. The Five Books of Natures are Written by way of Dialogue, and in the same Style, that is, after a Scholaftick abstruse manner. The Natures he divides into four Kinds, one that creates, and is uncreated; another that creates, and is created; a third that does not create. and is created; and a fourth which neither creates, nor is created. In the three first Books he treats of the three first Kinds of Nature; and in the fourth and fifth he explains the Return of the created Natures into the Nature uncreated. In the Second Book he handles the Controverse betwire the Greek and Latin Churches, about the Priceffion of the Holy Gholt. He tells us, That God has created in his Son, from all Eternity, the Promogenial Caufes of all Things, the Toodness by himself, Essence by himself, &c. That the World was Created after Man had finned; and that, if Man and Angels had not finned, God would have created no Scripble and Man and Mangels had not finned, God would have created no Scripble and Mangels had not finned, World Washed World Had World Material World. He afferts, That our Saviour's Manhood was perfectly changed into his Godhead, after his Refurrection. That the Malice and Punishments of the Infernal Spirits shall cease nead, after his Keiurreckon. I had the Malice and running for the Internal Spirits half ceale one day, and come to a period. That, after their Fall, they were cloathed with Acreal Bodies. That the Danned shall enjoy all Natural Comforts. That all Creatures whatfoever shall be at last Transformed into the Humane Nature. That our Bodies shall be turned into our Souls at the Day of Refurrection. And Lastly, That all Things shall be converted into their Primogenial Causes, and return into God. So that, as before the World was Created, there was no Being but God, and the Caufes of all Things in God; so after the end of the World, there will be no Being but God, and the Caufes of all Things in Him.

These Books, which are in Manuscript in the Library of S. Germain des Prez, were Printed at Oxford in 1681. The Book of Vision doth still remain a Manuscript. Father Mabillon has ONJOYA IN 1001. The BOOK of Vinion doin for reliant a strainfield Factor braunds has found one in a Monaftery near S. Omar; and fays, That John Seet Argues in that Book about the very fame Queftion which is debated in the 3cth Letter of Lopus Abbot of Ferrara.

John Seet Translated into Latin the Works Fathered upon S. Denys, the Translation whereof he

Dedicated to Charles the Bald. Pope Nicholas I. Writ to that Prince about it, and defired it of him. Anothers the Data. Tope recognist. Whe to that Times about it is during too loss. Anothers the Library-Keeper having perused it, found he had followed his Author too close, and that he had not taken a sufficient care to shun Obscurity. This Work, with Anostasius his Letter, is in a Manuscript of the Library of the Jesuits-Colledge at Bourges [and part of it has Letter, is in a maintaining of the Enderly of the Johnstone Books of Ended Printed with S. Denys his Works, at Colon, in 136.] See has also Translated forme Comments of Maximus upon the Books of St. Denys; and his Translation of Maximus his Comments upon S. Gregory Nazianzen was Printed at Oxford in 1681. Trithemius makes mention of a Commentary upon St. Matthew's Gospel, and of a Book of Offices composed by John Scot.
What we have hitherto said of John Scot, is a sufficient Proof, that he had some Tincture of

Learning, and that he was skilled in Logicks and Metaphyficks. But it is plain on the other fide, that he had a Thwarring Disposition, that he was but a weak Arguer, and a forry Divine.

To Conclude, what relates to the Subject Matter of this and the foregoing Chapter; all we his Works, have to do is, to speak of the Works of Paschasius Rathertus, upon which we have been hitherto

He attempted a Commentary upon St. Matthew's Gospel, when he was yet a Monk, that is, before the year 844. being chosen Abbot, the Duties of his Place made him discontinue it. Yet he began the Fifth Book, where he had left off, and proceeded as far as the Ninth, while he was yet Abbot. Having eafed himself from the Burden of that Station, he went on with the rest more undifturbed. However he suspended it yet a while, his Time being taken up with other Works. And then it was he Writ a Commentary upon the Lamentations of Fereny, and an Explication of the 44th Pfalm. But he took in hand the Eleventh Book again, at the latter end of his Life, to that the Letter to Fridegardin was not Written by Pafchafins till about that Time.

Pafchafins his Commentary upon St. Matthew's Gofpel is very large. In it having explained the

General Sence of every particular Place, he makes long Moral Reflexions, taken, for the most part, our of the Works of the Holy Fathers. The first four Books are Dedicated to Gontlandus a

Monk of S. Riquier; and the last, to the whole Body of Monks in that Abbey.

* The with The Explication of the *44th Pfalm is Dedicated to the Nuns of our Lady of Soiffons, in Acknowusth: 45th. ledgment of the Benefits he had received from them. The same is divided into Three Parts. The first is upon the Title of the Psalm, as in the Septuagint, For the Beloved; and in the Hebrew, For the Lilies, or, For the Flowers. Whence he takes occasion to inlarge upon the Praise of Virgins. In the Second Part, he Expounds that part of this P_f /am, which exalts the Beauty of the Bridegroom, and applys it to Christ. In the Third, he applys to the Church what is there faid of the Bride. To expound the Letter, he makes use of the Commentary attributed to St. Jerom; often comparing together the Hebrew Text, Symmachus his Version, and that of the Septuagint.

His Commentary upon the Lamentations of Jeveny is much more Allegorical than the former. Here you will find Mysteries upon the Hebrew Characters, the Use of which is onely for Ditinction. 'Tis a redious Work, divided into Five Books, and Dedicated to a Monk called Odition.' manus Severus. Therein he deplores the Vices and Licentionfiness of his Age; as, amongit others, Simony, the Coverountess of feveral Priefts, the Corrupt Lives both of the Regular and Secular Clergy, who minded too much the Concerns of this World, the Ufurpation of Church-Lands, and Clergy, who minded too much the Concerns of this World, the Ufurpation of Church-Lands, and Grinding of the Poor. With Grief does he mention likewife, in the Fourth Book, an Invafon made by Pirates, who had committed great Depredations to the very Gates of Parin. Which ought to be understood of the Normans, who, in the year 856, or 857. burnt the Church of S. Germain in

of the Ninth Century of Christianity.

Thefe are Pafebafius his Works, which have been collected and published by Father Sirmondus. and Printed at Paris in 1618. Since which time Father Dacherius has published in the 12th Voand Time of his Spicilegium a Treatife of our Saviour's Nativity, Dedicated to Theodrada, Abbels of tume of the Abbey of our Lady of Saffons, who died in 846. In which he afferts, That our Saviour coming into the World, came out of the Virgins Womb, by penetrating her Substance, and withour

my Opening.
To Conclude, Father Mabilion has put out two Books of Pafebafius, containing the Life of S. Wala, Abbot of Corber. The first he composed when he was a Monk, towards the year 856: And the second, after the Decease of his Friend Severus, about the year 859. By this we learn feveral Particulars of the unjust Deposing of Lewis, Surnamed the Godly, and the State of the

Church of France. The Life of Adelardus is also attributed to him.

Packafust vass a Man of great Piety and Learning. He Writes in a clear, neat and elegant Syle. He was well-read both in Ecclefiattick and Prophane Authors. He had withall pretty some fact was well-acted both in Ecceptaints and respirate Authors. The had within pretty good Parts of his own; onely it may be fail perhaps, that he was a little too Mytta-dil His Book upon the Eucharift is an accurate and elaborate Piece. His Encomium was made in Verse by Eugemoldus, and is to be seen in the beginning of his Works. He died upon S. Riwier's Day, towards the year 860.

CHAP. IX.

The History of the Contest betwixt Photius and Ignatius, about the Patriarchal See of Constantinople.

Gnatius was Son of Michael Curopalate the Emperour, Surnamed Rengabis, and of Procepia, Ignatius Daughter of Nicephorus the Emperour. Michael, who fucceeded his Father-in-Law, Anno his Birth. 811. had not fat full two years upon the Throne, when he was forced to refign the Empire into the hands of Leo the Armenian. He had Three Sons, Theophilactus, Stauratius, and Nicetas. The first two he had admitted to Govern with him; but Stauratius happened to die, before he had quitted the Empire. Theophilactus was shaven, and turned, with his Father, into a before he had quitted the Empire. Theophilatius was shaven, and turned, with his Fathers, into a Monastery, and so was Nicetat, his youngest Brothers, then but Fourteen years of Age. Theophilatius, upon his coming into the Monastery, had his Name changed into Eustratius; and Nicetas, into that of Ignatius, the Prince we now peak of. Lee the Armenian, being resolved to secure unto himself the Empire he had got by Treachery, Banished Michael, his Wise and Children, and sent them into several Islands, parting them from one another, and keeping them under a strict Guard; and his Two Children he made Incapable of Raising liftue to the Family, to which the Imperial Crown did of Right belong. He declared against the Use of Images, and turned Night and Children he made incapable through the North Company of his See of Constantiants. Imperial Crown did of Right belong. He declared against the Use of Images, and turned Nizerborus the Patriarch out of his See of Consantinople, to make room for Theodossum, an Enemy of Images. Leo having quietly enjoyd the Empire forme Months above Seven years, was slain by Mitchael, Surnamed Balbus, or the Stammerer, who raised to the See of Constantinople, after the Death of Theodossum, Anthony, Surnamed Brylodegla, who was Metropolitan of Perga. Theophilus, Son of Michael the Stammerer, succeeded his Father, Anno 819, and raised John Iconomachus to the See of Constantinople, in the toom of Anthony. At last Theophilus dying in the year 841, the Government fell into the hands of Theodora, as the Guardian of Michael, Son to Theophilus. Princise sendled John from his See of Constantinople, and caused Mathadius to be shilu. This Princes expelled John from his See of Constantinople, and caused Methodius to be Ordained again, who was Four years possessed of that Sec. After his Death, Ignatius, who, till that time, had lived a Monastick Life in the Isles of Histers, and Terebinthus, by him Peopled with Monks, was raised to that Dignity in 847. He had been ordained Priest by Basil, Bishop of Persa. At that sime there was a Brother of Theodorus, Unkle to Michael, called Bardas, who had a great share in the Government. This Man was desperately in Love with his Daughter-in-Law, with whom he held a fecret Commerce. Ignatius offended at fo great a Lewdners, Rebu-ked him for it, with a freedom fuitable to his Character. And observing Bardas fill persisting in his Wicked Course, he refused to give him the Sacrament upon the Twelfth-day. Bardas, a Mighty Man, and of a Cruel Temper, Incensed at his Refusal, took his time to break out into an open Refeniment of it. Not long after this, defigning to rid himself of Theodora, who shared the Empire with him, he perswaded Michael, That it was time for him to Reign by himself; and advised him to send away his Mother and Sisters into some Monastery. The Emperour, following his Advice, commanded the Patriarch to fee that Bufiness done, who refused to obey that Order. Which Refusal made way for Bardas to Accuse him as an Abettor of the Rebellion of a certain Person, who pretended to be a Son of Theodora by another Husband. Michael, in the mean time, caused his own Mother and Sifters to be shaven, and shut up into a Nunnery; afterwards

Refign; but although he could not obtain it from him, yet he put Photius in his place. This Photius was descended from a Noble Family of Constantinople, and Nephew of Tarastus Charafter, the Patriarch. He was raised to the Chief Dignities of the Empire, being made Principal Secretary of State, Captain of the Guards, and Senator. He was both a refined Statelman, and a Perfon of profound Learning. So great a Grammarian he was, and so well-verfed in Poety, Philosophy, Physick, and other Sciences; and (as the Author of the Life of the holy Patriarch Ignational). us oblerves it) so great a Master of Eloquence, that he might pass, without contradiction, for as observes it) to great a state of Enoquence, that he might pais, without abstract the greatest Man of his Age in point of Learning, and might even be compared with the Anciens, the greatest Man of his Age in point of Learning, and might even be compared with the Anciens, the first had all the Parts requisite for an able Man; a happy Genius agreeable to a Studious Life, and a good Estate to get him a good Library of Books; but, above all, so great a desire to raise his Reputation, that it made him pass whole Nights in the course of his Studies: And whereas he aimed at the Patriarchal Dignity, he diligently apply'd himself to the Reading of such

Ecclesiastical Writings as might fir him for it.

He was yet but a Layman, when he was chosen Patriarch. But, that he might be, as it were Ordination, Gradually raifed to that Dignity, he was made Monk the first Day, Reader the next, and the following days Sub-Deacon, Deacon and Prieft, So that in the space of fix days, he attained to that Dignity, which fell out on Christmas-Day, Anno 858. He was Ordained by Gregory Athense The Gregory Athense Configuration of Syracufe, but Degraded at Rone, whereupon he withdrew into Confianting, Innertius, unwilling that he should assist a his Ordination, had fore-warned him not to apnople. Ignatius, unwilling that he should assist a his Ordination, had fore-warned him not to apnople. pear in the Ceremony, and fignify'd unto him his defire, that his Affair should be examined, and Judgment passed upon it, before he held any Correspondence with him. Which Gregory being much offended at, he, from that time, declared himself Ignatius his Enemy, and Segarated from the Church, with Peter Bithop of Sardit, Ballampius of Apamea, and forme other of the Clerg, Whom therefore Ignatius the Patriarch cited before him, and caused to be Excommunicated. They Writ against him to the Pope, who required of Ignatius, that he would send some Person to Rome writ against min to the roles who required to require the first against the first life and the role of the first life and the role of the natius his Sentence was approved of by the Holy See. The Schilm however continued during the Eleven years Ignatius was in the Bishoprick of Constantinople, who could not reduce Gregor, nor those of his Party, to their Duty; because he had so great an Interest amongst the Grandes, and with Photius in particular.

The Metropolitans, subject to the Patriarchal See of Constantinople, acknowledged Photius; but Expelled they extorted from him a Promife in Writing, that he should respect Ignatius as his Father, and Deposition of the property of the pro was railed to that See; Ignatius his Friends were fecured, and himself accused of a Conspiracya gainst the Government. He brought an Information against him, and removing him from the life of Terebinthus, whither he had withdrawn himfelf, he was convey'd to another Island called Hims, from thence to Berneta, and afterwards to Numeta, where he was very ill used, bound with Chain and east into Prilon, From thence he was carried to Mitylene; and, whilst he was there, Phota having called a Council together, Pronounced his Deposition, and an Anathema against his

Photius having thus fecured himself in his Patriarchal Dignity, was not fully satisfied; but berope Nicholas his ing defirous to get this Sentence Confirmed by the Bishop of Rome, sent two Bishops to Pope Nicholas his cnoiss nis me to the pray'd to fend two Legates to Confiantinople, to re-establish the Church-Did-Letter up- choica. Whom he pray'd to send two Legates to Confiantinople, to re-establish the Church-Did-on the Or- pline, and utterly extirpate the residue of the Sect that opposed Image-worship, being resolved to dination of compell them to approve of Ignatius his Deposition. For he did not formally defire of the Pope the Approbation of it, but he gave him to understand, that Ignatius had voluntarily quitted the Patriarchal See, by reason of his Age and Craziness, and had withdrawn himself into a Monastery belonging to a certain Island, and that he was in great esteem both with the Princes and People. with the Character of Legates a latere, with full power to Regulate the Business of the Iconcelsis. and to Inform themselves so far onely of Ignatius his Deposition, as to make the Report thereof to the Holy See. At the same time he Writ both to Michael the Emperour, and to Photius himfelf, about the Depofition of Ignatius. In his Letter to the Emperour, he expresses his Dissile, that Ignatius had been Deposed without consulting the Holy See about it, and that a Lay-man was put into his Place, contrary to the Canons of the Church, and the Decrees of the Popes. He there fore declares to him, That he cannot give his Affent to Photius his Ordination, before he is fully informed by his Legates of the whole Matter of Fack; That he defired, Ignatius should be Cited before them and the Council; to ask him the Reason, Why he left his Flock; and to inquire whether his Deposition was made Canonically; And that, when he should have a True Active Medical Canonically. quire whether his Depontion was made Canonically; and that, when he hould have a friend count of Things, he would decide the Matter by an Apoftolick Decree, according to the true Merit of the Caufe. Next, he recommends the Worship of the Images of Jesus Christ, the Virgin Mary, and Saints, proving the Lawfulness of it by the Tradition of the Church, and some Instances out of the Old Testament. To which he adds, That as Altars are Sandtify d by Benediction, and as the Reed of the Conference in its malieur the Beduce Chaile. and as the Bread, after Confectation, is, in reality, the Body of Christ, and the Wine becomes his Blood; so the Wood, whereof a Cross is made, is but common Wood, before tis brought into the Form of a Cross; but when it has once received that Form, it becomes Holy, and the Horrour of Devils, by reason of our Saviour's Figure upon it. He exhorts the Emperour, to restore

of the Ninth Century of Christianity.

to the Pope the Authority he formerly had, by his Vicar the Bishop of The statement, over the old 10 the Epirus, over Illyria, Macedon, Theffaly, Achaia, the Two Dacid's, Mossia, Dardania, and Precultimia. And, to aftert it as his Right, he fent to the Emperor fome Letters of his Predeceffors, He farther requires the Restitution of the Papal Patrimonies in Calabria and Sicily; and that the arch-biftop of Syracule might be Ordained by the Holy See. Laftly, He tells him, that he fends imas Legates, Radoaldus Bishop of Porto, and Zachary of Agacnia; whom he desires him to receive with a Refpect fuitable to their Character; to give them frequent and favourable Audiences, to give credit to their Informations; not to fuffer em to be ill-intreated, and to fend them back under a fafe Guard. These are, in short, the Contents of Pope Nicholas his Letter to the Empe-That to Photius is florter; wherein he expressed, how joyful he was to understand by his letters the Stedfaffress of his Faith, but that he was grieved on the other fide, to see such Viola-Letters the Mediatiness or his raith, but that he was grieved on the other hec, to lee high viola-ions made of the Canons of the Church, in the Bufiness of his Promotion, being, as it were, all-or other raifed from a Layman, to the Dignity of a Patriarch; wherein he had transgressed the goods, and the Decrees of the Popes, so that he could not Approve of his Ordination, before he were fully informed by his Legates he had fent to Conflantinople of his Morals, Conduct, and Affedion to the Doctrine of the Church; And that, when he flould be fully fairsty'd about it, he would Honour him according to his Station, and give him real Proofs of his Brotherly Love. These Two Letters, dated Septem. 25th. 860. being this Pope's second and third Letters, were given to his Legates, upon their departure for Constantinople.

Whilft an Answer was expecting from Roms, Ignatius was Re-manded to the Isle of Terebinibus, whilft an Answer was expecting from Roms, Ignatius was Re-manded to the Isle of Terebinibus, where he suffer d much from the Emperour's Officers, and by an In-road the Southians made izo it, who Plunder'd the Island and all the Monasteries; so that he was constrained to withdraw

The Pope's Two Legates being come to Conftantinople, the Emperour called a Council thinher The Council and the Conftantinople, the Emperour called a Council thinher The Council as 61. Which consisted or 318. Bishops, the Pope's Legates affishing at it. Ignatius was Cited to of Conspear at this Council by the Commissioners, to Answer to the Charge exhibited against him. He stantinoappear at this Council by the Communication, to the Charge Calibrated again min. Are manning the manned of those Officers that came to Cite him, Whether he mult appear in a Bishop, Priest, ple against or Monk's Habit? They being startled at it, could give him no Answer, But that he should hear Ignatius. from them about it the next day; when they came back to him, and Cited him a fecond time, ton them about it the next day; when they came back to him, and cheed him a lecond time, in the Names of Zachary and Radaldus the Pope's Legares, to appear before the Synod in the Habit which he thought in his Conficience most proper for him. Upon which he put on his Patriardia Vestments, and Marched forth, attended by Bishops, Clerks, Monks, and a world of People, towards the Church, wherein the Assembly was. Being come over against S. Gregory's the control of the Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar, in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar in the middle of the Street, Church, at a place where a great Cross food upon a Marble-Pillar in the middle of the Street, Church, at a street where a great Cross food upon a Marble-Pillar in the middle of the Street, and the Street where a great Cross food upon a Marble-Pillar in the Marble Pillar in the Ma 1 Noble Man, fent by the Emperour, came to tell him, That if he did not appear in a plain Monk's Habit, twould go near to cost him his Life. Laurentius the Priest, and the two Seeplens, did likewise forewarn him, not to come in his Pontifical Habit. Ignatius forced to obey, was dragged alone into the Synod, Habited like a Monk. He was no foorer come in, but the Emperour feld upon him with Opprobrious and Virulent Language; but after a while, being a little cooler, he commanded him to fit down on a Wooden Bench. He begged leave to Salure Redsaldus and Zachars, which was granted him. He asked them who they were, and what heir Commission was? To which they Answerd, That they were Legates from Pope Nichbella, to take Cognizance of his Affair. He farther Asked them, Whether they had any Letter la, to take Cognizance is, to take Cognizance of his Aniar. The lattice Association, which they had not to do from His Holine's for him? They Anfwered, They had none: supposing they had not to do with a Patriarch, but with a Man Deposed in a Provincial Synod. Then he charged them to Expel the Adulterer, who had, by Force, possessed himself of his See; declaring withall, that, If they had not Power to do it, they had none to be his Judges. They Answer'd, That they had lower from the Emperour to be Judges in his Affair. Whereupon Ignatius was prefied by the Couriers to make his Refignation, by which the Metropolitans were awed that follicited his Refauration. Thus was the first Day spent in Heats and Contests, so that the Assembly was Adagainst line was the first Day ipen: in Heats and Contests, to that the Allemoty was Adjourned to another Day. Mean while Ignatius was pressed very hard to a Resignation, which he journed to another Day. Being cited again to appear before the Council, he Answer'd, He would would never yield unto. Being cited again to appear and that he would never own for his Judges Men that appeared so visibly preposed for appear, and that he would never own for his Judges Men that appeared so visibly preposed gainst him; who were so far from expelling Photoius, that they did daily eat at his Table, and against him; who were so far from expelling Photoius. and to whom he had fent Prefents before their Arrival. That he Appealed to the Pope, and was willing to submit himself to his Judgment. Those who stood for him required the same Thing. To make our the Justice of his Demand, he alledged Innecent's Letter to Chrysoftom, and the Canon of the Council of Sardis, touching the Review of the Bishop's Causes. Which notwithstanding being preffed to appear in the Council, he urged, That thole who had caufed him to be Summoned thirder did not understand the Carons, nor the Practice of the Church, that a Bishop must be Cited by two Bishops, not (as he was) by two Persons, one a Lay-man, the other a Deacon. But his Arguments not being able to prevail againft Violence, he was forced into the Council f but his Arguments not being able to prevail againft Violence, he was forced into the Council f wherein appeared againft him feveral Winneffes, Depoing. That his Ordination was Invalid, between the was Cholen by Favour: He rejected those Winneffes, as produced by the Emperour; cause he was Cholen by Favour:

adding, That if he were not Arch-bilhop, the Emperour was no Emperour, nor any of those Bihops truly so, for that they had been all Consecrated by him. He said further, That Photius being an Adulterer, was no Member of the Church; and that he could not fer himfelf up to

Rule, and Feed Christ's Flock. First, Because he was one of those that were Condemned and

Excommunicated. Secondly, Because, of a Lay-man he was made a Patriarch so suddenly.

Thirdly, Because he owed his Ordination to an Excommunicated and Deposed Bishop. Fourthly, Because having givensa Promise in Writing, That he would never molest him, he had broken his Oath within 40 days after his Intrusion. To which no Answer was given: but, in stead of it he was preffed again to Refign, which he conftantly refused. So that the Affembly broke up this fecond time, as the first, re infesta. In the following Sessions, the Emperour caused no less than 72 Witnesses to be heard; who Deposed, That he was not raised to the Patriarchal See according to the Canons; but, with much Bribery, and by the Emperour's Favour. Whereupon was Read the Thirteenth of the Apottle's Canons, which Ordains, That if any one becomes a Billop by the Seculer Power, he ought to be Deposed. In fine, after a long deliberation, the Council Pronounced his Deposition; and bringing him before them, his Pontifical Habit was put on, and he was prefently Deverted of the fame.

Image-worship was another Thing debated in, and Confirmed by this Council; The Ads whereof were accordingly divided into two Parts, one about Images, and the other about Inne eins his Deposition. Therefore perhaps the Greeks call it, The First and Second Synod; or, if we ran in Depondon. The control of the first states are selected in the Refolutions taken at the fift School from being nor fet down in Writing, by reason of fome Troubles, another Sitting was appointed. in which the Determinations of both were reduced into Writing. These two Authors give us a

account of XVII. Canons made in this Affembly.

The First is, To prevent an Abuse in the Foundation of Monasteries. For many of the Foundation of Monasteries. The Canons of the Contact of the Foundation of Monatteries. For many of the Foundation of Monatteries as of their other Effaces. To pre-Contact of vent which different, ris ordained by this Canon, That no Monattery shall be erected, but with Confitanti- the Bishop's Advice and Confent, who is to Confecrate it; That an Inventory shall be made of the Bishop's Advice and Confent, who is to Confecrate it; That an Inventory shall be made of the Bishop's Advice and Confent, who is to Confecrate it; That an Inventory shall be made of the Conference of t the Situation, and Appurtenances of the Monastery, and all that belongs to it, which shall be ken in the Archives of the Bishoprick; And that it shall not be lawful for the Founder to make himfelf Superiour of it, or to make any other that he thinks fit, without the Bishop's Concur-

The Second Canon is levelled against those who put on a Monk's Habit, without observing the Rules and Conftitutions of a Monastick Life. To redress which Grievance, 'tis ordained by this Canon, That a Monk shall do nothing but by the Superiour's Direction, to whose Rules is is subject, and in whose Monastery he shall be bound to live.

The Third injoyns the Superiours to make an Inquiry after such Monks as have left their

Mona ceries, and to thut them up again.

The Fourth prohibits the Monks to quit their Monasteries, either to retire themselves into Sealar Houses, or to change Monasteries; seaving the Bishops a full Power to Remove them, if they

The Fifth imports, That the Monks Habit shall be given onely to such as have been proved Three Years, except in case of Diseases, which may allow of a shorter Time; or when such as are admitted, have formerly led a kind of Monastick Life in the World, it is sufficient, in this

case, to keep them in the State of Novices Six Months.

The Sixth Canon declares, That Monks ought to have nothing of their own; that, before the rum Monks, they may freely dispose of their Estates; but after they are entered, the Monaster has the sole and intire Property of all they have, and they are disabled from using, or dispose of it as their own. That in case it be discovered, that any of them has retained an Inheritance whis own proper use, it ought to be Sold, and the Murry given to the Poor. All which Regulations extend, by Act of the Council, not onely to Monks, but in like manner to Nuns.

The Seventh forbids all Bishops to Found Monasteries at the Charge of their Diocess. Which

an experim foroms an example to round anomateries at the energy of their Diocess. What was to prevent the Ruin of Bishopricks, the Bishops in those Times being apt to bettow all the Cares and the Incomes of steir Bishopricks, upon Erecking and Founding of Monasteries. The Eighth is against such as voluntarily assumed to themselves the Office of Bishop, or caused themselves to be made such, without an Urgent Necessity, as in case of Disease. And such is Condemns to be Deposed, if Ciergymen; and if Laymen, to be Excommunicated.

The Ninth is against those who strike and abuse others.

The Tenth ordains, That those shall be Deposed who shall take upon them to convert into Prophane Uses, Veffels, or Sacred Veftments, made use of at the Altar.

The Eleventh forbids all Clergymen to take upon them Secular Imploys, or Offices.

The Twelfth forbids to Celebrate, or Administer the Sacraments in private Chappels, without the Bishop's Consent.

The Thirreenth prohibits all inferiour Chergymen to feparate from their Bishop, before held

Tryed and Condemned by his Judges.

The Fourteenth contains the same Prohibition to Bishops, in relation to their Metropo

By the Fifteenth the same Thing is ordered to be observed, in relation to the Pariarch; except in case of Heresie, if the Partiarch do publickly Teach it. In which case the that forfake his Communion, before the Judgment of the Synod, ought not onely not to be Depofied, but are worthy of Praile for 60 doing. Which ought to be understood of a manifeit and condemned Herefie.

The Sixteenth enjoyns, That no Bishop shall be Ordained in a Church, the Bishop where of is still living, unless he has voluntarily Resigned his Bishoprick, or has been Deposed in Due Form. But, if a Bishop do forsake his Flock, and absents himself Six Months for

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his Church, without a lawful occasion, he ought to be Deposed, and another put in his The Seventeenth forbids to raife a Lay-man or a Monk immediately to the Episcopal

Dignity.

The are the Canons faid to be made by this Council. The first appear to have been made Indirectly against Injuries, but the two last do plainly condemn the Conduct of Phorius. Which might higgeft a belief, that they were made by another Synod; but that it is usual with Men to appear most severe against those Disorders they themselves have been guilty of.

Photius was not fatisfy'd in Deposing Ignatius, and stripping him unhandsomly of his Sacerdotal The Perfe-Habit; but to extort a Kengnation from him, he caused him to be shut up in a close narrow Priton, cution of where he received very ill usage. And there he was forced to make a Cross over a Writing, the Contents of which were; That he owned himfelf innworthy of being a Bifftop, and that he had not been duly raifed to the Patriarchal Digairy, but with Bribing and Favour; and that he was not the Lawful Poffeior of it, but an Ultruer. This Signature being thus extorred from him, he was left undiffurbed in the Palace of Pof. Mean while he drew a Petition, by way of Appeal, to the Pope; wherein having represented his Case to His Holiness, as it is related here, he begs of him that he will Commiserate him, and lend him his helping Hand, in Imitation of his Predecessors Fabian, Julius, Innecent, Leo, and all those that have laboured for the Propagation of the Faith

But Ignation his Adversaries, not contented with his forced Refignation, perswaded the Emperor, That it was fit he thould Publickly Read it himself in the Church, and Anathematize himself. In order to which, upon a Whitfunday, his House was befor with Guards. Which Ignatius perceiving, made his Efcape in a Country-man's habit, with Baskets, and got over into the Islands, where he abiconded, shifting frequently his Habitation, for fear of being discover'd. In August following there hapned an Earthquake at Constantinople, which the People attributed to the Persecution of Ignatius. For which reason, the Princes were forced to Promile, That he should no more be molested, nor any harm done him for having concealed himself, or to any Person or Persons that had concealed him. Which Promife being made publick, Ignatius discovered himself, and was fent back into his Monastery, there to live in quiet. Whereupon the Earthquake ceased, and the Bulgarians

Zachary and Radoaldus being returned to Rome, declared onely to the Pope, by word of Mouth, that Ignatius had been Deposed, and Photius Raised in his stead to the Sec of Constantinople, but

concealed from him the share they had in it. Two days after came an Ambassador, named Leo, from the Emperour, with two Volumes, containing the Acts of the Council at Constantinople; one concerning Ignatius his Deposition, and the other about Images. He also brought a Letter from the Emperour to the Pope, wherein he defired his Affent, under his own hand, to the Deposition of Ignatius, and the Promotion of Photius. red this arient, under his own manage, our arrows a summary of the red of him, Wrote immediately a Letter to all the Patriarchs, wherein he declared his Diflike of Pope Ni-Ignatius his Deposition, and Photius his Intrusion. He Wrote likewise to Michael the Emperour, cholas his that he would never yield his Confent to the Deposition of Ignatius, nor the Ordination of Photius. Letters up-And, whereas, to justific this last, Nectariss and S. Ambrose were alledged as two Presidents, being on the Demade of Lay-men Bishops; he makes it out, that they had a particular Calling, and that they had position of not been Ordained to thrult a Bishop out of his Sec. He answers farther to the same Instances, Ignatius. and that of Tarafius, in the Letter he Writ at the fame time to Photius, that it is for the good of the Church, through Necessity, or by a particular Inspiration of God, that the Laws of the Church have been dispensed with upon such Occasions; but that none of those Reasons could take place in his Ordination. He complains, that Photius refuses to own or observe the Popes Decretals, because they condemn his Ordination. He does acknowledge, that some Churches may have particular Cultoms different from those of Rome. But he maintains withall, that this Way of Ordain-

and that they had been forced by Threats to confent to the Deposition of Ignatius, and the Intru-sion of Photius. These three Letters are under the same Date, viz. March 18th, 862. The Pope having fent them to Constantinople, and other parts of the World, a Council was cal- A Council led by His Holineis at Rome, in order to have this Business throughly examined. The Pope knew held at not at first how much his own Legates had contributed to the Deposition of Ignatius, and thought Rome upthey had been forced to it. But, hearing that they had been corrupted by Photius, and that they on the orthemselves had Deposed Ignatius, and owned Photius, he thought himself bound, for the Vindica-dination of tion and Honour of the Holy See, to call this Synod. Radoaldus did not appear, but Zachary did; Photius. who being convicted to have had a hand in the Deposition of Ignatius, and to have acknowledged Provins as the Lawful Patriarch, he was Deposed and Excommunicated. He afterwards did acknowledge his Fault, declaring, That he had acted contrary to the Orders he had received from the Holy See, by Consenting to the Deposition of Ignatius. Radoaldus being absent, his Condem-

ing a Lay-man Bishop, contrary to the Canons, and the General Laws of the Church, ought not to

be tolerated. His farther Complaints are, That his Legates were not used with that Respect he

expected; that they had been detained a long time without the freedom of speaking to any one,

sation was put off till another time.

This Council did also take into their Confideration the Difference betwixt Ignatius and Plesius, and Confirmed Image-Worlkip, as may be feen by the Six Articles inferted into the Seventh Letter

The First declares, That Photius being of a Lay-man Ordained a Patriarch by Gregory of Syracuse, for having Invaded the Sec of Constantinople, and thrust our Isnatius the Lawful Posteffor thereof; for having held Communion with Persons Excommunicated by the Holy See; having Corrupted the Pope's Legates; having Banified and Perfectived the Bishops who would not acknowledge him, is therefore degraded from his Sacerdotal Office, and all Orders Ecclefiattical, by the Authority of God, of the Princes of the Apotles, St. Peter and St. Paul, of all the Sains, of the Six General Councils, and by the Judgment of the Holy Gheft; And if, after this Judgment, he continues in pofferfion of that See, he is Excommunicated, with all fuch as shall Abett him, or hold Communion with him.

The Second contains the like Sentence of Deposition against Gregory of Syricuse, and a Commination against him, if he continues to raise Troubles against Ignatim; and such as hold Communion

with him are hereby declared Excommunicated.

In the Third Article, All fuch as Photius has promoted to its Orders, and have held Communion with him, after his Inftruction, are declared to have been unlawfully Ordained, and

their Orders to be void accordingly.

The Fourth injoyns the Restauration of Ignatius, though he never was truly Deposed, nor justly Condemned or Degraded; and declares, that all Persons that shall hinder him from assuming again his Sacerdotal Habit, from performing the Duties of his Place, or from the peaceable enjoyment of his See, shall be Deposed and Excommunicated.

The Fifth enjoyns, That all Perfons Exiled upon this account, be Reftored to their feveral Sta-

tions; and Declares, all that shall obstruct it to be Excommunicated.

The Sixth confirms what had been Decreed by the Popes touching the Images of Josus Christ, the Holy Virgin, and the Saints; and pronounces an Anathema against John of Constantinople and his Followers, who Taught, That they ought to be broken, and trampled under our feet.

To these Six Articles, Pope Nicholas adds two Decisions, made in a former Synod, against those who held, That our Saviour's Godhead had fuffered upon the Crofs. By the first it is determined ned, that our Saviour indeed fuffered in his Fleth, but that his Godhead remained Impaffible. And by the Second pronounces an Anathema against those who shall say, That our Saviour suffered in

his Godhead.

Radouldus, whose Judgment was put off, being returned into Italy from France, the Pope for fome Bifliops, to fummon him to appear at the Synod. But he concealed himself fo well, that they could find him no where. Anno 863, he came fuddenly into Rome, where he combined for forme time with the Pope's Enemies; but durft not stay till the Synod sat, which was put off by reason of the Troubles. He sted from Rome, spoiled his Church, and took Sanctuary in another Diocefs. But in the Year 864. he was Depoted and Excommunicated in the Synod which that fat, with Threats of Anathema, if he held Communion with Photius.

Michael the Emperour having received the Pope's Letter, fent him a very sharp Answer, exper-Pope Mi- Children and Children the Emperour had Written. Who complaining as if he had been ill-used by the Holy See, the fince the Sixth Council, no Emperour of the Greeks had honoured the Holy See fo much as he had: the Empe- The Pope makes him this Return, That he has not Abused him in any manner, but onely Waned and Rebuked him, as Bishops ought to doe; and that, if his Predecessors did not bear the Ho nour that was due to the Holy See, 'twas because most of them were Hereticks, when those that were good Catholicks had always a Veneration and Respect for the Holy See. The Emperous, speaking of the Legates, he desired the Pope to send him, had used the Word to Command Which hard Expression the Pope could not digest, and therefore brought in several Instances of Emperours, who Writing to the Popes, had used the words to Pray, or to Defire; and fays, That in the Letter fent him by Michael, he himself had used the word to earnestly Intreat, Obserance. Nor does he pass by the Epithet of Barbarous, given by the Emperour to the Latin Tongue; but tells him very feriously, That he ought to have spoken better of a Language made by God himfelf, made use of in the Inscription of the Cross, and in which God is worshipped amongst the La-To which he adds, That he who glories in being the Emperour of the Romans, should not despise the Roman Tongue. The Emperour had fignify'd in his Letter, That he had not requi red the Legates to be Judges a fecond time in the Caufe of Ignatius. And the Pope makes him this Return, That the Event is a Proof, that was his Defign; that, for his part, he had given them no Power but to get an Information of the Matter, and make him the Report thereof, be not to give Judgment in the Cafe. That those who had Condemned Ignatius, were his Enemis, or Excommunicate, Persons either Suspected, or Accused, and so could not be his Judges; and the they were all Inferiours to him, having confequently no Power to Sit upon, much lefs to Depole him. Upon which last Head he does much inlarge, endeavouring to prove by Instances, as well a by the Authority of the Popes and Councils, that the Patriarchs of Constantinople can be brought to no Judgment but the Pope's. He maintains, That the Emperour could not call a Synod, and much less bring his Officers thither.

The Emperour had sent him word, That the Council by which Ignation was Deposed, was a Numerous as the Nicene Council. To which the Pope Answers; That it is not the Number, bat

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the Merit and Worth of the Bishops affembled in Council, which ought to be regarded; That no pariarch was present at this, and all the Bishops were Suffragans of Constantinople; That the Small Number ought to be no prejudice, provided they act from a Pious Principle; and a great name rounds, organ to be no prepared, provided they act from a rous remerple; and a great number availeth nothing, if Ungodlinels be at the bottom of their Proceedings. That on the contrary, the greater the Number of the Wickedis, the more easily they may compass their wicked Designs. The Emperour had Writ; That he desired Legates onely upon the account of Imags. And the Pope makes him this Return, That he made it onely his Pretence, and that his Aim was to make use of them against Ignatius. But he doclines an Answer to what the Emperour had all deged against the Privileges of Rome, and contents himself to say, That they are Divine and Perseual; That they may be Affaulted, but not Overthrown; That they were not granted by Caucils, but owned and respected. The Emperour had demanded of him Theognofius, and some other Monks of Ignatius's his Party, who had taken Sanctuary at Rome. But the Pope refused to believe them up. He affirms and proves, by the Example of S. Athanasius, and the Testimony if Pope Julius, that he had a Power to Cite both Photius and Ignatius to Rome, and to be Judge their Difference. Yet he is willing, if they cannot come in Person, to receive their Deputies. He wiffice that Photin should send him, on his part, the Bishood Syraeuse, with others left to his choice; and names the Deputies that shall appear in behalf of Ignatius. He consens that the Choice is and names the Deputies. Emerour shall send thirher Officers from him, and says, The Business shall be Judged at Rome by

In another Letter Written to the same Emperour, Nov. 13. 866. and sent him by Legates, he of the thin to yield to his Reafons. He gives him an account, how Zachary and Radoaddius were peofed, for having executed their Power, in Condemning Ignatius. He complains, That the Depoled, for having executed their Power, in Condemning Ignatius. and Letter he had Written had been Counterfeited, and makes it appear, that the Council held aesinft Ignatius had not proceeded in a Legal Manner; and that he should have been Reinstated game to proceed. He requires from the Emperour, that he would cause that Injurions Letter he had fent him, to be Burnt, and threatens with Excommunication the Inditers

At the fame time he fent to the Clergy of Constantinople an Account in Writing of what had past- Other Letkd at Rome about the Concern of Photius and Ignatius; Photius in particular he charges with fe-ters of Pope teral Things, in a Letter directed to him. In another to Prince Bardas he expresses the Dissatis- Nicholas faction he lies under, to fee those Hopes frustrated which he had entertained of him; and advises when the Asian to Recollect himself, and to protect Ignatius. Whom he informs on the other side of what he fair of Ighad done for him; and comforts him in his Condition. Theodora the Empress he praises in ano-natius, ther Letter, exhorting her to Patience, and affuring her that he would do his utmost to reftore Ignaim. He intreats Eudexia to protect him, and defires the fame of the Senators of Constantinothe Thus you have the fublitance of the Sixteen first Letters of Pope Nicholas, collected by him-iss, and tent into all Parts, to inform the whole World of this Affair, and of his Conduct

But whilft Pope Nicholas laboured hard to Reinstate Ignatius in his See, Photius and Bardas were Ill Treatno less active and industrious to bring him to a fatal end. Phosius suborned a Man, and caused ments made him to be Intercepted with two Counterfeit Letters; one to the Pope, subscribed by Ignatius, to Ignatiand the other under the Pope's Name to Photius. Whence he took occasion to Impeach Ignatius us. for keeping Correspondence in the West, and Writing thicher against the Emperour. Whereupon Inating was Apprehended, who remained in Custody, till the Letter-bearer was manifestly protect to be an Ill Man, and an Impostor. After this he had some Respit; till Bardan, frighted by a Dream, in which he faw the Patriarch imploring the Pope's Affiftance against him, kept him under so strict a Guard, that he could not so much as say Mass, or speak to any Man. At last Barda was flain, in April, Anno 866. by the Emperour's Order, who fet up Bafilius Cefar in his place

Ploting, refolved to be revenged of the Pope, exasperated as much as in him lay, the Empe- The Council Ploting, refolved to be revenged him to call a Council, in order to Condemn the Pope, as the of Photius rear against him, and perswaded him to call a Council, in order to Condemn the Pope, as the of Photius Pope had Condemned him. He Summoned to Constantinople all the Bishops of his Patriarchate, against the and fet up others, who pretended themselves to be sent as Deputies from the other Patriarchs. Pope Pope, Nicholas was Accused before this Council, his Deposition pronounced, and his Person Excommunicated. This done, Photius follicited the Emperour Lewis King of Italy, and the Princels Ingelberg, to declare themselves against the Pope, promising to procure him the Imperial Crown of the Eath should they but Expel that Pope from his See. The Acts of this Council he sent into the West by Zachary. But, foon after this, Michael the Emperour was flain by Bafilius his Order, who

thereupon was Declared Emperour, Sept. 23d, 867.
The first Thing Bassis did, after he had settled himself upon the Throne, was the Expulsion of Ignatus Photim, and Restauration of Ignatius. He sent Orders for Zachary to Return, banished Photius Re-instainto a Monastery, sent for Ignatius to Constantinople, and Reinstated him in his See, Novemb. 23d, ted.

in the fame Year. This is Observable in the Life of this Patriarch, that he came now into his Church, whilst the Priest Offering the Sacrifice, was Singing these Words in the Quire, Giving Thanks unto the Lord. Ignative being in Possession of his See, Excommunicated presently Photius, those that had been Ordained by him, all his Followers, and fuch as held Communion with him. He likewife begged of the Emperour, that he would Summon a General Council, to remedy those Evils the Church did lie under. And several Deputies were immediately dispatched to the Pope at Rome; John, Bishop of Pergos, from Ignatius; Peter of Sardis from Photius; and an Officer, Named Bestlins, from the Emperour. Peter of Sardis perished by a Ship-wrack, in the Gulf of Daimatia; the other two had better luck, and came fate to Rome. Where they found Pope Nielolas dead, and Adrian raised into his Place, who received them very graciously. They shewed him the Acts of the Councils held by Photius against Ignatius, and Pope Niebolas I. Adrian called a Synod, which Condemned them to be Burnt, and Excommunicated Photius a second time. Next be presented. to them two Billiops, by Name Donatus and Stephen, for his Legates, to Act in his Name in the Council to be held at Constantinople.

This Council was Summoned by Bafilius the Emperour in the Third year of his Reign, and cit of Con the Second of that of Conflamine Ind. 3. Anno 869, of the Common Account. They met in the flundino-Church of S. Sophia, on the right fide, where the Catechumeni were commonly invisced. In ple, being the midit of the Affembly were placed the Holy Gospels, with a Cross. It began the Fifth of Odithe VIII. ber, and ended the last day of February following. During which time they had Ten datinet Setfions. As to the Number of Bishops affifting thereat, it vary'd very much. At first it consisted onely of the Pope's Legates, viz. Donatus Bishop of Oftia, Stephen Bishop of Nepi, and Marinus Deacon, Thomas Arch-billiop of Tyre representing the Patriarch of Jerusalem, and Ignatius Patriarch of Confiantinople. With them did 12 Bifhops fit, by their Order, who had firmly adhered to Itnation his Cause and Interest. In the Second Session they admitted Ten Bithors, who begged Pardon for having fided with Plastia. The Third confilted onely of 23 Billops, and the Fourth of 21. In the Fifth there was Two Metropolitans, to wir, of Epholis and Czient, who had no been in the former; but on the other fide forme of the Billiops that had been in the former, did nor appear in this. The Sixth confided of Thirty feven Biftops, their Number increasing as the Biftops that hed flood for *Photius* came in and fubferibed a Writing, whereby they reject ed him, and owned Ignatius. The next Two were not more numerous. But the Ninth, at which Hofeph was present, as Deputy from the Patriarch of Alexandria, was composed of above 60 Biffigps; and the laft of above 100, who all subscribed to the Decisions of the Council. At all their Sittings there were Senators, Noblemen, and Officers of the Emperour, with *Balianeta* the head of them, who ipoke to the Biilops in the Name of all. The Emperour was there in Person at the Sixth, Seventh and Eighth Sessions. Constantine came thither with him at the Ninth, at which were present also Anafrajius the Library-Keeper, and Eberard, as Ambassadors from Lewis Emperour of Italy, befides Two Ambaffadours from the King of Bulgaria. Almost all the

Bishops were of Asia, Thracia and Greece. The first time they fat was October the 5th. The Pope's Legates, Ignatius Patriarch of Constant tinople, a Deputy from the Patriarch of Jerusalem, Thomas, Metropolitan of Tyre representing the Patriarch of Antioch, that See being then Vacant; and the Noblemen being met, they fent for the Bishops in, who had been persecuted for the Cause of Ignatius, being 12 in Number, viz. Fire Metropolitans of Greece, and Seven Biftops, who accordingly took their places in the Council Then Bahanes, the Chief of the Noblemen, Read aloud the Emperour's Exhortation to the Council Cou cil; wherein he declared, That having purposed to put an end to the Differences that troubledite Peace of the Church, he had fent for Legates from the Bishop of Rome, and Deputies from theether Patriarchs, to hold an Occumenical Council; that he exhorted the Bishops to come with a Spirit of Peace, and to feek out Remedies for the present Evils. Whereupon Bahanes, turning to the Pope's Legates, defired them, in the Biftop's Name, to declare unto them whence they came, and what Power they had. They answered, That it was never done before in any Synod, to examine the Power of the Pope's Legates. To which Bahanes reply'd, That what he did was not for want of Respect to the Holy Apostolick See; but because the late Legates Radoaldus and Za-chary had deceived them, by abusing their Power. This Reason being allowed of, they presented the Pope's Letter to the Emperour; which was Read in Latin by Marinus the Deacon, one of the Legates, and turned into Greek by Damian a Clergy-man, the Emperour's Interpreter. In this Letter Adrian, having Congratulated Basilius, concerning his Elevation to the Imperial Throne, Commends his Defign of reitoring Peace to the Church, and his Application to the Holy See to find out a Remedy for the Evils the Church of Constantinople did lie under: He approves of what he had done in the behalf of Ignatius, and against Photius; and returns him his Thanks for his proceeding in that Matter, according to the Judgment of the Holy See, and the Modern Bi shops. As to those Bishops, and other Persons, that had Troubled the Peace of the Church, and continued to hold Communion with Photius, after his Condemnation, he fays, They ought to be differently used according to the difference of their Faults, which he leaves to the Judgment of his Legates and Ignatius. And, whereas the Emperour had defired, they should not be proceeded against to the utmost rigour; He tells the Emperour, That he is very much concerned at it, be cause not onely by the Judgment of Nicholas his Predecessor, which he has Subscribed to, but also by the Laws of the Church, they ought to be most severely Punished, without any hopes of their Restauration. However, for Peace-sake, and to save a great many Men, his Opinion was, That Moderation might be used, and some favour may be shewed them, as has been practised on the like occasions by the Popes his Predecesfors, of which he gives some particular Instances. That therefore he defires the Meeting of a Council, wherein his Legates shall preside; who, up on their knowledge of the Persons and their Faults, may be competent Judges thereof. That a Declaration of Abhorrency shall be made against the Council held against the Hely See, and all the Acts thereof shall be Burnt.

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He likewise exhorts the Emperour to make all the Bishops subscribe to the Decrees made in the Synod of Rome against Phetius, and for Igantius. In conclusion, he prays him to fend him back four Monks, fled from Italy into Constantinople; and recommends unto him his Legates, together with John Bishop of Silea, Ignatius his Deputy, and Basilius his Envoy. He prays him to excuse their long Tarrying, as being none of their Fault; for he could not possibly dispatch them sooner, having upon him the Care of so many Cliurches.

This Letter being Read, the Deputies of the other Patriarchs were likewise defired to read their Letters, that Information might be had both of their Qualities and Power. Elias, Deputy of the Patriarch of Jerusalem, said, They could not be ignorant who they were, and that they might know it by the Emperour's Exhortation; However, to fatisfie the Defire of the Affembly, he declared. That Thomas Bilhop of Tire represented the Patriarch of Antioch, during the Vacancy of that See, being the first Metropolitan of that Patriarchate, and consequently had no occasion to bring Recommendatory Letters; and that he spoke for him, because he could not speak Greek without some difficulty. As for himself, that he had a Letter from Theodosius his Patriarch to Igwhich had been already read, and might be read again. The Contents of which Letter were. That he durft not before Write unto him, or fend any body to him, for fear of incurting the Suspicion and Persecution of the Prince of the Saracens, whom Ferusalem was then subject to, and who treated the Christians with a great deal of Humanity, suffering them to Build Churches, and to have a Free Exercise of their Religion, without any Violence or Hardship put upon them; but, that having receiv'd his Orders to Write to him, he fends him Elias to Reprefent his Person, a Man of Eminent Parts, able to give a sound Judgment of Things under debate; that the Prince of the Saracens appointed Thomas Bishop of Tyre to bear him Company; and that he defires him to obtain from the Emperour the Liberty of some Saracens who were his Priloner's , whereby the Saracens Anger might be appealed , who otherwise threatned the Chri-

Then was Read the Paper fent by the Pope to be Subscribed by all the Bishops, containing an Excommunication of all Herericks, particularly of Photius, and all the Oppofers of Image-worflip, with a general Approbation of all the Proceedings against Photous, and Gregory Bishop of Syrarule, by the Popes Nicholas and Adrian, a Condemnation of all that had been done by Photius against the Holy See; and lastly, an Acknowledgment of Ignatius as the Lawful Patriarch. This Form was approved of by all the Bishops, and the Deputies from the East. Thomas and Elias said, They agreed to it, and defired to hear it Read. The like Form was drawn up at Constantinople, before the Legates came thither, and contained Six Articles. In the first, they acknowledge In the second they declare, That all the Bishops who had stood by Ignatius, and therefore Deposed by Phonius, ought to be restored to their respective Sees. In the third, they give it, as their Opinion, That all Priests, or other Clerks Ordained by Methodius, or Photius, who joyned with Photius, and are returned into the Church fince his Expulsion, may be admitted and reftored, after they have performed such Penances as shall be laid upon them. In the fourth, they declare Photius Degraded from his Sacerdotal Office, and incapable of Restauration, and do farther Anathematize him, in case he do not submit to the Pope's and their Judgment. In the fifth, they declare Gregory, Bishop of Syracuse, Condemned and Depoled, and all that have been Ordained by Photis unworthy of the Sacerdotal Office. In the lat, They recommend the Execution of these Things, declaring they have, in all Points, conformed themselves to the Judgment of Pope Nicholas, and Excommunicating all Persons that do not submit to His and their Judgment. Which Articles were approved of by the Pope's Legates, and the whole affembly in General. Whereupon the Pope's Legates, and the Deputies from the Patriarchs of the East, being Asked by the Commissioners, Why they had Condemned Photius in his ablence; They gave their Reasons why they refused either to see or hear him, together with the Reasons which had induced them to own Ignatius, whom all the Patriarchal Churches had acknowledged to be the Right Patriarch. This done, the Session concluded with Acclamations for the Emperour, the Empress, and the Patriarchs.

In the Second Seffion, the Pope's Legates, Thomas of Tyre, Elias the Deputy from Jerusalem, and the Twelve Bishops that had firmly adhered to Ignatius, being met with the Emperour's Com-missioners, Paul, the Keeper of the Records of the Church of Constantinople, said, That the Bishops that had stood for Photius Pray'd to be Admitted. Which being granted, they declared, That they had been Ordained by Methodius, or by Ignatius; acknowledged their Error in fiding with Photius, Begged Pardon for the fame, and prefented a Petition, the substance whereof is as followeth. That having been drawn in by the Artifices of Photius, or prevailed upon by the fear of Perfecution, and the Punishments he had threatned them with, and inflicted upon Ignatius his Friends, they had been forced to own and support him; that they Acknowledged their Fault, and begged pardon for it; protefting, They should never adhere to Photius, or any of his party, as long as they should continue in their Obstinacy. This Petition of theirs being presented, the Pope's Legates declared, That they received them. The Form was read unto them; who, having approved of, and subscribed unto it, their Petition being laid upon the Gospel and the Cross, they presented it to Ignatius the Patriarch, who restored unto them their Pontifical Habit, and then they took their places in the Council. Though the number of the Bishops be not expressly

mention'd, yet Ten of them are named in this Session.

The Priests Ordained by Methodius and Ignatius, who had fided with Photius, were likewise admitted; who, having prefented a Petition to the same purpose as the former, and subscribed to

the Form, were also restored. The same was done with the Deacons, Sub-Deacons, and other Clerks, these Penances being inflicted upon them all. That they that ear Flesh, should forbear it. Clerks, these Penances being numered upon them all. I hat they that ear Fielh, Bould forber it, together with Eggs and Cheefe; and they that ear no Fielh, flouid abfain from Eggs. Receie, and Fish, on Wedneldays and Fridays, and ear nothing bur Pulle with Oyl, and a little Wine; to fall upon their knees Fifty times a day; to fay a Hundred times Kyrie election, My Gad, I have fined, forgive my fin, O Lord; to repeat the Sixth, Thirty fixth, and Fiftieth Plathus, until Christmas-day; and to forbear, till that day, all Saccrdotal Function.

Thus ended this Setsion, with the usual

In the Third Section, which was held on the 11th of October, the Pope's Legates, the Deputies from the East, the Commissioners, and 23 Bishops being met together, the Arch-bishops of Angua and Nice, who had been Ordained by Ignatius and Methodius, and had favoured Phosius, were Summoned to subscribe unto the Form, in order to be Restored. But they declared, That having sufficiently suffered for having formerly Subscribed, whether to good or ill purpose, they were resolved to Subscribe onely to the Profession of Faith they had Subscribed unto when they were Oregon of the Profession of Faith they had Subscribed unto when they were Oregon or the Profession of Faith they had Subscribed unto when they were Oregon or the Profession of Faith they had Subscribed unto when they were Oregon or the Profession of Faith they had Subscribed unto when they were Oregon or the Profession of Faith they had Subscribed unto when they were Oregon or the Profession of Faith they had Subscribed unto when they were only they are the Profession of Faith they had Subscribed unto when they were resolved to the Profession of Faith they had Subscribed unto when they were resolved to the Profession of Faith they had Subscribed unto when they were resolved to the Profession of Faith they had Subscribed unto when they were resolved to the Profession of Faith they had Subscribed unto when they were resolved to the Profession of Faith they had Subscribed unto when they were Oregon of Faith they had Subscribed unto when they were Oregon of Faith they had Subscribed unto when they were Oregon of Faith they had Subscribed unto when they were Oregon of Faith they had Subscribed unto when they were Oregon of Faith they had Subscribed unto the Profession of Faith they had Subscribed unto the P dained, and pray'd the Council to be fatisfy'd with their Refolution. After this, the Emperour's Letter to Pope Nicholas was read, wherein he fignify d unto him the Depoing of Photius, and intreated him to let him know, how he should deal with those who had cipoused his Quarrel, or had been Ordained by him, expressing his desire; That they should be pardoned who came in first to Acknowledge their Fault. He gave him notice withall, that he sent Deputies from to making and Photing, with Bassing one of his Gentlemen-Ushers, that he may order Things in ther Presence as he shall think most expedient, or fend them back with Commissioners from him, that he

may know his clear Intention.

This Letter was followed by another from Ignatius to the same Pope; In which, having Extolled the Holy Apostolick See, and commended the Emperour's Zeal, he says, That he sends him a Metropolitan and a Bithop, to express his Thankful Acknowledgment, to give him a faithful Account of all Paffages, and know of him what Measures he must take in the present Juncture, concerning the Bishops of Photius his Faction; Whom he divides into two Clasics, viz. those Ordained by himself, and those Ordained by Photius. He puts amongst these Paul Bistop of Cafe rea in Cappadecia, who opposed him at first, but afterwards returned to his Duty. With this Leter was Read Pope Adrian's Answer, in which this Pope having promifed Ignatius the Patriarch, that his Affection for him shall not fall short of his Predecessor's, and praised God for his Restauration; he gives him, for a Standard, the Decree given by Pope Nicholas against Photius and Gregor; and, confirming the same, declares them Degraded of all Sacerdotal Offices, and not to be regarded as Bishops, no more than Gregory and Photius, who took upon him a Power he had not; Gregorium Syracusanum & Photium Tyrannum, & eos quos idem Photius in Gradu quolibet Ordinasse putatu eft, ab Epicoporum numero, ved Dignitate, quam uniprative ac fifte dedit, mortio sequestranti. To prove Phorius his Ordinations to be void, he gives these following Reasons. First, Because Phorove Phorius his Ordinations to be void, he gives these following Reasons. tius was like Maximus, and his Ordination, or rather Intrufion, in all points like unto his. Secondly, Because Pope Nicholas his Predecessor had so Decreed it. Thirdly, Because Photius being a Great Man, a Courtier, a Novice, an Intruder, an Adulterer, Excommunicated, having no lawful Power, could not confequently confer it upon his Followers. A Maxim which he afterwards confirms, as owned by *Photius*, and those of his Parry. He therefore requires that the same Rigor be used, with relation to those who had been Ordained by Photius, and even to Paul himself, who was recommended unto him by Ignatius, who (fays he) must expect an everlasting Reward for the Persecution he had suffer'd, besides the Temporal Rewards of the Church, and the Honour he has acquired by his Sufferings. As to those who had been Ordained by Methodiut, or Ignatiut, le commends the Zeal of those who had withstood Photius, and suffer d constantly for the Cause of commenus the Leal of those who had withtood Photius, and infer a contantly for the Caule of Ignatius; but, for the reft, who submitted to Photius, either of their own accord, or by force, he declares, That, provided they come in, and Sign the Form he fends by his Legares, they ought to be Pardon d, and left in possession of their Church-Dignities, notwithstanding their Oppositionagainst the Patriarchal Dignity, and the Holy Catholick See. Yet he declares withall, That those who diffied as the Illean Council holds of Catholick See. who affifted at the Illegal Council held at Confantinople against the Holy See, should be incapable of Pardon, were not the Compassion of the Holy See invaded by them as great as their Demerit. He exhorts Ignatius to fee the Articles drawn up at Rome against Photius and his Couriel Subfiction anno. Lattly, He commends 36m of Silea his Charity and Zeal for Ignatius. This Letter being read, was highly Commended by all the Bishops, and so this Session ended with the usual Acclamations.

The Fourth Session was held Octob. 13th. In which two Bishops were Accused, Theoptilus and Zachary by Name, who were both Ordained by Methodius, and continued obstinate in Plasius his Party. These Bishops being called into the Council, required that the other Bishops that sood it out for Photius should also be called in. There was some time a Debate upon the matter, when ther or no they should be admitted. But the Pope's Legates did at last conient, That Three of them should be called in in the Name of the rest, to hear the Sentence passed against them. When they were to be called in, they had all withdrawn themselves, except Theophilus and Zachary. Who being come before the Council, maintained, That Pope Nicholas had Communicated with them. The Legates convinced them of Falshood, by Nicholas his Letters against Photius, which they canfed to be read. Thomas and Elias made it appear likewife, That they had never owned Photius for a Patriarch. Which appearing undeniable, Theophilus and Zachary were preffed upon to Subout of the Council. This is the Sum of what paffed in this Seffion. In the Fifth, held Octob. 20th, Paul, the Emperour's Charter-Keeper, had ordered Photius to be m in this hought before the Council. Some Laymen being fent to know of him. Whether he was willing to appear? He answerd, That he came not willingly, but was carry d by force. The Binops however order'd, That he should come in. He protested against it, refused to Answer the Quehowever of the state of the process against a state of the process against a state of the state containing the Sentence paffed against him, were Read, and the Deputy of the Church of Jerufalem protefted again, That the Patriarchs of the East had never owned him, exhorting him to do Penance. This done, the Pope's Legates declared him Excommunicated; and the Council did approve of it. He was exhorted to do Penance, and to acknowledge his Fault, there being an Refuge left for him, now that Rome and the East had declared againft him. To which he Anford'd, That his Plea was not of this World. He was again warned to think feriously of his

Case, and had time given him for it.

The Emperour himself was present at the Sixth Session, which was held Oslob. 23th. Metro-blanes, Metropolitan of Syria, made him a Compliment. After which a Memoir of the Pope's Jegates was Read, containing the substance of what had passed against Photius. Then were called in the Bishops Ordained by Photius, and Pope Nicholas his Letter to Michael the Emperour was Read. Upon which the Council told them, That they ought to forlake Photius, and fub-mit to their Judgment, who had declared his Ordinations void. They endeavourd to defend Phomit to men judgment, who had accepted in Standards with the Person Micheles, by fome Instances of Bishops Condemned or Rejected by the Popes, who, notwithstanding, were owned to be lawful. To which the Emperour himself gave this Aniwer; That those Bishops had been owned and defonded by other Patriarchal Sees, whereas Photius was forfaken by all; that he pitied their Cafe, and exhorted them to submit themselves to the Mercy of the Council. The Pope's Legates told them, That if they would subscribe to the Form, and doe Penance, they should be received into the Church-Communion; and, at the fame time, Answered to the Instances by them alledged, to hew, that the Pope's Decisions concerning Condemned Persons, had not been always followed. After this, the Emperour caused a long Exhortation to be Read, directed to those who were of Photius his Faction, whereby they were exhorted to submit themselves, and had Seven days time

The Seventh Session was held Octob. 29th, in the Presence of the Emperour. The Time allowed to Photius, to confider what he would do, being clapfed, he was called in, with Gregory Bishop of Syracuse. Marinus the Deacon, one of the Legates, caused his Crosser to be seken away from him; and the rest of them advised him to subscribe unto the Form, that he might be received as a Lay-man, into the Church-Communion. In flead of returning them an Answer, he directed his Speech to the Emperour, wished him a long Life, and declared he had no Answer to give to the Legates. Being asked by Bahanes, Whether he had any thing else to say? he answer'd, That Question might have been spared, had they but minded what he had told them a few days since, and that he exhorted them to doe Penance themselves. The Council was Incensed at this Anfwer of Photius; whereupon the Bishops Ordained by him, or who adhered still to him, were immediately called in, and the Form brought from Rome offered unto them to fet their hands to it. But all the Arguments which the Bishops and the Emperour himself did make, to induce them to it, proved infignificant. Pope Nicholas his Letter to the Bishops of the Patriarchate of Constantimple, and the Clergy of that City, containing the Sentence passed against Photius and his Adherers, was Read unto them; together with Adrian's Letters to the Emperour, to Ignatius the Patriarch, and the Acts of the Synod held at Rome, under that Pope against Photius, in the presence of the Deputies fent from Constantinople. Which Acts begin with three Discourses of the Pope to the Council; the first containing a Compendious History of the Intrusion and Attempts of Photius. In the second, the Pope requires the Condemnation of the Acts of the pretended Council of Photius against the Holy See. And the third contains a Complaint of his Presumption, in pasfing a Judgment against the Pope, whom he pretends to be liable to the Judgment of no Man, which he proves by the Inftance of Symmachin: And, in aniwer to the Example of Honorius, who was Anathematiz'd by the Eastern Bishops after his Death; he says, That he was Accused of Herefy; for which cause onely tis lawful for Inferiours to resist their Superiours, and forsake their Errours; and that neither the Patriarchs, or Bilhops, could have fet up for his Judges, if the then Bilhop of *Rome*, as first Bilhop, had not himself consented to it. To which he adds, That the Council of Ephefus had Centured and Condemned John of Antiech, for his attempting to pals Judgment against S. Cyril Patriarch of Alexandria, whose See precedes that of Antioch. Which Maxim was approved of, and confirmed by this Council, praying the Pope to Pardon those who should acknowledge their Fault, and return to their Duty, and to regulate that Matter in the presence of the Deputies sent from Constantinople. Upon which the Pope declared, That all the Acts of the Council held by Physics against the Authority of the Holy See, ought to be utterly destroyed, and thrown into the fire; That all the Affemblies he held against Ignatius, ought likewise to be had in detestation; That he reiterates and confirms the Sentence passed against him by his Predecessor, yet willing to admit him, as a Lay-man, into the Church-Communion, if he will but content to all the proceedings of the Holy See against him, and con-demn his own against his Predecessor; That he grants Communion to all such as have given their Confent or Approbation to that Council, provided they approve of what was done by the Holy Sec. And, whereas the Name of Basilius the Emperour is put into the Acts, he declares. That it was fally put in, being affured, that Prince had always had a great Respect for the Holy See : For which reason he declares him a most Orthodox and Religious Prince. Lastly rioly see: For which leads the declared man a most time to come adhere to, or approve of the That he Excommunicates all Perions that shall in time to come adhere to, or approve of the Acts of that Council, and that shall not approve of the Decrees of the Holy See. Which Judga Acts of that Council, and that shall not approve of the Decrees of the Holy See. ment was Signed by more than Thirty Bifthops of Italy. Nine Cardinal-Priefts, the Arch-Deacon of Rome, and Four Deacons.

These Acts of the Roman Synod being Read over in the Council of Constantinople, Nicetas said, That, feeing Photius refused to Submit, he thought it fit that the Excommunication pronounced againft him flould be Reiterared. Ignatius the Partiarch having made a Speech thereupon to the Council, Stephen, Deacon and Notary, pronounced feveral times the Anathema against Photius, and made feveral Acclamations to the Properity of the Emperour, the Empress, the Pope, and the Pamade feveral Acclamations to the Properity of the Emperour, the Empress, the Pope, and the Pamade feveral Acclamations to the Properity of the Empress.

triarchs Deputies.

The Eighth Seffion was held upon the 8th day of November; the Acts of the Council of Photius against Pope Nicholas being first burnt by the Emperour's Order. There appeared Three Persons against rope Nieman being mix burnt by the Emperous Sorder. There appeared Three renom-bearing fuch Names as Photius had given to the pretended Deputies from the Pope and the Pa-triarchs. Who declared, That they had not subscribed to those Acts, and knew not what they triarchs. Who deciared, I hat they had not subteribed to those Acts, and knew not what they were about. Being pressed to pronounce an Anathema against those that had subscribed thereunto, they did it. This done, one Theodorus Erithimus, an Iconeclast, being summoned to appear at the Council, was called in. The Emperour pressing him to own the Lawfulness of Image worship, to convince him thereof, asked him, Whether he honoured his Image upon a Medal He protested, That he had for it all the Respect and Veneration which he ought to have. If then, faid the Emperour, you respect the Image of a Mortal Man, much more ought you to honour the Image of Christ, of the Virgin, and the Saints. Theodoru being puzzled with this Obhonour the Image of Christ, of the Virgin, and the Saints. Theodoru being puzzled with this Obhonour the Image of Christ, or the Virgin, and the Saints. Theodoru being puzzled with this Obhonour the Image, was read to him, yet he refused to yield. Three others, kemedaft, acknowledged their Images, was read to him, yet he refused to yield. Error, and pronounced an Anathema against all such persons as should refuse to honour Images. Theodorus, and all other Iconoclafts, were Anathematized by the Council, which repeated again their Excommunication against Photius and Gregory. And so ended this Serlion, with the usual Ac-

The Ninth Settion was held Feb. 12th, in the year following. There was admitted a Depuy from the Patriarch of Alexandria, who brought a Credential Letter from him to the Emperour; in which he fignify d, that he could not give his Judgment in the Difference betwint the two Patriarchs of Configurations, because by reason of his Remoteness he had no certain Information of the Patriarch of the Patr it; that the Bishops, and other Clergy-men, under that Patriarchate, were the more proper Judges; that there was formerly two Patriarchs of Alexandria, when Narcissus having withdrawn himself into the Wilderness, another Patriarch was Ordained in his place; that Narcissus being returned, he Ruled fome time with him, after whose Decease, Alexander, Bistop of Jerufalem, was chosen to Govern together with Narcissus the Church of Alexandria. After the reading of this Letter, this Deputy (named 30/eph) was admitted as Vicar of the Patriarch of Alexandria; and was asked, Whether he was informed of what related to the Ordination of Ignatius, and the Depois tion of Photius? His Answer was, That he was not onely informed of the Matter, but had himself examined all passages relating to it, and approved of the same; and, to affure the Council of it, he rendered a Writing, which was read in full Council; whereby he formally delared his Opinion in the Thing. Next, the Wimeses were called in, who had appeared against Ignarius in the Synod held before Zachary and Radoaldus. One of them, called Theodorus, was examined first of all; who confessed, That he had been forced by an express Order of Michael the Emperour, to Swear falfty, and to Depose against the Ordination of Ignatius; that he had confessed his Fault to an Abbot, who had therefore imposed upon him a Penance, which he had performed. But, being asked, Whether the Party who had laid that Penance upon him was a Prioft, or not? he answerd, He knew nothing on?; but that he was an Abbot, and had great confidence in him. In thort, he owned this Council to be Lawful. Another Witness, named Lee, did also averr, That he had Falsly Deposed against the Ordination of Ignatius. Being asked, Whe ther he had done Penance for his Fault? he answered, He had not; but, if any were laid upon ther he had done renance for his Fault? he answered, He had not; but, it any were taid upon him, he would fubmit roit: Declaring, That he owned this Council to be Lawful. But be ing asked, Whether he did Anathematize Photinus, and all those against whom the Council had pronounced an Anathema? Who am I (says he) to pronounce an Anathema? This is only done, adds he, in case of Heresie, whereas Photinus is Orthodox. Wherefore, says he, should here Anathematical him. then Anathematize him? The Patriarchs Legates answerd, That his Actions were worse than Herefie it felf. Upon which Lee did Anathematize him, and all those whom the Council had Anathematical, when he faw that it might be done for other causes than Herefic. Eleven Wish neffes more were Examind, who all confeffed, They had been compelled to bear Falle Wilnels against Ignatius. Some of them had done Penance for it, and those who had not, received it from the Council. As to the other False Witnesses then absent, they had a General Penance laid upon them, To be Two years out of the Church, two years with the Hearers without receiving the Communion, and to abstain from Fleth and Wine during these four years, except Surdays and Holy-days; to fland up Three years with the Faithful, performing three times a West the like Abstinence; and were declared Excommunicated, unless they came to acknowledge their

Faults, and fubmit to that Penance. 'Tis true, the Council left it to Ignatius the Patriarch, to moderate, as he should think fit, the Rigour of the Penance.

After this another Business was brought in before the Council, relating to some Officers of Mithe Emperour, who had took upon them to wear the Sacerdoral Habit, and to perform the Office of a Prieft; one named Theophilus, the Emperour's Mafter of the Horse, having laid the Gospels upon their heads, and said Prayers in derission of Ordination. Theophilus was dead; but there of those Officers were found guilty of this Sacrilege. Who being brought before the Council, the Patriarchs Legates obliged them to confess their Crime, the Enormity whereof they expofed unto them; and they freely submitted to what Penance should be laid upon them. Laftly, The false Deputies of the Patriarchs, whose Names Photius had put in the Acts of his Council, were examined before the Deputy of the Patriarch of Alexandria.

In the Tenth Seffion, at which affifted both the Emperours; the last day of February, the Camons were read that were to be Authorized by this Council.

The First confirms the Canons and Rules set down by the Apostles, by the general and particuhr Councils, and by the Holy Fathers and Doctors of the Church.

The Second exacts a due Observation and Execution of what had been Decreed by the Popes

Nicholas and Adrian, upon pain of Deposition of Clerks, Delinquents, and Excommunication of

The Third requires the same Adoration to our Saviour's Image, as to the Book of the Gospels; because, as our Salvation is to be obtained by the words contained in that Holy Book; so in Imawe learn by the Features and Colours, what the Scripture Teaches by the Letters; and therefor they ought to be honoured according to ancient Tradition, with Worship relating to the Original; and as we honour the Gospel, and the Figure of the Cross, so ought we to honour the Virgin Mary's, and the Saints Images. This Canon ends with an Anathema against such as shall tot do it.

In the Fourth Canon, the Council condemns Photius, and declares, That he never was a Bishop; That those Ordained, or raised to any Church-Dignity by him, shall be degraded; that the Churches Confecrated by him, or those whom he had Ordained, shall be Consecrated anew; and

that all the former Acts of his Sacerdotal Functions shall be null.

By the Fifth, 'tis prohibited to ordain a Man, who leaves the World and turns Monk, in order mbecome a Bishop, or Patriarch, though he has continued some considerable time in each degree of the Orders. And as to those who left the Secular Life without any such Ambition, it is Ordained, that none shall be raised to that Dignity, till they have been Readers the space of one year, Sub-Deacons two years, Deacons three, and Priests sour years. A Time not requisite to observe, in refeet of those that have been, from the very first, Clerks or Monks.

The Sixth pronounces an Anathema against Photius, for having Intruded False Deputies, and a-

gainst all those who shall hereafter Impose thus upon the Publick

By the Seventh, it is prohibited to fuffer any Person, condemned by this Council, to Paint Images, or Teach in the Churches.

The Eighth contains a Prohibition to the Patriarch of Constantinople, to exact Declaratory Subferiptions from Bishops, that they shall own him for their Patriarch.

By the Ninth it is determined, That those who have thus Subscribed for Photius, are not bound

By the Tenth it is prohibited to separate from the Patriarch's Communion, or to refuse to Name him in the Celebration of the Holy Mysteries, before he has been Condemned in a Council, how conficuous soever be his Crimes. Which extends likewise to Bishops, in relation to their Metropolitans, as it does to these in relation to their Patriarch.

The Eleventh pronounces an Anathema against such as hold, That Man has Two

The Twelfth doth injoyn the Deposition of Bishops, that shall prove to have been chosen by the Intrigues or Violence of Princes.

By the Thirteenth 'tis Order'd, That the Principal Dignities of the Church of Constantinople shall be conferred upon such Clerks of that Church, as have served in lesser Offices, and not to Strangers, or Persons having Secular Imployments.

The Fourteenth provides for the honour of Episcopacy, by enjoyning the Bishops not to meet Great Men and Princes at a diffance from their Churches, or to Light when they meet them, or

to Proftrate themselves before them.

The Fifteenth prohibits all Bishops, upon pain of being Deposed, to Sell, or Alienate what belongs to their Churches, and pronounces an Anathema against the Purchasers or Retainers thereof. If a Bishop erects a Monastery out of his Church-Revenues, he ought to leave it to the Church. But, if it be out of his own Revenues, he may dispose of it; provided nevertheless, that it shall not become a place of Habitation for Lay-men.

The Sixteenth is to prevent the Impiety of such as take upon them, in Derisson, the Priestly Habit. Which Sacrilege is strictly forbidden by this Council, enjoyning, That if any Emperour, or Prince, flould attempt for the future to do any fuch Thing, he shall be therefore liable to a Penance, and Anathematized, if he refuse to should to it; And if the Parriarch of Constantinople, or his Suffragan Bishops, should wink at it, they shall be Deposed; And that all those who shall prove to have been any ways Instrumental in such an Impiety, shall do Penance, and be excluded during the space of Three years, from the Communion of the Church, viz. one year in each

degree of publick Penance. The Seventeenth renewing the Sixth Canon of the Nicene Council, concerning the Rights and Prerogatives of the Patriarchs, declares, That both at Rome, and in the Patriarchates of Antioch and Fernfalem, the Patriarchs shall be Impowered to Summon to their Councils all the Metropoli. tans whom they Ordain, or Confirm, by giving them the Pallium, and likewife to Reprove and Correct them. That it shall be no lawful Excuse for the Metropolitans to alledge, That their Princes will not give them leave to go out of their Dominions, or that they are bound to hold a Princes will not give them leave to go out of their Dominions, or that they are bound to hold a Synod twice a year, because they ought to perform the Good of a Whole Dioces, that is, of fere a Provinces, procured by a Patriarchal Synod before that of one Province. That it is needless ral Provinces, procured by a Patriarchal Synod before that of one Province. for Princes to be prefent at those Synods because it does not appear, that they have affisted at any bur General Councils. It is therefore ordered by this Council, That the Metropolitans which are Summoned by their Patriarch, and shall not appear Two Months after his Summons, sall be Excluded from Church-Communion, and Deposed, in case they continue a whole year in

The Eighteenth doth pronounce an Anathema against all those that shall take away from any Church her Rights or Privileges, obtained by the Grant of Princes, or enjoy'd during Thirty

The Nineteenth prohibits all Metropolitans to remove from their own into other Diocesses, above fing their Authority, to confume the Revenues of the Churches of their Suffragan Bilhops. Yet it enjoyns, That Hospitality shall be used rowards them, when they shall be obliged to go the enjoyns, that prophasity man be used towards them, when they man be obliged togs a through any Diocess; but that they finall be provided only of fuch Things as final be found there; that they finall proceed on their Way, without making any long flay, or exacting any thing, either from the Bithop, or Church. For, if all Bithops be bound to use their Revenues with Partimony, and not frend them for their own use: How great is their Fault, who improverish, or harden the Churches of them Pione. burden the Churches of other Bishops

The Twentieth enjoyns, That those who are in possession of Church-Lands, paying Rent for the same, shall not be turned out by force, and without a due Course of Law, for want of Payment, but shall be summon'd; and, if in Three years time they pay not what they owe, application shall be made to the Judges, that by vertue of a Judgment, the Church may be put into

possession of her Land.

The One and twentieth declares, That all due Respect must be shewed to Patriarchs, and all Attempts to turn them out of their Sees are unlawful; That the Pope of Old Rome ought to be Honoured and Respected in the first place, and next to him the Patriarchs of Constantinople, Alexandria, Antioch and Forusalem. That none ought to attempt to Write against the Pope, under pretence of fome Crimes, which they falledy impute to him, as Pheims, and, before him, Disfermant done; that all those, who, in imitation of them, shall cast any Obloquy, by word of Mouth, or in Writing, against St. Peter's Holy Sec, the Prince of the Apostles, shall be Condemned, as those two Hercricks are; and that if any Prince attempt to Depose him, he shall be Excommunication ted. But if a General-Council being met, there happens any Difference with the Biftop of Rom, he ought to be conferred with about the Matter, and his Answers be had, to make the best of it on

either fide, and no rafi Judgment to be passed against the Supream Bishop.

By the Two and twentieth it is ordered, That Princes and Great Men shall have no hand in the By the Two and twentieth it is ordered, That Princes and Great Men shall have no hand in the Bishops have Cho-Election of Parriarchs, Metropolitans, or Bishops, but shall receive him whom the Bishops have Cho-Election of Parriarchs, Metropolitans, or Bishops, but shall receive him whom the Bishops have Cho-Election of Parriarchs, Metropolitans, or Bishops, but shall receive him whom the Bishops have Cho-Election of Parriarchs, Metropolitans, or Bishops, but shall receive him whom the Bishops have Cho-Election of Parriarchs, Metropolitans, or Bishops, but shall receive him whom the Bishops have Cho-Election of Parriarchs, Metropolitans, or Bishops have Cho-Election of Parriarchs, Metropolitans, and Metropolitans, an fen. Yet if any Lay-man be invited to joyn his Affiftance in the Election, he may lawfully

The Three and twentieth charges the Bishops not to give away what belongs to other Churches, nor to Ordain thole Men Priests or Clerks in Churches, that have no Dependency upon them, nor to perform their Functions in any other Diocess, without the leave of the Bishop of the

The Four and reentieth is against the Metropolitans, that send for their Suffragan Bishops to perform their Functions, while they are taken up with Secular Imploys. The Patriard is ordered to punish them; and, if they perfist in their Delinquency, to Depote them.

The Five and twentieth declares, That all Bishops and Priests, Deacons and Sub-Deacons, Ordered by the Company of the Company of the Patriard Priests and Priests, Deacons and Sub-Deacons, Ordered by the Patriard Priests and Priests

dained by Ignatius, or Methodius, who still adhere to Photius, shall be Deposed, and made Incapable for ever of all Sacerdoral Functions; bur, if they Repent hereafter, they shall be received in to the Church-Communion, but not restored to their Dignity.

The Six and twentieth allows the Freedom to any Priest or Deacon, Deposed by his Bishop, to Appeal to his Metropolitan; who shall fend for the Bishop, and Examine the Clerk's Case in a Synod, in order to confirm or annul the Judgment given against him. It gives likewise to Bishops, Judged by their Metropolitans, the liberry of a Recourse to the Patriarcha, as the Judge of the Course of the Patriarcha, as the Judge of the Course of the Patriarcha, as the Judge of the Course of the Patriarcha, as the Judge of the Patriarcha, as the J Causes of the Metropolitans within his Patriarchate; and excludes both the Provincial Bishops and the Neighbouring Metropolitans, from taking any cognisance thereof.

The Seven and twentieth, being the last of all, enjoyns all Bishops to make use of their Pallium at proper Times and Places; and not to abule it through pride or ambition, by wearing it at all Times, and using it in all their Functions; and that all such as have been Monks shall keep form

Marks of their Profession.

of the Ninth Century of Christianity.

These Canons being read, the Legates proposed, That the Definition of the Council should be Read, which contained a Confession of Faith, or a Symbol of a pretty large extent; an Acknowledement of the Seven first General Councils; the Condemnation of some Hereticks therein condemned; the Condemnation of Photius, and the Approbation of what had been Enacted in this Council. This Definition being unanimously approved of by all the Bishops, the Emperour Ask-Whether any one amongst them had any thing to say against the Canons and Decrees of this Eighth General Council, because whoever should oppose them, after the breaking up of the Asfembly, should be condemned to Banishment. At the same time he exhorted the Bishops to give whollome Instructions to their Flocks, and all Clergy-men to keep Peace amongst them, and not to depart from the Council's Decisions. The Lay-men he charged to forbear Disputing about Church-Matters, the Cognizance whereof belongs to the Patriarchs, Bishops, and Doctors of the Church. Which Exhortations were approved of by all the Bishops. Lastly, The Pope's Legates proposed, That the Acts of this Council should be Subscribed unto, and Invited the Emperours to do it in the first place. But Basilius answer'd, That he ought not to Subscribe, but after rous of the Bishops, in Imitation of Constantine; yet, seeing they did him that Honour, he was willing to Sign next to the Deputies of the Patriarchs. So Donatus Bishop of Ostia Signed first; next to in the other Deputies from Rome, then the Debuties of Alexandria, Anticolo, Ferufalem, and Confinitople; and next to these the Emperous Bassius, Constantine, and Leo; and, lastly, all the Bishops, every one according to his Rank. Five several Copies were Subscribed unto. The Official Confinition of the Confinition o cers and Noblemen who had affifted at this Council, declared their Abhorrency of all the Actings of Photius against Pope Nicholas and Ignatius the Patriarch; and that they freely submitted to the Decifions of the Council. Which was accordingly Recorded by the Registers; and so the Council broke up, with the usual Acclamations.

The Pope's Legates did not Subscribe, till after a Review made of all the Acts, by Anastrasius the Library-Keeper, who was well-skilled in the Greek Tongue; Who, having observed, that the Commendations given in Pope Adrian's Letter, to the Emperour of the Welt, were razed out, they made a Scruple to Subscribe, and complained of it. The Greeks, unwilling to own the Emperour of the West, refused to have them Inserted; and, to palliate the Matter, alledged, That in a Council, God's Praise onely, not the Commendations of Princes, ought to be mentioned. A Pretence not very taking from Persons that continually repeated their Acclamations in Honour of the Emperours. This Debate however obliged the Legates, fearful to do any Thing that might displease the Pope, to Subscribe, with this Restriction, that they gave their Consent to

the Acts of this Council.

The Council afterwards caufed Circular Letters to be drawn, to Acquaint the whole World with the Condemnation of Photius, and the Restauration of Ignatius. One was particularly direded to Pope Adrian, full of Thanks and Approbation of the whole Proceedings of the Holy See in this Matter. The Emperous Writ likewife Two Letters about this Council; one to the Patriarchs, to let them know the Success of their Meeting; and the other to the Pope, full of Thanks and Commendations.

Ignatius the Patriarch Writ in particular a Letter to Pope Adrian, wherein he prays him to Confent, That the Readers Ordained by Photius might be admitted into Holy Orders, and defifed favour for Paul, the Keeper of the Records of the Church of Constantinople, and for Theodo-

nu Metropolitan of Caria. The Council being ended, fome Bishops of the Patriarchate of Constantinople went to wait on Contestation the Emperour, and complained, The Church of Constantinople was made too much subject to the ons upon Church of Rome; adding, That the Uncertainty that was observed in the Legates Subscripti- Bulgaria. ons, might give occasion to alter what was passed, and that they could not recover their Liberty, if they did not recover the Forms they were fain to subscribe unto. Whereupon those Forms were taken out of the hands of those to whom the Legates had committed the care of them; and they found it exceeding difficult to recover them, though they made use of the Interest of the Anabassadours of the Western Empire, who pressed it so hard upon the Emperour, that he found himself obliged to get them returned into their hands. Three days after room, that he found himself obliged to get them returned into their hands. Indee days after this, the Emperour fent for the Pope's Legates into a place where Ignatis the Patriarch, and the Deputies of the other Patriarchs were met together. An Envoy of Bulgaria, Peter by Name, was called in; who acquainted the Affembly, That the Prince of Bulgaria was very joyful to lam, that they had met in Council for the good of the Church; and, that he Thanked the Legates of the Holy See of Rome for having Writ to him in their Way hither. After these Company of the Church was the Church with the Church was the Church with the Church was the Church with the Church was the plements, he asked the Patriarch Vicars, in the Name of the Bulgarians, What Church they must be subject to? To which the Pope's Legates answered immediately, That the Bulgarians had been first Instructed in the Christian Faish by the Church of Rome, which had sent unto them Bishops, and Priests, according to their desire. The Envoy owned, That it was true, the Bulgarians had first apply'd themselves to the Church of Rome, which they had owned hitherto; but that this was the Time to decide with the Patriarchs Legates, to which of the Two Churches it was most reasonable they should submit themselves, the Church of Rome, or that of Constanting the The Pope's Legaces answerd, They had made an end of those Things they were sent for; and that they could not regulate any Thing farther, or consent to any Regulation prejudicial to the Church of Rome, concerning such Matters as they had no power to Treat of: But, the whole Countrey of Bulgaria being full of Latin-Priests, their Opinion was, That they ought to submit themselves to no Church but that of Rome.

The Deputies of the Patriarchs of the East asked the Bulgarians, Whose Country Bulgaria was, when Conquerd by them? Whether they had, at that time, Greek or Latin Priess? To which they answer'd, That they Conquer'd it from the Greeks, amongst whom they found Greek Bithops. Whence the Patriarchs Deputies inferred, That those Bishops were Ordained by the Patharch of Constantinople. But it was reply'd by the Pope's Legaces, That, though they were Greeks, it did not follow, that they were Ordained by the Patriarch of Constantinople; that the Difference between Lay-men did not make any confusion in the Ecclesiastical Order; and that the Latin Church had Greeks in feveral places who were subject to her. The Deputies of the Patriarchs retorted, They cou'd not deny but that Bulgaria was a Member of the Greek Empire, riarchs retorted, They could not deny but that Bulgaria was a Member of the Greek Empire, which the Legares granted; but affirmed withall, That the Division of the Church does not agree therein with that of the Empire. Being asked, Upon what they grounded the Right of agree therein with that of the Empire. Being asked, Upon what they grounded the Right of the Church of Rome. They answerd, First, That it was plain by the Decretals of the Bishops of Rome, that the Two Epyrus's, Thessia, and Dardania, to which the Bulgarians gave the Olarko Bulgaria, and formerly belonged to the Church of Rome. Secondly, That the Bulgarians and voluntarily submitted themselves to the Holy See. Thirdly, That the Holy See has seen unto them Latin Priests and Bishops, and that they had yet actually a Latin Bishop. That seen the Right of the Church of Rome being so well grounded, and her Possessin yulich of the Church of Rome being so well grounded, and her Possessin Upon which of those not to be deprived of it. The Deputies of the Patriarchs asked them, Upon which of those not to be deprived of it. The Deputies of the Patriarchs asked them, Upon which of those not be deprived of it. The Deputies of the Patriarchs asked them, Upon which of those not be deprived of it. The Deputies of the Patriarchs made them Section; That it Notwithstanding which Protestation, the Deputies of the Patriarchs made this Decision; That it Notwithstanding which Protestation, the Deputies of the Entriarchs and et his Decision; That it Notwithstanding which Protestation, the Deputies of the Entriarchs and et his Decision; That it Notwithstanding which Protestation, the Deputies of the Empire, and were Consederated with was unreasonable for the Romans, who disowned the Greek Empire, and were Confederated with the French, to pretend to a Right of Ordination in their Emperour's Dominions; and therefore their Judgment was, That that part of Bulgaria which formerly belonged to the Empire, and had received Greek Priests and Bishops, should be restored to the Church of Constantinople. The Pope's Legates on the other side declared, That they made void that pretended Judgment given by the Deputies of the East, and Conjured Ignatius, the Patriarch to forbear fending Priests or Bishops into Bulgaria; and presented to him, at the same time, a I etter from Pope Adrian upon that Subject. Which being read by Ignatius, not without fome reluctancy, he answer'd in general terms. That he would not ingage himself in that Affair.

terms, That he would not ingage himself in that Affair.

The Emperour, although he was provoked by the Opposition of the Pope's Legates, concealed, The Fope's

The Emperour, although he was provoked by the Opposition of the Pope's Legates, the Legates of for some time, his Resentment. Having treated them sumptuously, he dismissed them with Rich Legates Presents; but took no care to provide for their Sasety, and sent them away without a Convoy, So that Resembly they were intercepted by the Sclevoniant, who science upon all they had, and samongst other Things) self-were intercepted by the Sclevoniant, who science upon all they had, and samongst other Things of the Authentick Acts of the Council. In short, they were very ill treated, and kept some time Captivity: But, being at last released, upon pressing Leuters from the Pope, and the Western Emperour, they returned to Rome at the latter end of the year. They gave the Pope an account of Emperour, they returned to Rome at the latter end of the year. They gave the Pope and account of their Voyage, and deliver'd unto him Butatius his Letter, and some Writings they had recovered their Management of the Authentick Acts of the Council the Research of th from the Bulgarians, with those they had put into the hands of Sippo, Minister of State, and A nashasing the Library-keeper, which sell not into the same danger, but preserved, and brought the

Acts of the Council intire to Rome.

Pope Add- Pope Adrian was very well pleafed with the Transactions of the late Council, but no less diffaan's Lener, tissied with what had passed since, as he expressed it in the Letter he Writ to the Emperour, dated Nov. 10. 871. In which, having praifed their Piety and Zeal, he makes great complaints of their Nov. 10, 871. In which, having praired their riety and Zeal, he makes great companies of older neglect of his Legates, as to their fafery, being left, without a Convoy, to the Mercy of Barbarians, by whom they were fittipt, made Captives, and very ill ufed. But that which touches him most to the quick, is the business of Bulgaria, complaining of the Attempt made to extort it from the Jurisdiction of the Holy See, and that Ignatius has had the confidence to Ordain a Bishop, in order to fend him thisther. To which he adds, That, if they continue in that Refolution, he must vindicate his Right, and make void the Ordination of all such as shall perform any Epicopal or Ecclefiastick Functions in that Countrey by the Mission of the Bishop of Constantinople. As to Ignatius his Requests to him, he declares, That he cannot alter any thing in that Matter, nor derogate from the Ordinances of his Predecessor, or the Council; for, it was not the practice of rogate from abuse (according to their Fancy) the Decrees of their Fathers, as did some Greeks, who used the Pope's Decrees as long as they favoured their Designs, but laid them aside, when

they found them contrary.

This however hindred not the Greeks from taking possession of Bulgaria, and turning out of it

New True. This however hindred not the Greeks from taking possession of Bulgaria, and turning out of it

bles ppn the Latin Priests and Bishops. But the Popes did not lose all hopes to recover it. In order to ones spon the action trices and Dimops. Dut the topes out not not an impose of confiantinophine account which, John VIII. next Succeffor to Adrian, fent in the year 878. Two Legares to Confiantinophine of Bulgaviz. Peter and Engenius; the fift, Biftop of Ancoma, this of Oftia. The presence was, To bring by Bulgaviz. Peter and Engenius; the fift, Biftop of Ancoma, this of Oftia. The presence was, To bring the Church of Confiantinophe into a peaceable temper, then fill divided by the Faction of Phatis. But he charged them to go to the Prince of Bulgaria, and Writ, at the same time, a very positive Letter to Ignatius the Patriarch, the Substance of which was, That he now warned him the Third Letter to Ignatus: the ratriarch, the unitance of which was, I had he now warned him the limit to yield up Bulgaria to the Holy See of Rome, and Thirty days after the Receipt of this Ietrer, to call from thence all Bishops, Priefts, and other Ecclefiaticks by him Ordained. If not, he would Exclude him from the Communion of the Body and Blood of Christ, as long as he persided to keep that Countrey under his Jurisdiction; and, if he continued in his Obstinacy, he would declare him Deprived and Fallen from the Patriarchal Dignity, wherein he had been kept by the Favour of the Holy See. At the same time the Pope Writ Two Letters to Michael King of the Rule ariant.

Bulgarians, Exhorting him to fubmit to the Church of Rome; and required of Count Peter, that Buggarams, some state of the perfect of the Prince to it. Lastly, He commanded all Greek Priefts, and Bishops, then in Bulgaria, to withdraw themselves within the space of Thirways, declaring them Deprived of their Functions, if they refused to do it within that

photius, relying upon this Division between the Pope and Ignatius, attempted his Restaurati- Photius rem; and, having by his Artifices procured the Emperour's Favour, with the Affiftance of Theodo-turns into (a) Santarabenus, he returned to Constantinople, Ignatius yet living. 'Tis faid, This Patriarch of Constanting and him to Write in his behalf to all the Bithops under his Patriarchate, and procure, that he nople, and fould have his Abfolution, provided, he would forbear all Sacerdotal Functions; but Photius refield it, being refolved to attempt his Restauration to the Patriarchal Dignity. Thus, in stead of Reconciling himself with Ignatius, he Declared against him, and Ordained in Magnaurus his Palace, Reconcining ministry with Ignation, the Decision against mini, and Ordanica in Lagrandia in Francis, instituty yet living. But this Patriarch dying, Odob. 23d. 378. Photisis went into St. Sophia's church with Armed Men; forcing a great many Bishops, Clerks and Monks, to Communicate with him, and to own him as their Patriarch; Deposing, and Persecuting all that refused; turning out all that had been Ordained by Ignatius, and restoring them to their respective Stations, after te had Re-ordained them. At the same time he took care to confer the principal Dignities of the Church upon his own Creatures. And, to prevent all Opposition on the Papal side, with Threats

and Presents he prevailed with the Two Legates, to tell publickly, both the Clergy and Peo-

That they were come to Depose Ignatius, and to declare Photius their Patriarch.

To bring the Holy See to consent to Photius's Restauration, Basilius the Emperour sent Ambassance Pope John fidours to Pope John the VIII, to defire of him, That he would receive Photius into his Com- the VIII. munion, and own him as Patriarch. Three Monks were also fent to desire the same Thing, in the gives his Name of the Patriarch of Jerusalem; and Phoisis sent Theodorus Santarabenus, to bring about this Consent to Arcommodation. Who were all well received, and had a favourable Audience from the Pope. Photius his The Eaftern Emperour, whose Forces began then to be considerable in Italy, promised him to se- Ressauration one the Coast of Campania from the Irruptions of the Saracens, and to yield him up Bulgaria. on. To justifice the Restauration of Phorius, the Necessity of it was urged, for the good of the Peace, ad the Re-union of Mens Minds. To which his Partians added, That Ignatin himself was for it, and a Paper was produced, under his Name, whereby he defired the Pope's Confent

The Pope, in Answer to the Emperour, sent him word, That Ignatius of happy Memory bing dead, he consented, by reason of the present Necessity, and for the good of the Peace, that Phains should be owned as Patriarch, provided that he gave Satisfaction, and begged pardon before a Council; That he declared him Absolved, with all the Church-men of his Party, from all Confues and Condemnations against them; and that he thought it convenient, to have him Re-indued in the See of Conftantinople; but that he expected, no Lay-man or Courtier frould, for the faure, be raifed to the Partiarchal Dignity of Conftantinople; and that Cardinal-Priets December of that Church, should be chosen for that See. To which he added, That he granted this, but on condition that Bulgaria should be Refigned up to him, and that the Patriarch of Confantinople should make no Claim to it. Lastly, He exhorted the Emperour to own, and bear respect to the Patriarch, and to endeavour the Re-union of the Bishops, and the whole Clergy with Phorius; Declaring all those Excommunicated, That should refuse to hold Comminion with him, after Three feveral Notices. This Letter, bearing date the 16th of August, 79, was carried by one Peter, a Priett, who was fent to Conflantingle, with the Deputies one from theme. He had also, under his Care, a private Letter to Photing, wherein the Pope expressed uno him, the Joy he received by the Re-union and Peace of the Church of Constantinople, and his confent to his Restauration, provided that he begged Pardon in a Synod, and restored Bulgais to the Holy See. Other Letters he was charged with, one directed to the Clergy of Confaminople; another to the Patriarchs of the East, upon the same subject; and a Third, directed to those who should refuse to hold Communion with Photius, wherein he warned them to acknowledge him as their Patriarch; if not, that he had charged his Legate to Excommunicate

He Writ in particular to the Two Legates he had fent to Constantinople, and let them know he was not fatisfy'd with their rath Approving of Photius, without his Order or Knowledge; that however he joyned unto them Peter, Cardinal-Prieft, that they might labour together for the Peace of the Church, according to the Letters and Influedions he had given him. By which Influedias, they were to make their first Visit to the Emperour, and deliver him the Letter they had for him; the next day to visit Photius, and give him his Letter, with Salutations from him, and a Dechration of the Command they had received from him, to own him, for Peace-fake, as Patriarch, and to make all the Churches own him, provided he received all those that fhould be willing to had Communion with him, though his Adverfaries before. That a Council fhould be called, in which they should preside with the Patriarch, and the Deputies of the Patriarchs of the East, and wherein should be present the Metropolitans and Bishops of the Patriarchate of Constantinople. hit he order de pretent de retenoportais and biniops of the Fantaciac of confidence in the conferd of that there flould be Read his Letter to the Emperour, and the Biniops be asked, Whether they approved of it; which done, they flould declare, That the Holy Father has the ten of all the Churches, and being definous to procure Peace amongst them, had fent then thister to make up their Breaches, to Reconcile thole that were at Variance, and Raife up the transfer of the Theorem is the confidence of the ten of the t them that are Fallen; That they might all with one accord Glorifie the Father, the Son, and

the Holy Ghoft. Then they were to propose the following Canons, viz. That after Photiss his Decease, no Lay-man should be raised to the Parriarchal Dignity; that Photiss should tend no Palium into Bulgaria, nor make any Ordination there. 'Tis very probable, the Pope had enjoyned Photius to beg pardon of the Council, as is mention'd in the Pope's true Letters. But this Article is not found in the Memoir which we have onely from Photius, nor in the Letters of Pope 30/11 the VIII, which he caused to be Read in the Council, and out of which he had razed this Articla with fome others, as he had added unto it an Article against the Eighth Council, to be found alfo in this Memoir, falfify'd by Photius in the like manner. All this was done by the Pope in a Synod held at Rome, confitting of 17 Bishops of Italy, 4 Cardinal-Priests, and Two Deacons whose hands are to be found at the end of this Memoir.

Peter being arrived at Conftantinople in 879, Phorius fummon'd thirher a full Council, to which The Counhe gave the Name of the VIII. Oecumenical Council; which, by his Account, confifted of firm the 383 Bilhops. The first thing he declared, at the Opening of the Assembly, was, That Pope Restauration of the VIII. had received him into his Communion; first, by his Two first Legates, Paul and on of Pho- Eugenius; next by Peter the Priest, whom he had sent purposely for it. Whereupon John, Biflop of Heraclea, complained, That the Church of Rome had occasioned all the Troubles beidlen to the Church of Constantinople, blaming the Conduct of the Popes Nicholas and Adrian, and

exalting that of John the VIII.

In the Second Settion, held the 16th of Nevember, the Pope's Letters to the Emperour and to Photius were read. But so fallify'd, that what concerned Ignatius was razed out, as were also the Injunction to Phorius, to beg pardon before the Council, some advantageous Expressions chart the Holy See, and what related to the Restitution of Bulgaria. Which was supply'd with high Commendations of the Emperour and Photius, and the Condemnation of the Eighth Council. These Letters being read, Photius extolled his kindness which he pretended himself to have to Ignatian the Patriarch, and promifed that he would honour his Memory. After this, a Letter from Midsel the Patriarch of Antiech, upon this subject, was read; wherein he required also the Condemnanon of the Eighth Council. Then was called in Thomas, Arch bithop of Cefares, the onely Depur from the East, that had Affifted at the Eighth Council. Phorius caufed him to Renounce what had both faid and done in that Council. The Letters from the Patriarchs of Jerufalem and Antioch to Photius, were likewise read; wherein they gave him very high Commerciations, and owned him as Patriarch. This Settion ended with the reading of a Letter from Abramius Arch-bifton of Amydus, who Writ very tharply against the Eighth Council.

In the Third Seffion, held Nov. the 18th, the Letters from Pope John the VIII. to the Church of Constantinople, to the Bishops of that Patriarchate, and to the Patriarchs of the East, were read In which, expressing his desire to procure the peace of their Church, the Bishops of that Patriachate declared thereupon, that they had Peace amongst them, before the coming of that Letter; and some mention being made of Bulgaria, they judged it reasonable that Affair should be referred to the Emperour, the Bounds of the Empire being concerned therein. A Letter from the Patiarch of Jerusalem to the Emperour was likewise read, wherein having deplored the Miseries and Calamiries of his Church, he prayed that Prince to affift it with his Princely Charity. Laftly, The Pope's Instructions to his Legates, an Abstract whereof we have already made, came also

In the Fourth Seffion there appeared a Deputy from the Patriarch of Antioch, who brought fome Letters from that Patriarch, and that of Jerusalem, both Written in the behalf of Photies. Wherein they declared, That the Deputies, who had affifted at the Eighth Council, in the Name of their respective Churches, had been sent by the Saracems. These I extens being read, the Noble-men came in who had affifted at the faid Council, and expressed their forrow for what they had done, being (as they pretended) imposed upon by the false Deputies of the Patriarcha Five Articles were read, which were proposed in the Name of the Pope's Legates. The first, a bout the reflitution of Bulgaria to the See of Rome; The Second, that for the future no Lay-man should be elected Patriarch of Confaminople; The third, that no Clerk of another Church should be chosen; The fourth, to abrogate the Council held against Photius; And the fifth, that those chosen; The fourth, to abrogate the Council held against Photius; And the fifth, that those should be Excommunicated who refused to hold Communion with Photius. All which Articles, except the first about Bulgaria, were approved of by the Council.

In the Fifth Seffion, held 3an. the 26th, 880. Photius complained, That the Church of Rome feemed unwilling to receive the Seventh General Council. But the Pope's Legates having fatisfy'd the Council in that Matter, it was decreed unanimously, That that Council should stand for the

venth Occumenical.

After this, Metrophanes, Metropolitan of Syria, was fummoned to appear, for refusing to hold Communion with Photius. Whereupon the Pope's Legates required a Canon to be made, difabling Photius from receiving such as had been Excommunicated or Deposed by the Bishop of Rome and the Bishop of Rome from receiving those that had been Condemned, or Excommunicated by Photius: This was the first Canon. The second was made upon the Remonstrance of Photias, and Order'd, that Bishops that turned Monks, should not retain their Bishopricks, and disabled them from the Recovery thereof. A third Canon was added, against such as should Imprison or abuse Bissiops. This done, the Acts of the Council were signed by the Legates, and all

May the 10th, they met together in the Emperour's Palace, in whose presence was read the Symbol, or Creed of the Council of Constantinople, with a Probabition to add any thing to it

which was against the Latin Creed, to which was added the Filioque. Basilius the Emperour, with the Princes his Sons, fubleribed to this, and difapproved, by his subscription, all that had been Transacted against Photius.

May the 13th, the Bishops met again in the Great Church, to whom was read the Creed agreed mon in the last Meeting, and repeated Anathema's pronounced against all persons that should either add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, public add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, public add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, public add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, public add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, public add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, public add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, public add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, public add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, public add to, or take any thing from it. Effed by Baronius, and taken out of the Acts themselves, the Manuscripts whereof are to be found

in the Vatican Library, and that of the Colonni's.

The Pope's Legates returned to Reme, with Letters from the Emperour and Photius to the Pope; whom they made their Report of Photius his Restauration, and of the peaceable State wherein they had left the Churches of Constantinople. The Pope, in his Answer, Congratulated the Empriour for it, and returned him his Thanks, at the same time, for his Care in sending Galleys for the Defence of the Territory of Rome against the Saracens; for his restoring to the Church of Rome S. Sergius his Monastery in the Neighbourhood of Constantinople; and, lastly, for having reflored Bulgaria to the See of Rome. He prays him to continue his Good Will to that See; and adds, at the end of the Letter, That he allows of the Acts of the Council at Conftantinople for the Restauration of Photius; but, if his Legates had any way trespassed upon his Orders, he disowns all fuch Actings, and declares them void. This Letter bore date, August the Thirteenth,

He also Congratulated Photius upon his Restauration, for which he told him he was obliged to Pope John He Holy See; but blamed him for refusing to make a Publick Acknowledgment of his Fault, and dijount bg the Council's Pardon. He enjoyns him to fubmit himfelf, and be faithful to the Holy See; what his and ends his Letter with the same Clause contained in that to the Emperour: Which shews, that Legales he was not, as yet, fully informed of all those Things the Legares had consented to. And indeed, had done. when he understood how they had been surprised, he went up to the Choire of his Church, from whence he fulminated his Excommunication against all Persons that should not receive the Condemantion of Phorius; and, having Depoted his Legates, he fent Marinus, who had been twice already Legate in the Eart, to Repair the Mischief done by the late Legates. Marinus being arnved at Constantinople, did strenuously maintain what had been done under Pope Nicholas, and in the Eighth Council against Photins, refusing to consent to the Abrogation of the Acts of that Counal. The Emperour incenfed at his Prefumption, in Difannulling what the other had Ratified, culed him to be cast into Prison; and having kept him there the space of Thirty days, thinking that Mortification would make him change his Mind, he fent him back to Rome, where his Constancy was foon requited. For Pope John dying in the beginning of the year 882, he was Chosen to be his next Successor on the First of February.

Choich to be his next successful on the Part of Problems.

Being raifed to that High Station, the fift Thing that he did, was, to Condemn Photius a The following in the condition of the Problems and the Condemn Photius a The following in the Condemn Photius a The following rain; to declare void all the Episcopal Functions he had took upon him; and to Abrogate all ing Paper the Acts of the Falle Council of Photius. His Pontificare having lafted but one year and odd are against days, he had for his Succelfor Adrian, the Third of that Name, to whom Bafilius the Emperour the Reflact days, he had for his Succelfor Adrian, the Third of that Name, to whom Bafilius the Emperour the Reflact days, he had for his Succelfor Adrian, the Third of that Name, to whom Bafilius the Emperour the Reflact days to the Reflact days that the Property of the Reflact days the Reflact days that the Reflact days the Reflact da this Denial , Writ Adrian a Letter full of Invectives against the Bishops of Rome, but chiefly againft Marinus; affirming, That he could not legally be Cholen Bishop of Rome, because of his being Bishop of another Church. This Letter was delivered to Pope Stephen the Vth, who such teeded Adrian in 885. Stephen made a Sober, but Smart Answer to the Emperour; in which he tells him, That he wonders how he could Write in so violent a Style to his Predecessor; for he could not be ignorant, that the Sacerdotal Dignity was not any way subject to the Re-eal Power; That, though the Emperour represented Christ upon Earth, its onely in respect to Civil and Temporal Things; And that, as God has given him a Supream Power over the Things of this World, so has he given, by St. Peter, to his Successors, a Supream Authority over Spiritual Things. That it was the Emperour's part to destroy with the Sword the Impiety and Barbarity of Tyrants; to doe Justice to his Subjects; to make Laws; and to have Armies both by Sea and Land; but that the Care of Christ's Flock is committed to the High-Priests; a Digniy as much above that of Kings, as Heavenly Things are above Spiritual. He exhorts him to follow the Pope's Decrees, and to respect their Dignity. He charges with Blasshemy all that have effered to Calumniate his Predecess fuch Calumnies. He asks him, By whom he was Constituted a Judge of the Holy High-Pricks? And how he knows that Marinus was not a Bishop? He excuses his being Translated, by sevetal Instances. Moreover, he affirms, That the Pope is not liable to any Man's Judgment; and fays, That Pope Sylvester caused a Declaration of it to be made by his Legates in the Nicene Council: A Fact that cannot be proved. He justifies all the Proceedings of Marinus and his Predecessors against Photius, exhorts the Emperour to put him out of his See, and to fill his Place by another Patriarch. He complains of the ill ulage Marinus had at his Court. Laftly, He commends the Emperour for defigning one of his Sons for the Sacerdotal Office; and requires his Affiftance for the defence of Rome and all Iraly, both by Sea and Land, against the Descents and Inrodes of the Barbarians.

This Letter came to Constantinople after Bastiin's Decease, and was delivered to the Son Lee, Photius who fucceeded him in 886. This Prince was an Enemy to Photius, upon a Jealousie he had that turned est Photiss had made use of Santarabenss to put him out of his Father's favour, who had forced him again.

to a private Life. Glad therefore of this Opportunity, at his Accession to the Imperial Throne an be revenged of his Enemies, he presently turn d our Photius, and banished him into a Monastery in Aemenia; caused Santarabenus's Eyes to be put out, sent him into Exile to Athens, and caused Stephen, his own Brother, to be chosen Patriarch of Constantinople. Which Election was approved of by Stylianus Bishop of Neocasarea, and by the other Bishops that were Photius's Adversaries. who in their own Names, and the Names of the Clergy of Constantinople, together with the Abbots and Monks of the Empire, fent a Letter to Pope Stephen. In which having related all that had paffed from the beginning, in Photius's Case, and how Lee the Emperour had no sooner ascended the Throne of his Father, but he presently turn'd him out, and by that means delivered them From the Miseries they groaned under for not submitting to him; they earnestly entreat him to pardon those who had held Communion with Phetius a second time: by which Indulgence, he would fave a world of people, proving that it had been practifed by the Church upon feveral Occasions. However they acquaint him, that they would not fuffer the Bishops of Phorius's Faction to perform any Sacerdotal Functions, whatever Permiffion they pretended to have from the Holy See, till they had a certain Account of the Pope's pleasure in it; 'nd that the rest who had submitted to Phoisis, and were compelled to do it, were the more exculable. The Emperour writ also to the Pope; but only acquainted him by his Letters, that Phoisis had withdrawn himself of his own accord, and had embraced a private Life.

A New Ecclefiastical History

Pope Stephen, in his Answer to the Bishops that had writ to him, told them, they had just cause to turn out Photius, as by their Letters he was informed they had done; but that the Emperour from Pope having fignified unto him, that he had withdrawn himfelf, he was perplexed what Answer to Stephen give. That there was a vast Difference betwixt being turned out, and quitting a Dignity of his own accord. Therefore not being able to pass his Judgment upon the Matter without a full Information, he had put it off; and thought it necessary that Bishops should be sent on both sides. that all Things being duely examined, and the Truth found out, he might order that which should be most acceptable unto God.

Letters

Greek

Bishops.

The Bishops answered Pope Stephen, that the Difference found in their Letter and that of the Arswer to Emperour, came from hence, That Photius's Friends, who acknowledged him for Patriarch, were obliged to give it out, that he had voluntarily quitted his Patriarchate: which they did not, who followed the Judgment of the Popes Nicholas and Adrian, and their Legates; for they look'd upon him only as a Lay-man, and faid, he would never have voluntarily left it. They wondered, that having faid in the beginning of his Letter, that Photius had been rejected, he should say at the latter end, that he must be brought into Judgment, as if it were doubtful whether he is a Bishop or not: that, if he were brought again into Judgment, he would be found ftill more guilty; and to pass by other Matters, they did not think it convenient to pardon what the World knew he had done against Marinus. Lastly, They repeat their former Entreaties in behalf of those whom Photins had forced into his Communion, and pray him to fend Circular Letters to the Patriarchs of the East, that they may approve of and confirm the Condescension which he had used towards those perions. To which they add, that it was the Emperour's Defire, who by rejecting of Photius had delivered them from his perfecution; and that it was no way repugnant to the Canons; Photius being rejected, to admit to Penance fuch as had been compelled to hold Communion with him. This Letter was delivered to Pope Formofis, who succeeded Stephen, Anno 891.

This Pope answered to Stylianus, that he was not plain enough in his Letter; that he defired Favour, without telling the manner, or for whom, whether for Lay-men or Bishops. If for Layto the Bi. men, he was willing to grant it; but if for Bishops, and that they might remain in their Dignity, shops Let- he ought to observe, that Photius could not conser an Episcopal Dignity which he had not; that he ter to Pope could confer nothing but the Condemnation he had received; that praying in behalf of those he Stephen, had Ordained, was to countenance him, who had Ordained them; that on the contrary, the Church of Rome ought to inflict fevere penalties upon fuch persons, to purge throughly by that means the Church of Constantinople; that however his Clemency and Lenity inclined him to the Toleration of some things, but that there were others that could not be dispensed with; that he had appointed Landulphus Bishop of Capua, and Romanus his Legate a Latere, with whom they should confult about Matters, joyning with them Theophiladus Bishop of Ancyra, and Peter in whom he reposed a great Trust, provided nevertheless that the Condemnation of Photius should stand; and as to those whom he had Ordained, they might be received as Lay-men into the Church-Communion, if they acknowledged their Fault in Writing, and begged to be admitted to Penance; that done, he might do in conjunction with his Legates what he should think most expedient, these two Articles remaining untouch'd.

But, whereas the Number of Bishops, Priests, and other Clerks ordained by Photius was so great, Answers of that all the Churches almost had been left destitute, if the Clergy ordained by him had been made Lay-men, therefore this Regulation could not be put in Execution in the East: So that Stylianus and others were forced at last to tolerate them, and hold Communion with them; but fince they should have been better fatisfied if they could get the Confent of the Holy See to it, Stylianus endeavoured seven Years after to get it, and writ to the Pope for it. Then was 30hm IX. raised to the Papal See, who declined to return an Answer himself, but ordered one to be sent him in his Name, to this purpose, That he thanked him for his firm Adherency to the Church of Rome, that he hoped at laft the Obstinate would submit, that Peace would be restored to the Church, and an End put to a Schism that had continued the space of 40 Years. That he expected his Predecessors Decrees should be inviolably observed; that he had the same Sentiments of Ignatius, Photius,

Supten, and Anthony, as his Predecessors Nicholas, John, Stephen, and the whole Roman Church; but he would deal with them, and look d upon them as they had done, and received into the Church-Communion all those he had Ordained, upon the same Conditions they had prescribed. Church-Communion an time ne nad Organied, upon the tame Conditions they had preteriored. This was the laft Antwer of the Popes upon this Matter, whose Judgment the Greek did not foll Broils of low, for they left in their refpective Stations not only fuch as had fided with Phorius, but also the Church low whom he had Ordained. From which time the Latin and Greek Churches held no good In- of Rome rolligence, though it feems they did not break off Communion altogether. For both the Empemilt her
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feligence, though it feligence the feligence for; who also fent his Legares into the East, as in the Business of Nicholas the Patriarch upon the Charches. fourth Marriage of Leo the Emperour; who, having loft three Wives without Islue, resolved to pour again. But meeting with frong Oppetition against it from the Patriarch, he in the Year part deficed Legates from Pope 30m IX. and made them approve of his fourth Marriage. Wheregot, the turned out Nicholas the Patriarch, and put Euthymise in his place. This Bulines renew-uled froubles of the Church of Conflantinople: for, after Leo's Death, Nicholas was reflored to his See in 912, and writ a Letter to the Pope concerning it, praying him to punish those who had hird up those Troubles against him. Some time after, having reconciled the Minds of Men, and refored Peace to the Church of Constantinople, he defin'd Pope John X, by another Letter, to addayour a Resunion of their respective Churches, the Peace whereof seemed to have been for fone time interrupted, and to re-fettle a fincere Correspondence betwixt them by sending Legates m both fides, and declaring with one accord that fourth Marriages are unlawful, and therefore prohibited. It does not appear that the Pope made any Answer to it; but an Affembly was held remaining to the appear that the rope insact any animetr of 1; but an antenny was need a Confractionple in 921. Which abfoliutely prohibited fuch Matches for the future, and Excommunicated all persons to contracted, till such time as they were parted. As for third Marriages, they were not absolutely forbidden; but a penance was ordered for five Years to all persons that should were not absolutely defined by the first Marriage. We find that John XIII. sent Legates in 968, to Nicephorus the Eastern Emperour, to treat of a Match with his Drughter-in-law and Otho the Western Emperour; but the Legates were flighted and abused by the Greeks, as was also Luitprandus, Otho's Ambassadour. In hort, 'tis very plain, that there was in those Times no good correspondence betwist the Latina and the Greeks; that the Latins were hated and flighted by the Greeks, and these but little regard-

ed by the Latins. But as little Friendship as there was amongst them, yet they did not openly condemn each other, nor did their Enmity break out openly till the time of Michael Cerularius, as will appear in its proper place.

Before we conclude this Chapter, it will not be improper to speak of the Works of Photius. The most considerable Fruit of Photius's Studies and Labours, is his Library entituled Myrio Photius's biblen, composed by him at the Request of Tarasius his Brother, being yet a Lay-man, and Am-Library. beffadour in Affria. It contains the Argument or Abstracts of 279 or 280 Volumes of many Aubassour in Allyria. It contains the Argument or Autracts of 279 or 280 volumes of many Autrors, upon various Subjects. Wherein we find Grammarians, Criticks, Poets, Orators, facred and prophane Hiltorians, Phylicians, Philosophers, Divines, &c. nor ranked according to their ferral Arts or Professions, but brought in confusedly, and as they came first into his Memory. As the goes forward in this Work, he seems to encrease his Labour by the length of his Abstracts. Feeling the propositioning he for down in fact. Words the contains a first Work he seems to for in the beginning he fets down in few Words the general Argument of the Works he fpeaks of and delivers his Cenfure upon them. Then he attempts a larger Account of the Matters therein contained; and towards the end he makes long Abstracts thereof, without Choice or Resections. Thus, as his Work swells, he falls short in his Exactness; and his Spirits being wearied with the length of the Work, he grows carclefs and negligent, producing nothing of his own, but containing himfelf to transcribe faithfully what comes in his way. And indeed the end of his Work is 6 unlike the beginning, that some eminent Scholars have thought it could not be Photius's. There is nothing to be seen of that Exquisiteness, of that fine critical Wit, of that free and impartal Judgment upon the Character and Style of the Authors, or of that inimitable Exactness which appears in the beginning. Yet it is very probable, the Weariness and Negligence of Phosius were the Reason why he was not so accurate towards the end as he was in the beginning. For the Number of Works mentioned in the preliminary Letter being only found compleat at the end, 'tis not credible that what Photius had done flould be taken out, to substitute in lieu of it the produdiens of any others. Nay, it feems that Photius had purpofely altered his Method, thinking it more uleful to give larger Abstracts of the Works he went upon, than barely to tell the Subject. For there are some Authors of which he speaks but succincily in the beginning, and speaks of em egain towards the end, to give larger Abltracts of their Works. But whatever Reason induced him to to do, whether it was to make his Work less tedious or more useful, it cannot be denied but that it had been more proper to joyn the general Argument and the Cenfure to be given upon each Work, to Abstracts of particular places worth taking notice of. "Twere to be wished, that Platin had performed both the one and the other in all the parts of his Work, and that he had preformed below the one and the other in all the parts of his Work, and that he had been contractly highly to be contractly highly to be contractly highly to be sometimed by the source of the property of the world with the parts of his work, and that he had been more property of the world with the parts of his work, and that he had been more property of the parts of the world with the parts of his work, and that he had been more property of the world with the parts of the world with the parts of the world with the world with the world with the parts of the world with the not contented himself to do one of them only. The World however is very much indebted to him, and his Work a very rich Treasure nevertheless, including what is most curious in every Science, and preferving to us both the Memory of Authors, and some Fragments of abundance of Works, which had been unknown to us, and nothing whereof had remain'd with us, had it not been for this Learned Man's Work.

This so useful a Work was found out by the Jesuit Andrew Schot, who caused it to be transcribed from a Manuscript of Cardinal Sinler's Library, and to be compared with a Copy thereof in the Vatican, taken out of a Manuscript at Venice, written by the hand of Cardinal Beffarion. He communicated this Copy to David Hoeschelius, a Printer of Ausburg, who caused it to be Printed in 1601; being first compared with three other Copies, one in the Duke of Bavaria's Library and the two other being procured for him by Margunius, and the Son of Hemy Stephen, who had a Copy Written by his Father's own hand, and Revifed by an Ancient Manuscript. Andrew Schot, Man extraordinary well skilled in the Greek Tongue, confidering the Utefulness of this Work undertook to Translate it into Latin; and having happily compatied his Defign, caused his Translation to be Printed alone at Ausburg, Anno 1606. Afterwards, both the Text and the Translation to be Printed alone at Ausburg, Anno 1606. on were Printed together at Geneva in 1611; and laftly, in the year 1653, this Work was Reprinted at Rouen by the Berthelint. This Edition is the largest and fairest.

The Nomocanon at Agencia Dy to Bernardin A Into Equation is the targett and interest and the Photinis his Nonnecanon is another Proof of this Author's great Ability. Tis a Collection digetmocanon ed in an excellent Method, and brought under 14 different Titles, of the Canons of the Councils of Photius. and Canonical Epiftles, and of the Emperour's Laws about Ecclefiaftical Matters. Balfamon has made Comments upon this Work, and with these Comments it appeared in publick by the care of Monsieur Justel, being Printed at Paris in Greek, with a Latin Version at the end, in 1615; the Version being fift Printed both at Paris and Basil, in 1501. This Work is also found among Basilamon's Works (Printed at Paris in 162c.) and in the Pandects of the Canons of England,

[put out by Justellus at Paris, 1662.] The delicateness of Photius his Style, and finences of his Wit, as well as his Learning, and his his Letters, particular Knowledge of Holy Scripture, are in a special manner conspicuous in his Letters, which appeared first long after his Works before-mentioned. They were published from a Manuscrip brought from the East into England, Translated by Richard Montague Bishop of Norwich, and

Printed at London, Anno 1651. They are in number 248.

The first, Written to Michael King of Bulgaria, is an Instruction directed to that Prince. To whom he proposes the Creed in the first place, as the Foundation of our Christian Faith; astu which, he brings in the Decisions of the Seven General Councils, of which he makes a Compendious Hiltory. He tells him, We cannot depart from the Purity of the Doctrine fetled bythole Councils, without indangering our Salvation. He exhorts him firmly to adhere to the Faith, and to joyn Vertues and Good Works to a Lively true Faith. In flort, he lays before him the chief Duties of a Christian Prince, the Vertues that are most necessary for him, and the Manner how he ought to govern himself. 'Tis one of the best and compleasest Instructions that were ever he to a Prince; and, 'twould be a hard matter to find a larger, exacter, or more folid Collections.' on of Precepts.

The Second is the Circular Letter which he fent to all the Patriarchs of the East against the Roman Church in 866. Wherein he takes occasion to reproach her with what had passed in Bulgaria, which was but newly Converted to the Christian Faith, where some Persons were sound Bulgaria, which was but newly Converted to the Chriftian Faith, where tome Perions were found come from the Weft, who spread such Doctrines as were repugnant to the Purity of the Faith. First, by making the Bulgarian: Fast on Saturdays, against the Laws of the Church which for bid it. Which might occasion a Contempt of the Doctrine; because when Men take upon them to flight Tradition, even in the least Things, they are easily prevaild with to slight the Doctrine it felf. Secondly, by distinguishing the first Week in Lent from the rest, and permiting them to cat in that Week, Milk, Butter, Cheefe, &c. Thirdly, by deceding Married Briefs. Fourthly, by causing them to be Anointed again with the Chrism, that had been already Anointed with it by the Priests; affirming, That Unction ought not to be made by Priests. He evaluate graphs the Problistion. affirming. That there is no Law referving that Unction to the Biclaims againft the Prohibition, affirming, That there is no Law referving that Unction to the Ballop, or prohibiting the fame to the Priefts. Laftly, he charges the Latin Church with breach of Faith, and falifying of the Creed; by Teaching, that the Holy Ghoft does not onely proced from the Father, but from the Father and the Son.

Upon this Article he doth inlarge very much, and alledges many Objections against the Procession of the Holy Ghost from the Father and the Son. Then he breaks out against those who had Taught the Bulgarians this Doctrine, and does Excommunicate them, by vertue of the Canons, about the Saturdays Fast, and the Celibacy of Priefts. He exhorts the Patriarchs to joyn with him in Banishing that Doctrine, to fend Bishops to Constantinople, to have those new Teners exploded, and put a flop to those evils, has the Bulgarians may receive the true Faith. He acquaints them, That he has received a Letter from leafy, against the Tyranny of the Church of Rome. He admonifies them to receive, and cause to be received, in all the Churches of their Patriarchates, the Seventh General Council, in the same manner, and with the same Authority as the first Six.

In the Third Letter, which is to Bardes, he complains of what he was to suffer in the Place

where he was, and feems to fpeak much like a Christian.

In the following Letters he also makes his Complaints of the Wrongs done him.

In the 18th he Writes to Michael the Emperour, about the Death of Bardas. He owns he deferved it, if he had actually conspired to make himself sole Master of the Empire, as he could not doubt of it upon the account of the Letters Michael had fent him. But he laments his Death, be cause he had not time to do Penance for his sins. He very much flatters Michael, and expresses to him the great defire he has to fee him again shortly at Constantinople. The same Thing he infi-

nuates, but in more flattering and pathetick Terms, in the next Letter.

In the 20th, he congratulates a Monk, for having brought over a Bishop to his Party. In the 27th, he Writes against certain Monks, who had took upon them to depose their Ab bot; and observes, that Monks ought not to set up themselves as Judges of their own Abbots, but that they ought to refer their Cause to their Superiours.

of the Ninth Century of Christianity. In the 30th, he proves the Perpetual Virginity of the Bleffed Virgin; and explains that place of Scripture, where it is faid, That the knew not Joseph till the had brought forth her first-born; obferving, that the Particle Donec (sill) doth not always imply, that the contrary to that which

had not hapned before, doth happen afterwards. In the 31st, directed to Tarasius a Nobleman, whom he calls his Brother, he Treats of Providence; and shews, why Good Men suffer in this Life, whilst the Wicked wallow in Pro-

In the 32d, and the Seven next following, directed to Theoritius the Abbot, he explains, in fort, the Faith of the Mysterious Trinity, and of the Incarnation, against Hereticks. He also freaks fmartly therein against the Iconoclasts.

The next Ten confift of Moral Exhortations to several Persons.

The Fiftieth is upon the Covenants of the Law and Gospel.

The next Three confift of Reprimands to a Collector of Taxes, for his Covetouineis. In the 54th he proves, that the Holy Mysteries ought not to be given to Infidels, or Hereticks, nor to Ill-Livers, but onely to Orthodox Persons, who live according to the Rules of Chri-

The 55th is against a Liar.

In the 63d he gives the Reasons for the Darkness of Prophecies. In the Sixty fourth he Confutes the Iconoclasts, and Answers to some of their Objecti-

In the 72d he shews, how Contemptible our Temporal Life is.

In the 74th he pretends, That Abraham made his Servant Swear, by putting his hand under his Thigh, in honour to the Circumcision, and as a Figure of the Messias to come out of his

The 97th was Written to Bafilius the Emperour, after he had turned him out of his See of Confamingle. He complains, in this Letter, of the III Treatment he had received, and particularly, That his Books were taken from him. He gives a very pathetick Account of the Perfecution he fuffer'd, and Writes finantly to the Emperour.

In the next Letters he continues to deplore his Misfortunes, and speaks of the Earthquake that

hapned at Constantinople upon his Expulsion.

In the 102d he examines, how St. Paul could be both a Roman of Tarfis, and a Jew. The 11th is directed to Gregory of Syracyle, his old and constant Friend. Wherein he ex-borts him to stand firm under his present Ill Circumstances, and not to discontinue his Episcopal

In the 115th, he fays, That the Council, which he calls Heretical, and which was made up of the Enemies to Image-Worship, has Excommunicated him, to raise a Man to the See of Conflantinople, who lay under an Anathema. He speaks of the Eighth Council.

In the next Letters, he Writes against that Council, but chiefly in the 118th.

In the 125th he gives Mystical Reasons for the Tearing of the Veil of the Temple, when our Saviour died.

In the 127th he explains that place of Scripture, where it is faid, That the Sin against the Holy Ghost Shall never be pardon'd. In the following Letters, he expounds some other places of Scripture, for which he brings

Myftical Reasons, well invented, and happily apply'd.

In the 137th he affirms, That what is said in St. Luke's Gospel, that our Saviour sweated. drops of Blood, is not to be understood literally; but that it is a Proverbial Expression, to fignifie, that the Pains he felt were so very violent, that he Sweated great drops. To which he adds, That this History of the Gospel has been left out of the Gospel by some, and particularly by some Syriams; but his Opinion is, That it ought to be received as Canonical, and to be put amongst the Scriptures of Divine Inspiration.

In the 139th he shews, That it is not impossible, as some pretended, to look upon a Woman,

without finful Thoughts.

The 144th is against Eusebius of Casfarea, whom he charges with Arianisin. In the 147th, Photius examines what it is to take God's Name in vain; and fays, That among the Fews, taking of God's Name in Vain, was to give it to the Idols, or make use of it for a falle Oath, or prophane it in idle Discourses. That among Christians, those take God's Name in Vain, who Swear against that which is established by Law, or who attribute God's Name to Creatures, as a Being which they believe Created, as also, those who confound Images with Idols,

and all Hereticks who abuse that Name. In the 152d, he expounds, as the Pelagians do, that place of St. Paul's Epiftle, where it is faid, in which all have finned; pretending, after Theodoret, that it ought not to be thus Transla-

ted, but whereas all have finned

In the following Letters, he Treats of divers Critical Questions. In the 162d, he treats of the Names of God; and shews, by several Instances, that the Name of God is fometimes given to Creatures, with relation to their Excellency, Juftice, or Power. He observes, the Fews were forbidden to Name God by his proper Name, and that none but the High-Pricet bore it, which he did in his Forehead, Written in extraordinary and strange Letters. He adds, that the Hebrews pronounce it Aia, and the Samaritans, Jabe; that it is Written with thele Four Letters, Jeth, Aleph, Vau, He, fignifying That it, viz. He that it, and indures for ever.

In the next Letter, he demonstrates, how it was not absolutely forbidden among the Jens, to hear or pronounce that Name, seeing Moses heard it, and taught it the High-Pricsts, who were it Written upon Plates of Gold; but that they were forbidden, upon pain of Death, to pronounce it before Strangers.

In the 164th, he examines what may be the sence of the 13th Verse, Chap. 1. of St. Paul's

Epistle to the Romans.

The 165th contains a Fine Encomium of St. Paul's Wisdom and Eloquence. In the 166th he explains several places of St. Paul's Epistles something dark, by reason of

their Hyperbata, or Ellipsis, i. e. Transpositions, or Defects of words usual in them.

The 174th contain Photius his Apology against one of his former Friends, who now inveighed lagainst him for his Contradictious Humour, charged him with betraying the Catholick Church, and violating her Laws. Photius, to vindicate himself from his Aspersions, maintains, That he has not undertaken, done, faid, or writ any thing that might give any just ground to that Accusation; and that he could be reproached with nothing but the Hardships he had indured and the Milery he was reduced to by the Perfecution of his Enemies. Which he gives an Account of in the most sensible manner; affirming, That his Missortunes had neither Despirited, nor made that Perfectation on himself for Things of finall confequence. But Phonius, to justifie himself, affirms, That his Enemies are our Saviour's Enemies, who rendred contemptible (as far as in them lay) the Blood of his Covenant, prophaned his Altars, and Ridiculed the Holy Chrifm, or rather the Holy Ghoft, who had Confecrated it. He protetls, he will never hold Communion with fuch Men, nor with those who shall receive them. Next, he deplores the Miferies of those who fuffer Perfecution for his fake; and complains, that he is abandon'd almost by all the World. He concludes, faying, That he ever offers Sacrifices and Prayers to God for his

In the 176th Letter, he recites the different Expositions of this Place of Scripture given by

the Fathers, viz. M. Father it greater than I.
In the 177th, speaking of St. Peter's Fall, he owns his Primacy.

In the 18cth, and the Two next, he explains some places of the Gospel.

In the 182d, he deplores his Misfortunes.

In the 187th, he defends ftrongly and rationally against Julian's Railleries, our Saviour's Advice, To sell a Man's substance to give it to the Poor.

In the 188th, he congratulates himself for his Sufferings. In the 192d, he observes upon the Word Ephod, that it fignifies, 1. A Prieftly Habit. 2. A Habit like unto that worn by Lay-men.
3. The Habits of the Priefts of the Heathen Gods,

who imitated the Ceremonies of the Priests of the True God. The 201, is a Letter of comfort to George of Nicomedia, upon the death of a Clerk Ordained a Pricet by him. He fays, That his Soul is in Abraham's Bosom, where it injoys the Heavenly

In the 211th, he expounds a difficult place of Genefis, about the Sacrifices of Cain and

The 223d, and the three next, are likewise upon some difficult places of Scripture.

In the 228th he expounds that place in the Gospel, so frequently objected by the Arians, That none but the Father knows the Day of Judgment.

The 234th is a long Epithe, no leis Chriftian than Eloquent, directed to Tarafius his Brother, to comfort him upon the Death of his Daughter.

In the 240th, he handles Two Critical Questions upon Scripture. The first, who was Ethan the Zeraite. The second, concerning David's Two Unctions. The third, about Samuel's serving

The 243d, and 244th confift of Ingenious Reproofs to a Friend of his, who forfook him through Timoroufness

The 245th, is a piece of Comfort directed to a Nun, upon the Death of her Sifter. Wherein be supposes her Soul to be in the Company of Angels.
The 246th, and 247th, are upon the Birth-place of St. Paul.

In the 248th, he Discovers the Mystical Reasons of the Circumcision.

Monsieur Cotelerius was published in the Second Tome of the Monuments of the Greek Church, [Page 104.] a short Letter of Photius to Smaracus, Governour of the Isle of Cyprus, a gainst that Minister's Avarice and Extortions; With a Compendious Discourse of the same Photius, shewing, that we ought to take care but of one Thing in this Life, that is, to forbear Sin; and, as we ought not to regard the Cafualties and Misfortunes of this Life, nor look upon them as Evils; fo Honour, Riches, Power, Eloquence, and other Advantages, either of Nature of Fortune, ought not to be regarded as a real Good.

Photius his Letter to the Patriarch of Aquileia, is much beyond the former. Baronius has inferted a Translation of it in his Annals [ad An. 833.] but it came out fince in Greek by the care of Father Combofis, in the last Addition to the Bibliotheca Patrum [at Paris, 1673.] In this Letter, having first highly extolled that Arch-bishop, and Complimented him about the Deputy he had fent unto him, he Argues against the Doctrine of the Procession of the Holy Ghost from the Son, as an Error contrary to Tradition. He fays, that the Popes, Leo the I. and Leo the III have rejected that Doctrine. The first, by faying in his Letter, against Nestorius and Eutr

that the Holy Ghost doth proceed from the Father; and the last, by disproving those that had added the Filioque to the Creed, and causing it to be Ingraven on Plates without that Adand define. He afterwards brings in many Arguments, grounded upon some places of Scripture, aanon. The anti-values orings in many arguments, grounded upon tome places of Scripture, argument the Proceeding of the Holy Ghoff from the Son. He answers to the place alledged by the Lains, The Holy Ghoff scripture, and will declare it to you. He objects to himself, That S. Ambrole, S. Auslin, S. Jerom, and some other Fathers have said, That the Holy Ghost proceeds from the Son. He owns it to have been their opinion, and that they ought not therefore to be called Hereticks. But he pretends, their Authority must not be preferred before that of a greater Number, who spoke according to the Councils and the Holy Writ. He adds, that fome Fathers of the Church may have swerved from the Truth; but, whatever respect we have for their persons, we ought not to follow their Errors. As for Instance, though Dionysius of Ahandria be ranked amongst the Fathers, the Arian Expressions he used are not to be approved, as well as force Tenets of Methodius, S. Irenaus, and Papies. Laftly, he dares affirm, That if all the Men in the World should oppose us, we ought still to adhere to our Saviour's Words, and those of the Golpel; and, if we do feek after Proofs, next to our Saviour, we have the Suffrages of Occumenical Councils, the greatest Number of the Fathers, the Bishops of Rome, and amongst hele S. Leo, and Adrian the I. That the Legates themselves of the Holy See, which lately have been in the East Three several times, have alledged nothing contrary to that Doctrine; and that the Council held by him, the Legaces of Pope 76th had Subfriibed unto, and approved of the Creed, without that Addition. Thus much is alledged by Photing in his Letter, to make good his Opinion.

His Work containing a compendious History of the first seven General Councils, which has ben several times published separately, is nothing but part of the first Letter directed to Michael

King of the Bulgarians.

But, as Photius had skill in Composition, so he was no less versed in Preaching. We have ma- Photius's or Manuscript Homilies of his, whereof Father Combessis has printed the Titles and Beginnings in Sermons. the last Addition to the Biblioth. Patrum. But there are only two whole ones extant: one upon the Virgin's Nativity, inferred by the same Author into his first Continuation of the Biblioth Patrum, and written with much Eloquence and Politeness. The other containing the Description and Encomium of a new Church in the Emperour's Palace at Constantinople, published by Codinus and

Combesis in their Collections. In fine, Photius had joyned all the Subtilty of the most refined Schoolmen to his other forts of Photius's Learning. In Canifina's Collection we have fome finall Treatifes of his in Latin, which are a Treatife covincing proof of his great Ability in School-Learning.

The principal of which, is that of our concerning found in the Tome added by Stuart to Canifur's the Will of Saviour's Wills, which are called Gnomical; found in the Tome added by Stuart to Canifur's the Will of Saviour's Wills, which are called Gnomical; found in the Tome added by Stuart to Canifur's the Will of Saviour's Wills, which are called Gnomical; found in the Tome added by Stuart to Canifur's the Will of Saviour's Wills, which are called Gnomical; found in the Tome added by Stuart to Canifur's the Wills of Saviour's Wills, which are called Gnomical; found in the Tome added by Stuart to Canifur's the Wills of Saviour's Wills, which are called Gnomical; found in the Tome added by Stuart to Canifur's the Wills of Saviour's Wills, which are called Gnomical; found in the Tome added by Stuart to Canifur's the Wills of Saviour's Wills, which are called Gnomical; found in the Wills of Saviour's Wills, which are called Gnomical; found in the Wills of Saviour's Wills, which are called Gnomical; found in the Wills of Saviour's Wills, which are called Gnomical; found in the Wills of Saviour's Wills, which are called Gnomical; found in the Wills of Saviour's Wills, which are called Gnomical; found in the Wills of Saviour's Wills, which are called Gnomical with the Wills of Saviour's Wills, which are called Gnomical with the Wills of Saviour's Wills, which are called Gnomical with the Wills of Saviour's Wills of Savio Collection. It was in Greek in the Emperour and the Duke of Bavaria's Libraries, out of which Chrift.

Tarian took it, and put it into Latin. The flate of the Question is to know, whether our Saviour had, besides a general Will to do a Thing, a particular Will to do it in such and such manner, whether he has chosen and affected the one more than the other. Photius in the first place ays, That this Question, having been but slightly handled by the Fathers, is the more difficult to folve; but that 'tis an case matter to find out all that has been written upon it, S. Maximus being be only Father that he found treating of this Queftion. And, to expound him, he diffingules many forts of Wills. The first, a Natural Will, which he calls Olamar, being nothing but a Defire of doing a Thing, without any Reason for it. The second, a General Will, by him called Beaners, being an Effect of Reason. The third, called Truun, is an Inclination to one Thing rather than another. The fourth, is the Choice one makes of one Thing rather than another. The fifth, is the Determination of the Will to do this or that Thing. And laftly, the Execution. The Matter being thus stated, he fays, that our Saviour had unquestionably a general Will attended with Reafoning, but that he has not a Will of Choice, nor of Deliberation or Define to do not the Thing rather than another, because having a perfect Knowledge of all Things by the Neure by reafon of the Hypoftatical Union, and his humane Will being wholly subject to the drine Will, he cannot deliberate upon what he must do, nor will any Thing but what pleafes the drine Will. That there being two Natures in Christ, there ought to be likewise two Wills, that is to fay, two Faculties; but by reason there is but one Hypotlass, or but one person that wills, betherefore wills but one Thing, and has but one general Will, that is, but one sole Affection, brause the humane Will does in all Things concur with the divine Will. This is the Opinion of Photius in this Matter, which he backs with many Reasons; and gives shrewd Answers to all Ob-

In the fifth Tome of Caniflus we find moreover feven short Differtations of Photius, upon several photius's iections against it. Scholaftick Questions. In the first he purs this Question, How God is every where, and answers strength the Objections made against his Omnipresence. He shows, that God is not in the World as crea-treatives ted Beings are, but in a more sublime manner; that he is in every Thing, and above all Things; that he is in all Things by his Operation, but that his Act being his Substance, one may truly fay be is both in Act and Substance every where; that he is every where, without being of the same Subfrance with the Things in which he is; that he makes no part of them, not being tied, mingled, confounded, or any way changed by them.

In the fecond Differtation he flews how we know God in this Life; and fays, that we cannot perfectly define, or know him, but that he is known to us by a small beam of his Majesty shining upon his Creatures, and by way of Negation, that is, by denying that he is any of those Things we

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we fee. That all Men naturally know, that there is a God; because there ought to be an Eternal Being, a Soveraign Lord of all Things, and a Supream Good by his own proper Substance. In the third Differnation he explains the Terms proper to the divine Nature, both in common,

In the fourth, he shows how we may fay, that God is one, and that there are three persons in and fuch as are proper to each person.

ie God-nead. In the fifth, he treats of the Mystery of the Incarnation, and shews, that though the Word be every where, yet its united hypoftatically only to the humane Nature he took upon him.

In the fixth, he brings in the Reasons why it was expedient the Word frould become Man. In the first is, That Men being led by their Senses, might be raited by the fight of his human. The first is, That Men being led by their Senses, might be raited by the fight of his human. Nature to the Knowledge of a Deity. The second, Because our Saviour had not overcome the Nature to the Knowledge of a Deity. The second, Because our Saviour had not overcome the Devil, had he not been in a condition to suffer. The third is, Because when a Man does both Devil, had he not been in a condition to suffer. preach and give good Example, it is more effectual than using the Ministry of others; and that it preach and give good Loampre, it is more encount than using an animal, or order, and that is easier to imitate the Vertues we see practiced, than those the practice whereof is required, with out giving a Model of them. Thus it was requifite, that God should affume our Nature, to preach unto us himself the true saving Doctrine, and by teaching us by his own Example the practice of

In the Libraries of Ausburg, the Vatican, and of Monsieur Colbert, there are Manuscripts of a In the Libraries of Ausburg, the Vatican, from the Name of Amphilechius Bishop of Cizzeus, who Treatise of Phosius, entituled Amphilechia, from the Name of Amphilechius had proposed unto him a hundred Questions, which he solves in this Answer. [Some Fragmens of this Treatise are extant at the end of Amphilochin's Works, printed by Father Combesis at Page of this Treathe are extant at the end of Ampinocomo's works, primed by Pather Compets at Pair in 1644, and in his Anchuar. Tom. I. and by Turrian and others.] This Book was never yet in 1644, and in his Anchuar. Tom. I. and by Turrian and others.] This Book was never yet in 1644, and in his Anchuar This Book was never yet in 1644, and others.] This Book was never yet in 1644, and in his Anchuar This Book was never yet in 1644, and others.] which there is a Manuscript extant in the Publick Library of Cambridge [but defective;] his Neres upon the Prophets, to be found in the Vatican Library; a Treatife against an Heretick, cl. led Leonius, Biftop of Antioch, and quoted by Suids [in the word Leonius.] To which add a Ica Leonius, Dimop of Antices, and quoted by Suidas Lin the word Leonius.] 10 which add Treatife against the Latins; [a fragment of which is extant in Bishop Office, do Symbolis, p. 23.] a collection upon the Rights of the Metropolitans and Bishops, with a Lexicon; a Commentary word of Arifbale's Caregories; and some other Works, which never yet saw Light.

A Censure

We have nothing to add to what has been already faid, concerning the Learning, the happy when the Commentary of Photius. Had he made use of 'em for the good of the lating and Sublime Qualifications of Photius. Had he made use of 'em for the good of the lating and the corrupted them by his United Attempts by unbearded Violences by Tide.

Church, and not corrupted them by his Unjust Attempts, by unheard-of Violences, by Trids and Artifices unworthy of an honest Man, he might have been happy. But his excessive together of Glory, and his Unbounded Ambition, prompted him to those Excess, which have blasted a his Indowments. Tis needless to repeat what we have already said of the various Editions of the Company of t nis monowments. Its necesses to repeat what we have an easy and or the various Zondows this Works: But it were to be wished, that we had a New Edition larger, and more Central Works:

Having spoke hitherto of Photius his Writings, I shall add a word of Theodorus Abucara, sur posed to be that Metropolitan of the Province of Caria, who was Ordained by Methodius, Wh having fided with *Phosius*, acknowledged his Fault in the Eighth Council, at their Second shaving and was received with the other Bishops Ordained by *Methodius*, who left *Phosius* to shave the contract of the contract o non; and was received with the other bithops Ordained by Methodius, who lett Photius tolkmit to ignatius. We have, under his Name, many finall Doctrinal Treatifes, published both a
Greek and Latin by Greizerus, and Printed at Ingolfade in 1606, together with a Treatife of sinflaffus Sinaita, [Entituded, 'Osbrya's; or, A Guide in the Right Way. As allo in Animal
Internet, at Paris, 1624. Tom. I. p. 367.]

The Works of this Author are almost all Composed by way of Dialogues; wherein he bright
a Chelifato Greeking with Inflat.

in a Christian speaking with Infidelts, Saracens, Jews and Nestorians, whom he Teaches the Irub of our Christian Faith, and answers their Objections. Therein he handles several Scholaski. Questions upon the Mysteries of Christian Religion, and expounds the Meaning of the Philos phers Terms, which they made use of to explain them. He infilts particularly upon the Trianand the Incarnation. Having, by Natural Reasons proved God's Existence, he endeavours prove the Trinity after the fame manner. He flews, That Christ is the Messas; rells the fidels, That he is God; and demonstrates Mahamer to be an Impostor. He proves the Nati fity, and explains the Effects of the Incarnation; Confutes the Errors of the Nefforians, Empire ans, Sacobites, and Theopafebites in that Point; and proves, that there is in Christ but one h poliafis, and two Natures. In his Answer to the Saracens Question upon the Eucharist, he fain plain Terms, That the Bread and Wine fet by the Priest upon the Holy Table, are changed the Descent of the Holy Ghoft into the Body and Blood of our Saviour. He Constures the English of the Origenists, as to the Duration of the Pains inflicted upon the Damned. He shews, agethe Saracen, that it is more decent and rational to have but one Wife, than many. He are That God is by no means the Author of Evil. He affirms, That the Bleffed Virgin never Laftly, he treats of feveral of the most fubtile Questions of Divinity.

CHAP. X.

An Account of the Controversies raised by Photius, with the Church of Rome.

Hotius was not fatisfy'd with having divided the Greek Church by his Ambition, and laid the foundations of a Division between the Greek and Latin Church; but he also opposed the latter about several Points of Doctrine and Discipline, contain d in a Letter which he Writ against it. Pope Nicholas the First seeing himself so vigoroully Attack a defir'd the Affiftance of the Bilhops and Clergy of France, to Answer the Objections of Photon: and fent to Himmarus, and the other Arch-bishops of Charles his Kingdom, the Ten Chief Heads objected against the Latin Church; that when they had examin'd them, they might surman with fuitable Answers. Odo, Bishop of Beauvan, was pitch'd upon by the Bishops of the Province of Rheims, to make a Collection of the Answers which they thought sufficient to obthe Province of Roeins, to make a Concession of the Aniwers which they thought unintent to obtain the Objections of the Greeks. Aneas, Biftop of Paris, was chosen for the fame matter by the Biftops of the Province of Sans. We have the Treatise of the last; Ode's is lost: unless some will fay. That tis the Treatile of Ratramus, which Odo put out in his Name. But, there is more likelihood, that the Bithops also order d Ratramus to Write on that Subject; for, he ends his Work with these words; We have Treated as well as we could on those Matters, contain d in the Whilings you sent to us. If our Answer please you, we give God Thanks; and, if it displease you, we some to your Censure and Correction: Which words were, in all probability, addressed to the Bifliops, who had given him order to Write on this Subject.

The Charge of the Greeks confifted of Ten Articles, which Ratramnus and Æneas Answer in

Retrammer's Preface is very flort . He fays, That the Objections made by the Emperours, Midad and Bafil, against the Roman Church, are either False, Heretical, Superstinious, or Irreligious; and ought to be Contenn'd, were it not, that they give an Offence to the Weak. Eneas's Preface is a great deal longer. He begins it with an Encomium of the Church, which is always Victonous over her Enemies; and then he laments the Divition which was growing up between the Churches; for the Greek had begun to Attack the Reman Church in the Reign of Lewis the Gally. He adds, That almost all the Hereses were hatch'd in Greece; that oftentimes the Eastern Pariarchs were Herericks; but, that the Roman Church was for happy, as never to have had an Pariarchs were Herericks; but, that the Roman Church was for happy, as never to have had an Pariarch Herefe for its Biffop: That indeed Liberius yielded to the violence of the Arians, but did not altogether for fake the Faith of the Church. That the Objections which the Greeks make did not altogether for fake the Faith of the Church. at prefent, are unjuft; that they flart unacceffary Questions, which are like to be the occasion of Trouble and Scandal; that he is oblig'd to prepare to Answer and Refute 'em.

The first chief Objection of the Greeks is concerning the Procession of the Holy Ghost. The Answers 12 Greek ask the Romans, Why they hold that He proceeds from the Father and the Son, and not the Heads from the Father alone? As this is the pincipal head, and a Fundamental Point, Ratrannant treats of Actulation the Father alone? As this is the pincipal head, and a Fundamental Point, Ratrannant treats of Actulation of it wery fully; and, of the Four Books which compleat his Work, Three are intirely Written tion of the fit it was the Four Books which compleated his Roman, by it were Texts of Scrip-Greeks. In the first he proves the Doctrine of the Fourier than the Turnorban he was four and the Fourier than the F and, in the Two other, he urges some passages of the Fathers. Æneas onely Collects those rare; and, in the Two other, he urges some passages of the Fathers, which confirm the Procession of the Holy Ghott from the Father and

Rarammus observes, in the beginning of his Fourth Book, that the other Heads of the Exceptions, made by the Greeks, don't at all concern matters of Faith, but merely the Ceremonies and Ulages of the Church , informuch, that it had been better not to have mention dem; Since no Man is either oblig'd to approve of 'em, or reject' 'em; for, the Ceremonies of the Churchs may be different; which he proves by the Practices of the Primitive Church, which made use of obliging the church of the thers, than what have been fince practifed, and by the various Cuttoms of the Churches among themselves, concerning which he cites the passage of Socrates: Whence he concludes, that it is without cause, that the Greeks inveigh against the Ceremonies of the Latins, for differing from theirs; observing, that this Exception could not proceed from a motive of Picty, but from Envy theirs; observing, that this Exception could not proceed from a motive of Picty, but from Envy or Pride. After this general observation, which Æneas has not made, he examines distinctly the Exceptions of the Greeks, against every Article of Discipline.

The First, in Ratrammus, which is the Second in Ansas, is concerning the Fast on Saturdays. Raramus observes, That all the Weitern Churches do not agree with the Church of Rome in this Article; and that the number of those Churches, who do not Fast on Saturdays, is greater than of those, who keep this Fast: Besides that all the Fastern Churches do not abitain from

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Fafting; fince, in the Church of Alexandria, they Dine not on this day, no more than in the Church of Rome. He fays, That the Cultom of Fasting on Saturdays is of long flanding in the Church of Rome; and he deduces the Original of it from St. Peter and St. Paul, who (tis faid) Fasted on this day, before they undertook the Dispute with Simon Magus; whence ('tis thought) this Custom among the Romans came. He grounds this Affertion on a passage in the Life of St. Sylvesser, of which he will have Eusebius to be the Author: But this Apocryphal Work does not so well justific the practise of the Roman Church, as the passages in St. Augustin about this Faft, and the Reflexions that he makes on the Liberty which the Churches ought to have of following their Ancient Customs. Æneas justifies the practice of the Church of Rome by the Testimonies of Pope Innocent the First, of S. Hierom and S. Isidore.

The Second Article of Discipline, which is of like nature with this, is, concerning the Length of the Lent-Fast. The Greeks were offended, that the Latins did not Fast Eight whole weeks. during which they were to abstain from eating Flesh, and, during seven weeks, from Eggs and Cheele. Ratramus answers, That there is a great deal of difference, as well in the Edge and the Western Churches, about the number of Weeks in Lent; that some begin it fix, some seven others eight, and others even nine weeks before Easter: That if the Fast were to be kept exactly Forty days, those who Fast all the other days, except Sundays, must Fast also four days of the feventh week: That they who Fast not on Saturdays, or Sundays, ought to begin their Fast the eighth week; and that those who likewise, except Thurstays, ought to begin in ine weeks before Easter, to make up the number of Forty days; and, in fine, that the Roman Church begins a kind of Fast nine Weeks before Easter, as well as the Greek Church, in that they leave of Singing of Hallelujah nine weeks before Easter: But, after all, though there are some Western Churches that Faft no more than fix weeks before Eafter, except Sundays, and, in which, by consequence, there are but Thirty fix days of Fasting; nevertheless, for the most part, there are added four days more of Fasting in the Seventh week before Easter, and that thus they are added four days more of Fatting in the Seventh week school Easter, and that this they faft more exactly than the Greeky, who keep but half a Faft in the first week, fince they do not abstain from things made of Milk; and in the seven others are Three days in each week without Fasting, so that thus they Fast but 26 days. **Eneas* says the same in his Answer; but he observes farther, that this kind of Abstinence is various in different Churches; that in E-gypt and Palestine they Fast nine weeks before Easter; that in several parts of Italy, three days in a week they abstain from Eating any Boil'd, Bak'd, or Roasted Meat, their Meals being only of Fruits, Herbs and Pulse; that in Germany they don't usually abstain from Milk, Butter, Cheef, and Eggs; that some do not Fast on Holy Thursday; and that the Roman Church seems more reasonable in Fasting six weeks together, except Sundays, and in adding four Days to compleat the number of Forty days of Fasting.

The Fourth Objection made by the Greeks is of very little confequence, as Ratrannus observes. They are offended that the Priefts flave their Beards. Rarramnus makes this appear to be a matter of no moment, which wholly depends upon Culton: That some do not flave their Beards, but cut the hair of their heads; That others shave their beards, and the Crowns of their heads, letting the hair grow that is about their Temples, and the under-part of their heads: That others shave off one part of their hair, and keep on the other: In fine, That the Custom of the Clergy is not uniform in this matter, but different; and that there had never been any dispute on this occasion; that the Apostle St. Paul seems to condemn those Men, who, in shaving their heads, put themselves under a necessity of Covering them with a Veil: That nevertheless they are not to be blam'd, who do it out of Humility: That he does not accuse the Greeks, nor should they find fault with the Custom of the Latins, who imitate the Nazarites, in shaving their Beards, and cutting their Hair. Aneas makes use of this Example, and of some passages in the Fathers that speak of it, to justifie the Custom of the Romans; and adds. That it might more reasonably be objected to the Greeks as a Fault, that they suffer their hair to grow, & fic comam nutriant, against the prohibition made by the Apostle and the

The Fifth Article is, concerning the Celibacy of Priefts. Ratramnus fays, That if the Greeks feem'd Superstitious in the other Objections, they are either very blind, or were worthy Compassion in this; blind, if they do not see that Continency is very much to be commended in Ministers of the Altar; and, worthy of compassion, if, knowing it, they condemn what they are sensible in their own Consciences deserves to be prais'd. He makes it appear, that the Latins do not by this condemn Marriage; but that they prefer Continency, and efteem it more becoming Priefts, who ought onely to be taken up with Divine Service. Then he quotes me Canons, which oblige Bishops and Priefts to Continence. Amens, after he has alledged the Texts of St. Paul, in praife of Celibacy, cites the Canons of Councils, Decretals of Popes, and Passages of Fathers, in Favour of Celibacy.

The Sixth Article is, touching the Prohibition to Priests of the Roman Church, to Anoint the Forcheads of those that are Baptizd with Chrifin. Retrammu says, That there is the better ground for this Objection, than for the other; since the Greek have no other reason for doing it, besides the Custom of their Church, and no Law at all. On the contrary, he maintains, that the Custom of the Romans is grounded upon the Giffeet, and the Adds of the Apofler, where the Imposition of Hands, for bestowing of the Ho-go Ghost, is reserved to the Apostles, and consequently to Bistops, who are much aby choir, is restricted to the reporters, and confederate to findings, who are motified bore Priefts, and who have particular Offices, as conferring Holy Orders, Confectage the Holy Chrifin, Holy Oils, &c. He adds, That it was upon the account of their Dignity, that it was forbidden to Priefts to Anoint the Forchead of the Baptized with Holy Chrism. He affirms, That this was established by St. Sylvester, as it is Writon in the Pontifical, and quotes a Paffage of Pope Innecent on this Subject. These two Authorities are likewife urg'd by Enene, with a passage of Gelasius.

The Seventh Objection which the Greeks make against the Latins, is false in matter of Fact; They charge 'em with ordaining Bithops and Deacons, without conferring on them the Order of Pricthood. Ratrannas denies that this is practis'd in the West. He owns, that their Deacons are chosen in order to be made Bisliops; but, he makes it appear, that this is not contrary to the Canons of the Church; whereas the Greeks violate em, in choosing Lay-men to make em Bishops. dineas does not absolutely deny, that there are forme among the Latins who allow of this Ordination; but he excules their Prathe upon this account, that it feems that he, who receives the Pontifical Benediction, is likewife honour'd with the other Benedictions, and that (it may be) they believ'd, according to S. Gerom, that the Ministery of a Priest makes part of a Bishop, on which he quotes the patrage in S. Jerom on the Epiftle of Tieus.

The Eighth Objection of the Greeks is against the Primacy of the Patriarch of Rome, to whom they would prefer, or at least equalize the Patriarch of Constantinople; because that City was then Equal, if not Superiour to Rome. Ratramnus afferts this Primacy; Because Jesus Christ, who is the Head of the whole Church, said to St. Peter, Thou art Pecaufe \$\frac{g}\textit{fis} (Brift, \text{ who is the Head of the whole Church, faid to \$\frac{St. Peter, Thou are Peter, and upon This Reck will I haild my Church: And \$\frac{St. Petal cell us, That he was anong the Gentiles, as \$\frac{St. Peter among the Tent}{St. Peter among the Tent}. That these two Apostles having received of \$\frac{g}{\text{fis}} (\text{Enrift})\$ the Supremacy of the Church, \$\text{Qtot}\$ ambox \text{Ecelds} \text{Principatum } \frac{1}{2} \text{Chrift} \text{positions}, \text{were sent to Rome, as appears both by undoubted History, and by the Monuments of their Martyrdom: That it was reasonable, that the Prince of the Apostles should be sent to the Chief City of the World, to the end, that as it had subdeed all the World to its Empire, it should likewise preside over all the Kingdoms of the World, by its Prince of the Resistance of Religion and the Dienity of Anossische He Kingdoms of the World and the Dienity of Anossische Headers some Passace of Religion and the Dienity of Anossische Headers some Passaces of Religion and the Dienity of Anossische Headers some Passaces of Religion and the Dienity of Anossische Headers some Passaces of Religion and the Dienity of Anossische Headers some Passaces of Religion and the Dienity of Anossische Headers some Passaces of Religion and the Dienity of Anossische Headers of Religion and the Dienity of Anossische Headers of Religion and the Dienity of Anossische Headers of Religion and the Religion and hazy of Religion, and the Dignity of Apoftleship. He alledges some Passages of Councils and Popes to establish this Preheminence of the Church of Rome. He affirms, That the Popes were always Prefidents at General Councils by their Legates. He makes it appear, that the Patriarch of Conflantinople, is neither to be preferred, nor equalled with that of Rame; and that he ought to be fatisfied with the fecond place, which was allowed him by the Council of Confinatinople, without entrenching on the Rights of other Churches, and the Determination made by the Council of Nice. Aeneas makes a Collection of the Canons of some Councils, and the Decreatls of Popes about the Prerogatives and Dignic of the Church of Rome. He quotes some Spurious Tracks attributed to S. Sylvester, as alto the Donation of Constantine, and ends his Treatise with an Investive against the Condemnation of Ignatius; and the Advancement of Photius to the Patriarchate of the Church

The Greeks made two more Objections against the Latins, which these two Authors think worth their Answering, because they plainly appear to be falle; however, they ought not to be forgotten. The First is, that they made use of River-water to make the Chrism. The Second is, that they offerd a Lamb at Easter with the Body and Blood of Jesus Christ, according to the Custom of the Jews. Walafridus Strabo relates, that there were some particular persons, who Consecrated and offer'd a Lamb at Easter. An example of this ulage, is found in the Life of S. Uldarick, and a Prayer is to be feen in the Roman Order, for the Benediction of the Lamb on Easter-day; but this was not a general Custom, nor Authoriz'd by all the Lecin Churches. There is much more of Argument in Ratrammus's Work than in Ameai's, which is little else but a Collection of pasfages on the Questions proposid,

CHAP. XI.

Several Constitutions made in Ecclesiastical Assemblies, about the Discipline of the Church.

O Princes and Bishops were ever so careful in making Rules for the Discipline of the Church, nor have so frequently renew'd and confirm'd them, as the Kings and Bishops of France in the Ninth Century. These Rules were made by them in several Affemblies, of which here follows a particular Account.

The Council of Aix la Chapelle, held in 809.

The Conf. IN this Council the Question about the Procession of the Holy Ghost was debated, which cit of Am I was started by a Monk of Jerusalem, called John; and, it was there determined, That He la Chapelle proceeded from the Father and the Son: And, to confirm this Determination, Charles the Grae Wrote a Letter to Pope Leo the Third, in which he confirms this Doctrine by many paffage out of the Fathers. He alfo fent Bernarius, Bishop of Wormer, Jesse, Bishop of Amiens, and Adelardus Abbot of Corbey, to that Pope, to oblige him to confirm this Definition, and to allow that the Creed might be Sung with the Addition of the Filioque. A part of the Conference. which these Deputies had with Lee on that Subject, is yet extant; by which it is evident, that this Pope did allow of their Definition; but that he was not pleas'd with this Addition made to the Creed, or that it should be Sung with it. It was also propos'd in this Council, to make force Orders concerning the Discipline of the Church, and the Lives of the Clergy, but it was

The Sixth Council of Arles, in the year 813.

Council of

not put in Execution.

IN the year \$13, Charles the Great Affembled several Councils for the Reformation of the Church, design in the Council of Aix la Chapelle; Eginhard speaks of Five; One held at Mentz, Another at Rheims, a Third at Tours, the Fourth at Chalors, and the last at Arles : In this order these Councils are reckon'd by this Author and Reginan. Nevertheless, that of Arla, and that of Rheims, are dated in the Month of May; and that of Mentz rot till June; and the two other have no date at all. We follow the Order in which they are found in the Collection of Councils, among which the Council of Arles is the first. The Bishops met in St. Suphen's Church at Arles, on the Tenth of May, and after they had taken their places, according to the time of their Ordination, and Prayed for the Emperour Charles, who had Affembled them; John, Arch-bishop of Arles, and Hebridius, Arch-bishop of Narbonne, who were the Emperour's Deputies, told them, That His Majefty carneftly pray'd and defir'd them to Inftruct the Churches that were committed to their Charge, with Saving Doctrines, and to be Exemplary to them for the Sanctity of their Lives and Manners. They added, That in Acknowledgment of the King's Kindnels and Favours, it was fit that Prayers should be order'd to be daily made in the Church for the Health and Prosperity of His Majetty. The next day the Bhops being met again, began their Constitutions with a Profession of Faith: Then they ordered that Prayers should be made for the Emperour, which were the Two first Articles of this Council. In the Third, the Metropolitans were order'd to take care, that their Suffragans thould be well Instructed in Sacred Things; That they should understand what belonged to Baptism, The Holy Scripture, and the Canons, that they might be able to Teach, Pread to, and Edify all the World by their Knowledge and Piery. In the Fourth, the Lairy is forbidden to turn the Priests out of their Churches, without the Bishops Sentence, who ough not to prefer them to any Churches, unless he be well affur'd of their capacity. The Fifth forbids the Laity to take Bribes of Priefts for prefenting them to Churches. The Sixth enjoym Bishops to Regulate the Lives of Monks and Canons. The Seventh says, That none but persons of known Honesty, and of considerable Age, shall have leave to come into Nunnenes; and that those who shall come in there to Celebrate Divine Service, shall withdraw as soon as it is over; That neither young Clerks, nor Monks, shall be permitted to come thither, unless it be to see some of their Relations. The Eighth ordains, That no Monastery shall receive a greater number of Maids than it can maintain. The Ninth, that Tithes shall be paid The Tenth, that the Rectors and Vicars shall take care to Preach, and Instruct their Congregation. The Eleventh forbids Marriages between Relations. The Twelfth recommends Peace and Unity. The Thirreenth Obedience to the Bishops, and Concord between Priests and the Civil Magistracy. The Fourtcenth regards the Relief of the Poor in time of Famine. The Fifteenth is against False Measures. The Sixteenth forbids keeping Markets on Sundays, and

of the Ninth Century of Christianity.

Working in Servile Employments. The Seventeenth enjoyns Bishops to Visit their Diocesses or year, and to hinder Oppression and Violence. The Eighteenth commands, that Priests every year, and to ninder Oppression and violence. The Eighteenth commands, that Friefts hall keep the Holy Chrism under Lock and Key; that they shall give none of it to any perion as a Medicine, or for any other Reason whatever; because it is a kind of Sacrament which ought not to be touch'd but by the Priests. The Nineteenth recommends to Fathers and Godishers Care of the Instruction and Education of their Children, both Natural and Spirual. ighers Care of the Instruction and Education of their Children, both Natural and Spiritual. The Twentieth declares, that the Churches shall not be deprived of their Tithes, nor of the Goods belonging to them. The One and twentieth forbids Burials in Churches. The Two and twentieth ordains, that no Pleadings nor Affemblies shall be held in Churches, or in the Porches of Churches. The Twenty third is to prevent the Frauds and Cheats that are us'd in the State of the Goods of the Poor. The Twenty fourth forbids Bilhops to permit any strange of the Poor of the Churches of the Poor of the Churches of the Poor of the Churches of the Poor of ne sair of the Goods of the Foot. The Twenty found foods Dinions to partial any Riddings of fugitive Priefts in their Dioceffes, and enjoyns 'em to fend 'em back to their own Bifogo, for Europe, fifth orders, that thoic who hold any Benefices, or have Goods belonging to Churches, shall be obliged to contribute to the Repairing of those Churches. The Twenty fixth, That Publick Sinners shall doe Publick Penance.

The Council of Mentz, in the Same year.

This Council was more famous and numerous than the preceding, and made more Canons: The Council it was holden in St. Alban's Church, the 8th of June, in the year 813. There were four of Menta Deputies from the Emperour prefent at it, Hildebaud, Riculphus, Arnoldus, and Bernarius. The Membly divided themselves into three Classes: The Bishops made up the first, who had befor them the Holy Scripture, the Canons, and the Pafford of St. Gregory: The second consisted of Abbots and Monks, who examined the Rule of S. Benedis. The last was composed of Noblemen and Judges, who confider'd what concern'd the Civil Government. After a Faft of the days, they made Fifty fix Canons. In the Three first they speak of the Three Vertues, Faith, Hope and Charity. In the Fourth it is ordain'd, That Baptifm should be Administer-al, according to the Roman Ritual, and that it shall not be Administered, but at Eafa, or Whitfuntide, unless there be a necessity for it. The Three following Canons are for feeling Peace, and to prevent the taking away another Man's Goods unjuftly. The Eighth grants to the Biftop the disposal of the Revenues belonging to the Church. The Ninh, and the following, contain feveral Orders concerning the Lives of Prebendaries and Monks, to whom they prohibit Worldly Pleafures, and the Secular Employment. The Prebendaries or Canons are there diftinguish'd from the Monks, and the Canonesses from the Nuns, who are of the Order of S. Benedict. The Two and twentieth is against Vagabond Clerks. The Three and twentieth fets at liberty the Clerks and Monks who have been shav'd, and Clostered by force. The Twenty fifth enjoyns Bishops to appoint some others to Preach in their stead, when they can't perform this Dury. The Twenty eighth commands Priests to war Stoles always as Badges of the Saccrdotal Office. The Thirty Second and Thirty third recommend the Observation of Litanies, or of Rogations. The Thirty fifth that of Emberrecommend the Observation of Litanies, or of Rogations. The Thirty fifth that of Emberweeks. The Thirty fixth the Celebration of High Holy-days, which are Enfter-Day, and all
the Week, Ascension-Day, Winisimide, the Feaths of St. Peter and St. Paul, the Nativity of St. John, the Affumption of the Virgin May, the Dedication of St. Michael, the Holy-days of S. Remigius, S. Martin, and St. Andrew; Four days at Christmas, and the Octave of Christmasdo, the Epiphany, the Purification, with the Holy-days of Martyrs and Confessors, in each Dio-cis, where the Body of any one of them lies, and the Day of the Dedication of the Church. The Fortieth maintains the ancient Right of Churches, in being made Sanctuaries, and forbids that those shall be delivered up, who come thither for Refuge, till their Lives are secured. The Three and fortieth declares, that one Priest cannot Sing Mass alone. The Four and fortieth reminds the People, that they ought to make frequent Offerings in the Church, and to give the another Pax. The Five and fortieth exhorts the Faithful to be careful in the Instruction of their Children. The Six and fortieth threatens those with Excommunication, who shall not refrain from Drunkenness. The Eight and fortieth forbids the Singing any Lewd or Immodest

Songs, in going round any Churches. The Fiftierh appoints the Titles of the Vidames, and Defenders, or other Officers of Bishops, Abbots, or their Clergy-men. The One and sistieth forbids the Translation of Reliques without leave. The Four and fiftieth orders, that Relations in the Fourth Degree shall not be allow'd to joyn in Matrimony. The Five and fiftieth forbids Parents prefenting their own Children at the Font, or Marrying one's God-daughter, or one's Partner in the Suretyship at a Child's Baptilm, or even the Person, whose Son or Daughter one has brought to be Confirm'd. have omitted fome Canons that are mention'd in the foregoing Council,

Vidames] were fuch perfons, as supplied the Bishops places, as Temporal Lords: Judges of Bishops Temporal lurisdiction. Now they are become Lords, holding of the Bishoprick they belong to.

The Council of Rheims, in the same year.

The Council A Frer a Profession of Faith had been drawn up in this Council, and the Clergy had been a factor of Rheims. A Frer a Profession of Faith had been drawn up in this Council, and the Clergy had been a factor of Rheims. The manner of Celebrating the D. vine Service, and of Administring Baptism, was explaind. The Canons, the Rule prescribes by S. Benedia, the Book Written by S. Gregory, concerning the Duty of Pattors, and fome Sutences out of the Fathers were Read. What relates to Penance was examind, that the Priets might know how they were to hear Confessions, and what Penances they were to enjoyn Eight of the Chief Vices were also discours d of in this Council; and the Bishops were to what they ought to Study, and how they should Preach. They were directed to lead a Chast. Sober, and Modelt Life, and to doe Justice. As for Priests, they were enjoyn'd not to Remove from a Meaner Benefice to one that was Greater; and it was order'd, that fuch as should be tain any by Presents, or Money, should be depos'd. Several Canons were made concerning to Lives of Clergy-men and Monks, as also concerning the preservation of the Goods of the Church, and the keeping the Sabbath-day Holy. This is all that is contain d in the Four ad forty Articles, or Canons of this Council, which are nothing but the Summary or Abridge ment of the Matters that were transacted there.

The Third Council of Tours, in the same year.

The Council The Prelates of the Province of Tours took no less care than the other Bishops to Resom the Lives of the Clergy, and the Discipline of the Church. In a Council that was conven'd in that Town, in the same year 813, they made Fifty one Canons upon the same Sub jects. The Biftops are charg'd by them, to Instruct themselves and others; to lead a Sobe, Modelt Life; to abstain from Games, Shows, and Hunting; to take care of the Poor & The same is enjoyn'd the Priests, and other Clergy-men. Tis forbidden to bestow the Orla of Knighthood on any Man, before he be Thirty years of Age. In flort, most of the Ca nons mention'd in the foregoing Councils are treated of in this.

The Second Council of Chalons, in the Same year.

The Council THis Council is the best of the Five, held that year by Charles the Great's Order, for Reform ing the Church, and particularly the Clergy; but it is the most considerable for the numof Chaber of Canons, and for the Matters of which it treats. In the first Canon, it condemns, with a great deal of strictness, the Avarice, Sordid Gain, and Exactions of the Bishops, and other of Parishes in their Visitations; and their Arch-deacons not to demand of them any Fees, a any thing for the Holy Chrism. It will not have them to oblige the Clerks, whom they Or dain, to Swear that they are worthy, nor that they will never doe any thing contrary to the Canons, and will be obedient to their Ordinaries. It does not prescribe many things to the Monks, because it observes, that those of that Province are to follow S. Bennet's Rule, and confequently need but to keep exactly to their Rule to live as they ought. It requires the Reestablishing of Publick Penance, for Publick Sins. To stop, or prevent the Differences the happen among Heirs, concerning the Right of Patronage of a Church, it orders, that it still not be divided, and that none of the Clergy, nam'd by different heirs, thall be fuffer'd to perform their Function there, till they are agreed together, and have Elected one and no more Some persons were so devout as to be Confirm'd many times; this Council forbids this abuse in the 27th Canon. In the Thirtieth it is forbidden to dissolve the Marriages of Slaves. Some Women, with a defign of being Divorc'd from their Husbands, brought their Children, at the Administration of Baptism, or Confirmation: Now, this Council orders, that these Women shall be oblig'd to doe Penance, and not be Divorc'd. The 32d intimates, that we ought not to make Confession of our Corporeal Sins onely, but also of the Spiritual. These are the words of the 33d. Some fay, That we ought to Confess our Sins to God alone; others affirm, That they ought to be Confess'd to Priests: Both are done with great Benefit in the Holy Church; for that we Confess our Sins to God, who does forgive them; and, according to the Apostle's Institution, we Conjess them to each other, and Pray for each other, that we may be Sav'd. So the Confession which it made to God Purges from Sin; and that which is made to the Priest, inform us, how we ought to be Purged from them: For, God is the Author of our Salvation, and grants it us, sometimes in an Invisible manner, by his Omnipotence, and sometimes by the Opration of Physicians. Which Canon only proves, that the Confession which is made to Priest ought to be attended with an Humble Confession of Sins to God; or, it is to be only understood or Venial Sins; it being certain, that it is necessary that Mortal Sins be Consisted to Priests, that we may obtain a Forgiveness of those Sins. This Countil, in the next Canon, exhorts the Priests to act like Phylicians, and like Judges, and to enjoyn Saluary and Suitable Penances to Sinners. It less Penitents know, after this, that Repentance, if it be true, ought to be attented with a Change, both in the Heart, and Course of Life. It enjoyns all Consessor to take their Measures, concerning the Injunction of Penances, from the Irloly Writ, and the

Conons, or from the Custom of the Church; and, to reject such Penitential Books, the Errors of which are unquestionable, and their Authors uncertain, which have occasion'd the Death of or wincin are instruments and the fractions uncertaint, which have occasion to the best of many, because they onely injoyn flight Perances for great Sins. In the Nine and thirteeth Committe order d, that Prayers be said for the Dead at every Mass. The Fortieth orders, that fuch Clergy-men as have been, or shall be degraded for their Crimes, be shur up in Monasteries, that they may lead there a Penitent Life. The One and fortieth is against such Priests as change their Church. The Two and Fortieth is against those who give Churches to Priests, or take Churches from them, without the Confent of the Bithops. The Three and fortieth is against certain Irish-men, who giving themselves out to be Bishops, did ordain Priests and Deaagainst certain traps men, who belong the interests one to be balloops, and ordain tracts and belongs, without the confent of the Ordinaries: Their Ordinations are here declared to be void. ons, without the common of the Statistics of the freely commit them: But the Council approves the Piery of those, who, having first Confess'd their Sins at the place of their abode, and there done Penance, and begun a new Course of Life, go afterwards in Pilgrimage, by a motive of real Devotion, and with a fincere defign of expiaing their fins. The Six and fortieth imports, that a great deal of caution ought to be used in what relates to the Receiving of the Body and Blood of Chrift. That 'tis to be fear'd on one fide, if it be too long put off, this delay should occasion the loss of the Soul; but that on the other fide, if 'tis receiv'd Unworthily, not confidering the Lord's Body, those that Receive, are like to cat and drink their own Damnation. So that all persons ought to try, and examine themselves before, abstaining, for some time, from Carnal Works, and cleansing the Body and the Soul. The Seven and fortieth orders, that all Christians shall receive the Eucharist on Holy Thursday, except those to whom it is forbidden to take it, on the account of the great Crimes which they have committed. The Eight and fortieth recommends the Anointing of the Sick, which ought to be perform'd by Prietts, with an Oil Confectated by the Billiop; adding that a Remedy fo fit to cure the Infirmities of the Soul and the Body, ought not to be aglected. The Nine and fortieth renews the Inhibition made by the Council of Laudicea, to Celebrate the Sacrament in private houses. The Fiftieth orders the keeping of the Lord's Day Holy. The One and inftieth recommends Charity between Superiours and Inferiours. The Two and fiftieth commands the Abbeffes to Rule the Nuns committed to their Charge, with Holiness and Piery, and to be themselves a good Example to them. The following Canons are some Directions for Abbesses and Nunneries. There are, in all, Sixty six Canons of this Council.

The Council of Aix la Chapelle, in the year 816.

I Emis the Godly having Conven'd a Numerous Council at Aix la Chapelle, in the year 816, The Council caused two Rules to be drawn up there, by Amalarius, out of the Writings of the Holy Fa- of Aix la thers, the one for the Canons, and the other for the Canonesses. They were Read and Approv'd Chapelle. in this Council; which order'd, they should be follow'd and practis'd by all Canons and Cano-The Emperour confirm'd them with his own Authority, and fent Copies of them to the Bishops, that they might take care to have them put in Execution. I do not here give the Abridgment of those two Rules, because they wholly consist of some Extracts of the Canons of the Councils, and of the Writings of the Latin Fathers.

The Council of Celichith in England, in the same year.

T Was not the French alone that were endeavouring to reform the Discipline of the Church; The Council The English, movd by their Example, did the like. Kenwolfe, King of the Mercians , of Gelicaus'd a Council to Meet in the same year 816; The Arch-bishop of Canterbury presided in chith. it, and Twelve Bishops of the different Kingdoms in England were present; Eleven Canons were made in it: In the First, the Bishops declare, That they will preserve the Faith and Orthodox Doctrine in their Purity, which they receiv'd from their Fathers. In the Second they fay, That when a Church is built, it ought to be Confecrated by the Bishop of the Diocess; that afterwards the Eucharift ought to be fer there, with Relicks in a Cheft; and that 'tis requifite the Figure of the Saint to whom it is Dedicated, be placed in fome part of it. The Third is an Exhortation to Concord and Unity among the Bishops. The Fourth gives a Bishop Power to Flech an Abbot, or Abbofs, yet with the Advice and Consent of the Society. The Fifth enjoyes that no Fift-man be suffered to discharge any Ecclesiastical Function our of their own Country. The Sixth confirms the Ancient Canons, and all Acts ratified and confirmed with the Sign of the Cross. The Seventh is to prevent the Alienation of the Goods of the Church. The Eighth charges Layicks, or Secular persons, not to take possession of Monasteries, or alter their Institution. The Ninth directs each Biftop to have a Register, in which the Orders of the Synods, which he is to observe, are to be fet down, with the Name of the Arch-biftop, on whom he depends, and of the other Bishops in the Province. The Tenth imports, that after the Death of a Bishop, the Tenth part of his Estate shall be distributed to the poor, or to pious Uses; and that Prayers shall be said for him throughout his whole Diocess, that he may obtain the KingA New Ecclesiastical History

dom of Heaven, and dwell with the Saints. The Eleventh orders the Bishops to do nothing oom of ricaven, and owen with the oaims. The brevenin orders the Dinops to do nothing in the Dioceffes of their Brethren without their leave. The Arch-biftop is excepted, because in the Lincentes of their predicted without their reave. The Archeologo is excepted, because he is the Head of the Bishops. It charges the Priests not to perform any other Functions than since he are left to them by the Bishops, as that of Baptizing, and giving the Extreme-Unching the Baptizing and giving the Extreme-Unching. It establishes some Penalties against those that did neglect to administer Baptism; and form on at creatures once Actuations against those trust one angiote to assume a support of and it orders, that this Sacrament shall not be perform'd by Sprinkling, but by Dipolitics of the creature of the creat

The Council of Aix la Chapelle, in the year 817.

The Count IN the following year Lewis the Godly held an Affembly of Abbots and Monks at Aix la Chatti of Aix and cauted fome Conflictations for Monks to be prepared by Benedict of Aniam, charget of Aix la Chapelle ing that Abbot to fee them kept. These Conflictations are Eighty in all. An account of the Chapelle ing that Abbot and of when these them kept. Abbeys, and of what they were to pay to the Crown was also drawn up in that Af-

The Council of Thionville.

The Council IN the year 821, there was an Affembly at Thioraille, which made fome Laws against those of Thioraille.

Who should offer to Missile or beat a Clerk, and the time of their Penance is fixed. These valle.

Ecclessatical Laws were confirmed by an Edict of Lewis the Godly, which is at the end valle.

The Capitularies, or Sanctions of Lewis the Godly.

The Capital L Emit the Godly following his Father's Pious Example, made feveral Laws, and Wrote some larger of the Letters about Ecclesiathical Matters.

Lewis the In the First year of his Empire he pass d an Edict in Favour of the Spaniards who fled into France from the Perfecution of the Saracens. Another Edict made in his Third year, on the

In the year 816, he Confirmed the Constitutions that were made at the Council of Aix la fame Subject, is extant. In the year of the Committee the Committee has well made at the Country of Chapelle, and gave Orders, that they should be followed by Letters to Magnay, Arch-bishop of Congene, and gave Orders, that they mound be followed by Letters to Indigents, Indicating the Sens; to Frotarius, Arch-bifthop of Bourdeatus; to Arnoldius, Arch-bifthop of Salburgh, and other Metropolitans. In the fame year he also made Twenty nine Capitaliaries on the Discontinuous Capitaliaries on the Discontinuous Capitaliaries of the Capit pline of the Church. In the first he takes care to secure to the Church those Revenues that belong to it. In the Second, he leaves to the Clergy and the People the Liberty of choosing their own Bishops. In the Third he confirms the Rules of Prebendaries. In the Found he orders, that a good use be made of the Oblations given at Church. In the Fifth he learn ne orders, that a good me be made of the Oblations given at Church. In the First, he forbids the conference of the Monks the power of chufing their own Abbots. In the Sixth, he forbids the confering Holy Orders on Slaves. In the Seventh, he enjoyns the Clergy not to receive fuch Oblation Holy Orders on Slaves. lations, as might cause the Children, or Relations of those that make them, to be deprived their Inheritance. In the Eighth, the Priests are forbidden to give the Tonfure to any Perion, with a Defign to get a part of his Estate. In the Ninth the Laity are charged not to turn the Priest out of their Churches, or Install any there without the Bishop's consent. In the Tenth, he are ders, that every Church have a piece of Ground belonging to it, and that no Priefts apply their Revenues but to the Service of the Church. In the Eleventh, that every Church have its Prieft. That the New Villages, where New Churches fiall be built, pay Tythes to those Churches That the New Fillages, where New Churches fiall be built, pay Tythes to those Churches That The Thirteenth forbids to Pawn the Holy Veffels, unless it be for the Redemption of Captive. The Sixteenth is against the Simoniacal Exactions, that were practised by some Bishops of Italy.

The Seventeenth renews the Canon which forbids Priests to dwell with Women. In the Eighteenth, 'tis ordered, that the Biftop fhall fend the Chriffin to fuch Rectors of Parifics as at remore, by one of those in their Neighbourhood; but that all those who dwell but a League, or a League and a half out of Town, hall come to fetch it as usually. In the Nineteenth, the Bishops are exhorted not to be a charge to the People, when they go either to Preach, or to Confirm. In the Twentieth 'tis decreed, that none prefume to make young Maids, Num; or Boys, Monks, c. without the confent of their Relations. The One and twentieth obliges Widown not to rake the Veil, till Thirry days after their Husbands deceafe. The Three following Canons are concerning Rayifiers. The Five and twentieth renews Gelafui's Canon, against the teither debauched anyof the Virgins who had been Confectated to God, or ran away that the teither debauched anyof the Virgins who had been Confectated to God, or ran away them. Let us Ge and tunnish the confectated to God, or ran away them. them. In the Six and rwentieth 'tis enjoyn'd, that no Maid shall receive the Veil before st be Five and twenty years of Age, according to the Canons of Africa. The Seven and twenty the froits in the Eight and twentieth the Bithops are charged to ferruct the people of their Diocess. The last forbids Marriages between Relations, and the last forbids of the Relation of the Relat ring of Churches between Co-heirs, and promites to take care to prevent this and many other things.

of the Ninth Century of Christianity.

In the year 817, this Emperour published some Constitutions for the Monks; which Orders were drawn up at Aix la Chapelle by Benedits of Aniane.

Some mention an Edict of Confirmation made by Lewis the Godly, which, they fay, he confuned in favour of Pope Pafehal II. the pretended Donations made by his Father to the Roman Church; but that Piece plainly appears to be suppositious, and does not deferve the leaft

The Capitularies of the year 819, are almost all of them Civil Laws. Some of them, nerentieles, relate to the Church; particularly in the last Capitulary, published by Baluzius,

page 619.

In the year 821, he Wrote a Letter to the Monks of Aniane, to exhort them to follow the Rules that had been established in their Monastery by their Abbot Bennet. He promises them his protection on the account of the Love he had for him, and confirms their Abbey in a Free Tenure, and the liberty they had of chufing their Abbot.

In the year 822, at the Request of the Bishops Conven'd at Thionville, he made some Laws, by which he enjoyned very fevere punishments for those, who calumniate, revile, misuse, or put

to death any Clergy-man.

In the same year he made a Capitulary in favour of the Nuns of S. Crosse at Poictiers. In the year 824, he caused some Instructions to be composed for Jeremial, Arch-bishop of Sen, and Fonas, Bishop of Orleans, his Deputies at Rome, in the Affair of Images, according to he prescription of the Council of Parit; and he Wrote a Letter to Pope Eugenius the Second on

In the year 826, there was an Affembly at Inghilheim, where fome Laws were publish'd against thole that should offer any violence to perions consecrated to God.

In the year \$2.8, he appointed Four Councils, viz. at Ments, Paris, Lions, and Tholoufe; commaded a Solem Faft, and fent Deputies to these Councils, to whom he gave some Instructions; and on this occasion, he Wrote two Letters, which were addressed to the People.

In the year 829, he caus'd the Decrees of these Four Councils to be examin'd in an Affern-

bly held at Wormes, and extracted fome Capitularies out of them.

In the year 832, he made an Edict, to confirm the Re-establishment of the Monastick Rule in in the year 032, he made an enter, to commit the Ne-establishment of the Mohantek Null Me the Abbey of St. Denys, which Monastery was originally made up of Benedictine Monks. The the Monks had taken the Habit and way of living of Canons, except some of them, who had reurd within a House that belong d to the Abbey, by the Advice of Benedist and Arnoldus, who, being come to Reform that Abbey, had not been able to effect it; and had advis'd those who had a mind to follow S. Benner's Rule, to withdraw from the rest. After this, Hilduin having demanded, that the Rule should be re-establish'd in that Abbey, a Council held at Paris deputed Making, Arch-bishop of Sens, and Ebbon, Arch-bishop of Rheims, to doe it. Now when these were come to the Abbey, they found three forts of Religious Men there; some of them said, They never profess'd a Monastick Life, and that they defir'd still to live like Canons; Some other confession, they had professed a Monastick Life, were forry that they had left it, took again the Habit of Monks, and led a life conformable to its Rules; and a third fort had always lived like Monks in a feparate House. These two Arch-bishops fettled again the Monastick Order in the Abbey of St. Denys. But, afterwards, many of those who had resumd the Monastick Habit and Way of Living, repented the doing it, protested against it, and present ed their Petition to the Emperour against Hilduin, and against Aldricus and Ebbon; but, it being rejected, they refolved to return to their Duty, and made three Charters, by which they bound themselves to follow S. Benner's Rule; one of which was presented to Lewis the Godly,

who confirmed it by the Edick of which we are now Treating.

In the year \$24, he made the City of Hamburgh an Arch-biftoprick, as foon as Anfebarius.

Analysis and he affigned him all the People in the North of the Elbs,

by his Declaration of the 15th of March in the same year.

The Sixth Council of Paris, held in the year 829.

Lews the Godly imitating his Father Charles the Great's piety and zeal, caused four Councils The Siath to be convend in the year 829, to reform all the Churches in France. These Councils met Council of a Mantz, at Lyons, at Tholouse, and at Pais; but we have nothing left of them all, but the Corr Paris. finations of that at Paris, which are excellent and very well Written. The Bishops begin with a Exposition of the True Faith, in which they show. That Good Works ought to be joynd with Faith, that it may become Saving. They add, That it must be acknowledged, that the Church is but one Body, which is divided into two principal parts, the Sacerdoral and the Real Do this project they cape the profession. 31. On this point they quote the paffage in S. Gelging, and S. Faigorini. Then they enlarge on the Learning and Vertues that are requisite in a Minister of the Church. They order, that unless necessity require it, none shall be Baptized at any other times but those prescribed by the Canons; and that the God-fathers shall take care to instruct their God-children in the Faith. They renew the Inhibition made, to hinder fuch as were Baptized out of the Solemn Times, being fick, from entering into Holy Orders. They exhort all Christians to remember the Promises they have made at their Baptim. They enlarge upon the Qualities and Vertues which shole ought to have that enter into Holy Orders. They enjoyn the Bishops not to Alienate

the Revenues of the Church, and prescribe to them the use they ought to make of them. They also order, that they recite the Canonical Hours with their Clergy, and hold Spiritual Conferences. They forbid them to prefer to any Church fuch Clergy-men as are prefented to them by Lairies, unless they find them duly qualified, and of found Morals. They exhort them to doe their duty towards the Flock that is committed to their Charge, and not use it as their own, but as belonging to Christ, and to affift it Corporally and Spiritually. They complain, that Provincial Councils were not fill holden every year; and show, how beneficial that Practice was to the Church. They reprove the attempts of the Suffragan Bihops. They condemn the to the church they reprove the attempts of Bufiness, and wandring Clergy-men and Monks, Priefts that become either Farmers, or Men of Bufiness, and wandring Clergy-men and Monks. They charge the Bishops not to fend to several distinct parts such Priests as belong to some particular Church. They recommend Residence to the Priests, and a constant attendance to Inftruct their Flocks. They charge the Bishops not to put their Clergy to expense in their Vistations. They condemn several Penitentials to be burnt, and charge the Pricits to fulfil, as they ought, the Ministery of the Keys. They order the Bishops not to give the Sacrament of Confirmation, after they have eaten, and believe that Sacraments ought to be Administered Fasting, unless on extraordinary occasions. They would not have them bestow the Holy Ghost by Imunies on extraordinary occasions. They would not have them below the Froy Sond by Imposition of hands, which is the Sacrament of Confirmation, at any other times than at Easter, and on Whitfunday. They trenew the Ancient Canons against the Crimes of Uncleanness. They will have Degraded Priests put into a state of Penance. They forbid the Admission of Fewill have Degraded Priests put into a state of Penance. They forbid the Admission of Fewill have Degraded Priests put into a state of Penance. They forbid the Admission of Fewill Penance of Penance and Penance of Pena They exhort the Clergy to behave themselves Modeltly, Decently, and Honestly. They will not have fuch Women as have newly left a Worldly State to be Superiors [i. e. Abbesses] of Nuns. The Priefts are forbidden giving the Veil to Widows without the Biftops confent, and also Consecrating Virgins; and the Abbesses are forbidden giving the Veil to Widows or Maids, They will not have the Veil to be given to Widows, till some time after the death of their Husbands. They do not permit Women to touch the Sacred Veffels, nor to give the Sacerdotal Habits to the Priests, and much less to give the Eucharist, as, through a great abuse, theydid in fome places. They charge all Priefts and Canons not to go into any Nunnery, nor will they have Mass faid in any other place than Publick and Consecrated Churches, faying, That is better not to hear Mass, than to hear it where it ought not to be faid. Priests are ordered not to fay Mass when they are alone. They order, that, as there is a Bishop in each City [or Town] there ought to be a Priest in each Church; and they forbid one Priest Officiating at several Churches. After they have spoken of keeping the Lord's-Day Holy, according to the Ecclesaftical Laws, they resolve that an Address be made to the Prince, to defire, that he may Command, that no Pleadings, nor Markets be kept on that Day; and that neither Husbandmen, nor Day-labourers Work on that Day in the Countrey. They forbid all Vexations and Uliry. Firally, they will not allow those Penitents, who are not yet reconciled to the Church, of that God states to Children. This is what is handled in the first part of this Council, of a sair relates to the Clergy, and to the Prietty Office. The Second concerns Princes, and the Laity. The Bishops give some very good Instructions to Kings concerning their Duties. They recommend to them Justice, Moderation, Clemency, and other Royal Vertues. They declare to their Subjects, that they ought to obey them, and revere their Power which comes from God. They exhort the Faithful to come to Church, to joyn in the Prayers, and admonifi them to behave themselves reverently there. Finally, they charge those who cannot come to Church, nevertheless to pray to God, and perform the Duties which they owe him. These Articles being fram'd, they fent them to the Emperour Lews, and added Twenty seven Chapters to them, which they pray'd His Majesty to Enact, and cause them to be put in Execution, that the aforefaid Articles might continue and be in force.

The Council of Aix la Chapelle, in the year 836.

The Council IN the year 836, in the Month of February, there was an Affembly of Bishops at Aix la of Aux la Chapelle, in which some Constitutions were made, which are divided into three parts. The Chapelle, First is, concerning the Vertues of Bishops: The Second, touching the Learning, Masens, and Doctrine of other Clergy; And the Third, of the Vertues and Duties of the Emperour, and his Children, principally in what relates to Church Affairs. A Remonstrance was prepar'd afterwards by the faid Council, Address'd to King Pepin, and the Great Men of His Kingdom, on the occasion of their having seiz'd, to their own use, the Goods of the Church; and, that the said Remonstrance might be more effectual, it was attended with three Books, that contains the Examples and Passages in the Old and New Testament; as also, some Ecclesiatical Laws, which make it appear, that 'its a Crime to take away, by sforce, those Good that are Confectated to Good and the Church. Epishward tells us, That this Remonstrance wrought the desir'd eriect, and that Papin yielded to these Advices which were given him by his Father and the Bishops; so that he caused the Goods which had been taken from the Churches, to be restored.

The Council of Thionville.

IN the year 844, Lewis the Godly's three Sons mer at Thionville, and held there an Affembly of The Council Bishops, of which Dreux, Bishop of Metz, was President. They exhorted these Princes, First, of Thion-To keep a Peaceable, and Friendly Correspondence with each other. Secondly, To Name Bi-ville. Rops to the Vacant Churches. Thirdly, To restore to some Monks the Places and Revenues that ought to belong to them. Fourthly, to hinder the Laity from taking into their possession the Goods of the Church. Fifthly, That if some Reasons of State obliged them to give some Abbeys, or Houses of Canons, or Nuns, in Commendem; at least they should give order, that the Bishop, with some Abbor, might take care of those Monasteries and Religious Flouses. Sixthly, To restore to the Whole Ecclessical Order, the Authority which they had, to cause the Difficience of the Church to be put in Execution, and oblige Sinners to doe Penance.

The Council of Verneuil.

IN the fame year 344, a Council was held at Verneuil, in which, Elbron, Bishop of Poictiers was The Council President, with Wenile, Arch-bishop of Sens, Himmanus, Arch-bishop of Rheims, and the Abbot of Versof S. Demys, who affised at it, bore the Character of the King's Commissioners. The Council heuil, adderses their Constitutions to King Charlet. First of all they exhort him to mix Severity with Mercy, and Govern his people with Justice. They pray him to send his Commissioners to apprehend, and punish those distorderly Clergy-men, who contemn Apotholick Discipline, and break the Holy Canons, to hinder several Monks, that they abandon nor their Profession, to compel certain Holy Canons, to church of Reims, and consim the Ordination of Agina to the Church of Autum; to Adjourn the Debate about the preference granted to Dreux the Bishop of Merz, to a more Numerous Council out of Fenze and Germany; and lastly, to caucile thole Revenues of the Church to be Restored, which Lay-men have unjustly possessing themselves of.

The Council of Beauvais.

IN 8.45, Wenilo, Arch-bishop of Sens, Erchinrans, and Nine Bishops, or Arch-bishops of Charler's The Council
Kingdom, with Himmarus, Arch-bishop Elect of Rheims, met in April at Beatwais, and compograted Eight Canons, which they presented to that Prince, to require of him a Restitution of the Resistance of the Canons.

In this Synod Himmarus was Ordain'd.

The Councils of Meaux, in 845. and Paris, in 846.

THE Bishops of France being very earnest to perfect the Reformation of Discipline, which they Tee Coun-1 had begun, met in May 845, at Meatus; and in February following at Parits, where they come in 60 80 Canons for that end. The Six fift were the Decrees made at Coulcine, near Mons, con-Meaux and teming the Honour of the Church, and Peace of the State, which had the Approbation of the Paris. King, and Bishops. Those that follow, to the 13th, are the Canons made at the Synod at Thionville. The Four next are taken out of the Council held at Lorris in Anjeu, about the Authority of the King. To these are added the Decrees of the Council of Beauvais, concerning the Revenues of the Church. The rest were made either at Meaux, or Paris. In them the Bishops declare, that their Manfion-Houses ought to be Holy, and not frequented by Secular Men, or Women. And ner Manhon-Houles ought to be Holy, and not frequented by Secular Men, or Women. And for this reason it is, that they defire the King, that when he takes up his Lodgings in them, in his lourneys, that he would not bring any Women into them. They also earnedly beg of him, that he would not fuffer his Retinue, or Guards, to Pillage the Towns they pass through, or take what they place of the people without paying for it: They exhort him to maintain the Bishops in their right of doing their Office, without Moleftation, and executing the Holy Canons. They condemn the cultom of certain Bilhops, who very feldom, or never Visit their Diocesses. They revive the Ancient Laws concerning the Translation of Bishops, the Honour due to Metropolitans, holding Provincial Councils, and Residence, &c. They forbid taking Oaths about things Sacred. They demand a Resignation of the Ancient Hospitals, and the Freedom of Monasteries. They condemn them that are Simoniacally Ordain'd. They forbid the Suffragan Bishops to execute the Functions of Bishops. They command the Bishops to Confecrate the Chrisin upon Holy Thurf-49 onely, and nor to take any thing for the Diftribution of it. They forbid Lay-men making themselves Malters of Ecclesiafical Revenues, or choosing a Steward of them without the Conference of the Boson of the Conference o fent of the Bishop, to whom the Disposal of them doth properly belong. They strictly prohibit any Priests to Administer Baptism in any other places than in the Churches where the Fonts stand; and that Clergy-men should be employed in any other business besides what belongs to the Church. They ordain, that the Priests, or Clergy of another Diocess shall not be received without Letters Dimiffory. They forbid, that any Strangers shall be admitted into Holy Orders, till they have

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continued one year in the Communion of fome Church, or Monastery, or in the City, and declare themselves against all Ordinations without a Title. They require all Prebendaries to live in one themselves against all Ordinations without a Title. They require all Prebendaries to live in one themselves against all Ordinations without a Domnitory. They order the Bissops to have specification of the City, and declare themselves against all Ordinations without the City, and declare themselves against a live in the City, and declare themselves against a live in the City, and declare themselves against a live in the City, and declare themselves against all Ordinations without a Title. cial care of the Cardinal-Titles eftablifted in the Cities, or their Suburbs. They forbid Usury to all Christians. They order, that a Bishop shall Excommunicate no Man, but for a Publick and certain Crime, and then shall not pronounce that Anathema against any Man, but with the confent of his Metropolitan; and after he hath given the Admonitions commanded in the Coffel They charge the Monks to abide in the Monasteries, and not to meddle with Secular Affairs. They petition the King not to entertain any Prebendaries in his Service, though they present themselves to him, unless the consent of their Bishop be first had, and defire, that he may be the person that Ordains them. They forbid, that a Monk should be put out of his Monastery, till his Bishop be confulted about it, or be either himself, or Deputy prefent. They repeat the Laws againft those that comuned about that be entired immensor Deputy percent. They repeat the Nums as live a diforderly invade the Revenues of the Church, as also against Ravishers, and such Nums as live a disorderly life. They revive the Ancient Laws against the Jews. They forbid Burying the Dead in the Church, as by an Heredwary Right. They agreed, that the Bishop should use to the King for a Commission, engaging the Judges to obey them in every thing that respected the Ministery. They exhort the Great Men not to furter any Diforders in their Houses, and to be particularly careful that the Priests of their Chapels should live pious Lives. They testifie their carnest desires, that the King would bestow those Chapels onely upon such Priests as would exact the Titles that belong to them, leaving the Parist-Churches to a Curate, with a charge to uphold the Chapels, and Celebrate Divine-Service in them. And they add, that if the King gives them to Laymen, they ought not to receive the Tithes, but they ought to be given to the Curates, who Officiate in those Chapels. They pray him to give order, that no Pleas be held in any Court, during Lent, or Easter-week. Lastly, They desire him to consist the Constitutions of Charles the Great, and Lewis the Godly.

These Constitutions being presented to King Charles, then at Epernay, and the Nobles opposing fome of them, The King having commanded the Bishops to retire, till he consulted about them, confirmed onely Nineteen of them, which ought to be understood of the last of those Confirutions, which were made in the Councils of Meaux, and Paris. For the Canons of the Councils of Couelines and Thiomville, were confirmed, and published by his Authority before, and are met

with at the Head of his Capitularies.

The Capitularies of King Charles the Bald.

A Free the Constitutions before-mention'd, there follow Nine made at Toulouse, An. 843. up on the complaints of certain Priests, who were over-charged by their Bishop.

In the First of them the Emperour orders, that the Bishop should do nothing against the Priest, by way of Revenge, because they have complained against them.

In the 2d he commands, that the Bithops should exact no more every year of the Priests, than a Muid of Wheat, and as much Barley; † a Muid of Wine, with a Pig of Six pence, or Two Sols-value, which was before deter-+ A Muid is a large French Measure, for

mined by the Councils of Toledo, and Brague. Corn, or maining Five Seam and Five Bush-The 3d obliges them that dwell within one League, or a League els of London Measure; and, for Wine, ic and half of the City, to fend this Present by their Servants; but in all places at greater distances, the Bishop shall appoint a place

contains 36 Gallons. in every Deancry to have them brought to. He exhorts the Bishops not to suffer those Officers, whom they shall appoint to receive those Presents, to exact them with sorce, but they should

kindly accept what the Priefts shall bring of their own accord.

The 4th advites the Bishops, in their Visitations, not to stay at every small Church, but to make the choice of some of the Principal Churches, where the Curates of the Lesser shall meet them, and choice of some of the Principal Churches, where the Curates of the Lesser shall meet them, and bring their People to be Instructed and Confirmed. So that they shall Visit but one Church in five, and the Curares of the other four fall come to them, with their People, and bring with them every one Ten Loaves, a Rundlet of Wine of 16 Gallons, a good quantity of Oats, a fat lucking Pig, two Pullets, and some Eggs for the Maintenance of the Bishop and his Attendants. That the perion where the Bishop Lodges shall accommodate him with nothing, but Wood, and Houshold Utenfils; and that the Bishop shall be careful that his Servants do his Host no damage, either in his

In the 5th he confines the Bishops, that they shall not Visit above once in the year; and, if they do it oftner, they shall be no Charge to their Curates in their other Visits.

In the 6th he orders, that if the Bithops do not Vifit in person, they shall not exact any things their Curates for it, nor oblige them to be at any expence to entertain others; and that they stall not carry along with them a great number of fervants.

The 7th exhorts the Bishops not to multiply Parishes without necessity.

The 8th declares, that the Bithops shall have no power to decline the observation of the Order, under a presence that it belongs to them to make and explain Canons; That they ought to explain them in their genuine fence, and not elude them by corrupt gloffes; and, if they doe otherwile, it will teach them, by the Judgment of a Synod, and his own Royal Authority, how they shaller plain them aright.

of the Ninth Century of Christianity. The 9th fays, that the Bishops shall oblige the Priests not to come to above two Synods a year,

at the fet-times for them, appointed by the Canons of the Church, and that they shall judge Priests King Charles published also, at the same place, another Constitution in favour of the Spaniards

and Garbs, who were then fled into Catalonia. --He likewise published at Epernay the 19 Canons

made at the Councils of Meaux and Paris, in 846.

In 853, he confirmed the Canons of the Council of Soiffons, and made feveral Constitutions for the better support of Ecclesiattical Discipline, of which I shall speak afterwards. Which were published and confirmed at the Synod held at Verbery the fame year; which made some other Canons also, confirmed by Charles's Authority. --- In December, the same year, he nominated leveral Ecclefiaftical and Lay-Commissioners, in all the Provinces of France, and gave them several Heads of Instruction to act by in their Office; among which the Second concerns the Honour of the Church.

There are also one or two about the Revenues of the Churches and Monasteries in the Constiquions made at Attigny, in 854. -- In his Letters-Patents of the same year, given at Verbery, Aug. and. King Charles confirms to the Prebendaries of the Church of Tournay, the property of the Re-

venue the was potteffed of, and limits the number of them to 30.

In an Assembly of Bissiops and Lords, held Anno 856, at Bonnevil, they petition the King to put the Monasteries in Order, and to execute the Constitutions made at Coulcine, Beauvais, This will , Verneuil and Soiffont, and declare all those things Null; that shall be made in prejudice to those Laws. They threaten him with God's Judgments, if he doth not perform heir defires.

In 857, King Charles made two Constitutions at Quiercy, which he sent to the Commissioners of his Realm; by which he gave them power to bring all Offenders to Civil or Ecclefialtical pu-

nifiments, and particularly Ravishers. In 862, he put out a severe Edict at Pista against Robberies, and other publick Disorders, very m 002, he put out a revere Lanc at rijha against Robotics, and ondernn those Malefactors to common at that time, in which the Bithops joyn with the King, and condemn those Malefactors to Canonical punishment, which the King condemned to Civil. In 866 there was a Conftitution made at Compeigne, about the Liberties and Privileges of Churches, and the Authority of Bi-

But, above all, his Edict of 869, made at Pista upon the Seine, is the most considerable of all that he made about Ecclefiastical Discipline. In it he declares himself the Desender of the Bishops Authority, and Liberty of the Churches. He orders all his Ministers to respect their Power, execute their Commands, and preferve the Churches in the enjoyment of their Privileges. He requires all Earls, great Lords and Judges, to give the Bifthops their due fubjection; and, on the other fide, that the Bithops should not encroach upon the Rights of the Earls, Lords and Judges. He commands the Bistops to doe no Injustice, either to the Clergy or Laity, under their Jurisdiction; and that their Curates should give the Lords of their Parlistes the repeted due to them. He enjoyns the Biltops not to reject those Clergy-men that are presented to them by Abbots, Abbefies, or Lords, to lerve in their Churches, if they are not worthy of blame for their Conversation, or Doctrine. He renews the Conflitution, which forbids the Lords requiring any thing of the Clerks they present. He forbids them Excommunicating any persons, who were not full convided of the Faults they were accused of; and, who after admonition to amend and repent, have not obstinately refused to submit. He recommends Peace, Union and Friendship among his Civil Magistrates, Bishops and Clergy. He orders his Bishops to defend the Privileges granted to their Churches by the Church of Rome, and by the Charters of his Royal Progenitors, and that they be careful to have the Rents paid that are due to them.

The King having received Intelligence at Pifta, that Lotharius was dead, went immediately to Larain to be Crown'd King of it. And being arrived there in Sept. 869. after Adventius, Bishop of that Ciry, had declared in the Name of all the Bishops and People, that they all accepted him for their King, he took an Oath to preserve the Honour and Privileges of their Churches, to doe Judice impartially to every Man, according to the Laws, and protect that Kingdom. After this Hinemarus, who performed the Ceremony of the Coronation, and Ordain'd fome Bishops, being Admonish'd by Adventius, and other Bishops, which belonged to the Province of Treves, that this Action would prejudice the Rights of their Metropolis, made a Declaration, That it would be no prejudice to the Rights of the Province of Treves, because that Province, and that of Rheims were prejunce to the rights of the Province of Ireves, pecaute that Province, and that of Robins were like Silters, fo firmly united, that they made, but as it were, one Province; fince the Bilhops of both met at one Synod, observed the same Canons, and, among the Arch-bishops of Treves and Robins, the molt Aged always took place: but yet, were it not so, he ought not to be accused for medling with the Jurisdiction of another Province, by his own Authority, or of putting his Sickle modeling with the Jurisdiction of another Province, by his own Authority, or of putting his Sickle into the Harvest that did not belong to him, fince he had not concerned himself with that Province, but at the Request of the Bishop, and out of Charity. Lastly, That they ought to look upon it , as a special Favour of God , that Charles was Crowned King at Metz, because heretofore his Father Lewis the Godly, who was descended of Clovis the French King, who was Converted by S. Remigius, and Baptized in the Church of Rheims, where he was Anointed and Confectated King, by a Chrism sent down from Heaven, which they still have at Rheims: That Lemis the Godly was Crowned Emperour in that City, and after he was Deposed from his Imperial Throne by the Conspiracies of his Enemies, he was restored, and was Crowned again in the same City, and in St. Seephen's Church, whose Name was a good Omen, because it fignifies a Crown.

A New Ecclesiastical History

After this Declaration, he asked the People, If the Coronation should be Celebrated before the Altar, and whether that Prince should be Confectated by the Holy Unction. The People having

third the Approbation by their Acclamations, they Sang To Deum, and the King was Crowned by the Prictity Benediction of the Bishops. This Conflitution is very remarkable. In the year 374, Charles Judged Gome Ecclesiatical Causes at Astigny, at the Request of the Bishop of Baccelona. The First was about a Complaint made to him, That one Thrylin, a Prict of nop or Barcetona. The rint was about a complaint made to limb, that the rint was about a complaint made to limb, that darked any from him Corduba, had called the People together at a Church of Barcelona, and had taken away from him almost two thirds of his people; That he Celebrated Mass, and Administred Baptism without his permission. That he caused those people to go to his Church on the Feaths of Nativity and Easter, which ought to be at his Cathedral, and gave them the Sacrament. The King Recited the Canons, which condemned the practice of that Prieft. The Second complaint, made by the Bishop of Baccelona, was, That another Prieft had engaged the Inhabitants of the Cattle of Terracine, not to submit to his Jurisdiction. The King order d, that the Canons in that case should be observed. The Third was against two private persons, who having Intercepted the King's Letters, had possessed themselves, the one of St. Stephen's Church, and the other of certain Lands belonging to the Church of S. Eulatia. The King commanded, that if this cou'd be prov'd, his Commissioners should give an Account what Letters had been Intercepted, that being reported to the Council, it might

be Examined by them.

Lewis, the Emperour of Italy, being dead, Aug. 8. 875, Charles was Crowned Emperour at Rome on Christmals-Day of the same year, by Pope John the VIII; and, at his return, received the Crown of Lombardy at Pavia, and the Confirmation of his Imperial Crown in an Assembly of the Nobles and Bishops of that Countrey, held Feb. 876, at which the Pope was present in perfon. After this, to acknowledge the Obligations he had to the Pope, he made a Constitution, in which he decreed. That all persons should pay an especial Veneration to the Holy Roman Church, the Head of all other Churches; that no Man should dare to attempt any thing in violation of her Power and Privileges; but should enjoy her full Authority, and exercise her Pastoral careo wer all the Church; that they flould particularly honour the Supreme Bifnop, and Universal Pope 36ths; that his Decrees flould be received, with all due regard, and Obliversal Pope 36ths; that his Decrees flould be received, with all due regard, and Obliversal Pope 36ths; that his Decrees flould be received, with all due regard, and Obliversal Pope 36ths; that all things he half right to He forbids all persons encroaching upon the Lands and Revenues of the Church of Rome. He then observables, that due respect be paid to the Sacretic and Constant and Pope 36ths and Pope dotal Authority and Clergy; that all should submit to the Imperial Authority, and none should be fo bold as to refift his Orders. That Bishops should freely exercise their Function, and punish Offenders; that they be careful to Preach. He enjoyns the Lay-men which dwell in the Cries, to be present at the Assemblies of the Church on Festival-days, and forbids them having private Chapels in their Houses. He requires, that Bishops should have Colleges for their Prebendaries near the Church; that Prebendaries should live according to the Canonical Rules, and be fubject to their Bishop. He forbids Clergy-men dwelling, or conversing with Women, as allo Hunting. He provides for the prefervation of the Church-Revenues, and payment of Tithes. He commends Friendship between the Nobility and Clergy. This was published and received a Pontigon in July 876.

Lastly , Charles the Bald held an Affembly of his Nobles at Quiercy, June 877, in which he made feveral Conftitutions by his own Authority, and propounded others to his Nobles for their Advice. The Conflitutions now made about Dicipline, are thefe. The First was about the Honour and Liberty of Churches, so often repeated. By the 2d he confirms the Privileges of the Abbey of S. Mary of Compeigne, granted by the Pope, received by the Bishops, and Authorized by the King's Letters. The 8th secures the Revenues of Vacant Arch-bishopricks, and Bishopricks in the 12th he nominates feveral Bishops, Abbots and Earls to dipole of his Alms, which he should give by Will, after his Death. The rest contain feveral Directions for doing what is necessary for the good of his Kingdom and Children after his Deccase. Two days after he renewed again the Confiturion about the Honour of Churches, and Authority of Bilhops; he confirmed feveral Ecclefiadtical and Civil Laws, and promifed to put them in Execution. He provides for the pre-fervation of the Eftate of an Earl lately decaded, till his Son was in possession of its and for the fectuality of the feet on the provides who have lost their Bishop, Abbor, or Superiour, till they have a Superior of the feet of the Confirmed Confirmed for the International Confirmed for the I ceffor. These are the last Constitutions of Charles the Bald, who died August the 28th following at Frankfort, in the 70th year of his Age, and 59th from his first Coronation. He was a Lover of Juffice, Religion, and of the Church, and was the nearest of any Prince of his Race, to Charles

the Great, in his good Qualities and Vertues.

The Council of Mentz held Anno 847.

The Council T His Council was held under Rabanus, An. 847. It was made up of 12 Bishops, some Suffragans, several Abbots, Monks, Priests, and others of the Clergy. The Bishops and Clergy of Mentz. made one body, and had the Gospels, Canons, and Fathers laid before them; The Monks the Rule of St. Beneditt, that they might unanimously endeavour a Reformation of the Clergy, and the Monastick Life. -First, They particularly recommended it to the Bishops, that they should take care that the people be well-instructed in the Fundamentals of Religion; and, for that end, certain Homilies should be composed in the Vulgar Tongue. Secondly, That Baptism should be administred according to the Rites of the Church of Rome, and at the times appointed by the Pope's Decretals.

They exhort all Men to Peace; and order, That not onely those Men should be Excommunicated, who attempt any thing against the King, or State; but those who, by surprize, contrary to his good affection to Religion, obtain of him the Lands and Revenues that belong to the

They leave the whole disposal of the Church's Revenues in the power of the Bishops, and forbid the Clergy to make use of them, to augment their own Estates, or dispose of them. They fecure their Tythes, and other Rights, to the Churches. They revive the Canons concerning

such Employments as are forbid Clergy-men and Monks.

things, which they have renounced, and to take on them any Cure of Souls, without the confert of the Bishop. They forbid Monks to have any possessions of their own, to cover the enjoyment of worldly

They forbid Abbesses to go out of their Monasteries without great necessity, and without the

leave of the Bishop.

They revive the Ancient Canons of the Council of Ancyra against Man-flayers. They declare, touching the Administration of the Sacraments to the Sick, that the Priefts ought to require of them a fincere Confession, without imposing on them any rigorous Penance, but onely to bring their fins to remembrance, and comfort them under them, by the Prayers of their Friends, and by their Alms, and so Absolve them, upon condition nevertheless, that if they recover their health, they shall undergoe what Penance shall be imposed on them; after which they may Administer the Unction, and then the Communion, as their Viaticum.

They are not afraid to grant fuch Malefactors, as fuffer for their Grimes, if they confels their fins, and are penitent, the honour of a Clwiftian Burial; and that their Offerings be received, and

Maffes faid for them.

Laftly, After they have forbidden all Contracts of Marriages, either Inceltuous, or within the Degrees of Confanguinity, prohibited by the Laws; they command, that Penance, proportionable to Mens Crimes, shall be imposed upon them; that publick Sinners shall do publick Penance; and they, whose sins are secret, thall undergoe private Penance.

This is almost all that is contained in the One and thirty Canons of this Council. We shall not here speak of the Council of Menty held the next year, against Goteschaleus, nor of those that concern his Affair, nor Ebbo's, because we have spoken of them at large in another place.

The Council of Pavia.

The Emperour Letharius, and his Son Lewis, held an Affembly at Pavia; Anno 850. in which The Council the Bishops made 25 Articles, or Constitutions. In the First they order, that the Bishops should have some Priests, or other Clergy-men wir-

nestes of their most secret Actions. In the Second, That they should not neglect not onely to celebrate Mass publickly on Sun-

days and Feftivals, but, if it be poffible, offer that Sacrifice every day in private.

In the Third they order, that their Meals should be temperate, and that they should entertain Pilgrims and Strangers at them; whom they should entertain with Pious Discourses and Exhor-

tations. In the Fourth they forbid the Pleasures and Luxury of the World.

In the Fifth they advise them to Study the Holy Scripture; to explain it to their Clergy, and to

Preach upon it to the people.

The Sixth imports, that the Bishops should be careful that the Priests discharge their Duties well in the Government which is entrufted to them. That the Arch-Priests should go to the Heads of Families, to exhort publick Offenders to doe publick Penance: That in difficult cases they should apply themselves to the Bishops, and the Bishops should consult their Brethren.

The Seventh orders, that the Priests should examine whether the Penitents perform the works of Penance; That the Absolution of publick Penitents is reserved to the Bishops, and that no Prioft shall Absolve them but in the absence of the Bishop, and with his Allowance, because the

Imposition of hands was reserved to the Apostles.

The Eighth engages them to Instruct the People in the faving nature of the Sacrament of Unction, of which the Apostle St. James speaks [c. 5. 14.] and make them sensible, that they can hope to receive the withed-for effects of that Myttery, viz. Remiffion of fins, and health, onely when they defire it with a found and full Faith. That because it often happens, that fick perfins know not the force of that Sacrament, or think their Diffempers inconfiderable; or forget to defire it, because their Minds are taken up with the pains of their fickness; the Priests of the place ought to put them in mind of receiving it, and invite the Priests of his Neighbourhood to be present at the Administration. But if the fick person be in a state of Penance, he ought not to bestow it on him, till he be reconciled to the Church; because he that is not allowed to receive the other Sacraments, is not in a capacity of receiving this.

The Ninth advices Fathers of Families to Marry their Daughters as foon as they are of Age, and condemns them to Penance, if they happen to be debauch'd, either by their Negligence, or Connivance; and forbids, that the Benediction be given them, who Marry after they are Deflowered. It also lays, that Marriage is forbidden those, who are in a course of Publick Pe-

of the Ninth Century of Christianity.

The Tenth is against Ravishers, and declares, that they cannot lawfully Marry the person they have forced; and allows such persons no Absolution, but just at the joint of Death. The Eleventh orders; that they who commit a publick crime in any place, shall be excluded

from Communion by the Bishop of that place, and put to Penance, and not be received to Com-

The Twelfth declares, that they who are deprived of Communion, and put to Penance for their Crimes, may not exercise any publick Offices, but can't be prohibited iron taking care of their Domeftick Affairs. That fuch perfons as refule to doe Penance, ought to be Excommunicated and Anathematized, after all proper means is used to make them submit to their Duty. Yet this is not to be done without the Judgment of the Metropolitan, and Bithops of the

The Thirteenth orders the Bishops to commit the care of Pricess of smaller Parishes to the

Arch-priens.

The Fourteenth commands those Bishops who have suffered the Monasteries of their Diocesses to be demolished, to have them immediately repaired and re-built.

The Fifteenth imports, that fuch Hofpitals, as are fubject to Biftops, shall be govern'd according to the Orders of their Founders: That those that are under the protection of the Church, fall be Govern'd by the Heirs of the Founders, according to the Rules of their Inftitution, who final hinder all embezelling the Revenues, and mif-employment of them.

The Sixteenth refolves, that they will reprefent to the Princes the Mildemeanour of those Ho-

fpitals, that are under their protection.

The Seventeenth orders, that all Christians should pay their Tythes, which shall be employed for the Maintenance of the Clergy, and the Neccriticis of the Church, according to

the Disposal of the Bishop.

The Eighteenth importeth, that they will not fuffer any of those Priests, or Clergy-men, who are called Acephali, not under the Difcipline of any Bithop; and that those Priefls, that celebrate Divine Service in Noble-mens Chapels, flall be such as are approved by the Bishop; or if they be out of other Bishopricks, shall have Commendatory Letters from their own Bistop; That they will not furfer wandring Clerks, nor any other persons without a Mission.

The Nineteenth forbids putting Clergy-men upon Secular Employments.

The Twentieth imports, that they shall be Excommunicated, who suffer Jews to be either the

Judges, or Receivers of Tribute. The One and twentieth forbids Usury, and obliges such, as have made advantage by it, to

The Two and twentieth imports, that they who neglect the care of Orphans and Widows committed to their charge, shall be admonisted of it, and exhorted to be very diligent and watchful for them; but if they will not doc it, they shall perition the King to appoint them other

The Three and twentieth is against those Clergy-men and Monks, who, going up and down the Cities, stir up unprofitable Questions, and disperse Errors. They order, that such Men stall be apprehended by the Bilhop of the place, and carried to the Metropolitan; and in the foam that they have vented fuch Doctrines through Ambition, and not for the Infruction, or be that they have vented fuch Doctrines through Ambition; and not for the Infruction, or be direction of the Faithful, they shall be punished, as the Disturbers of the Church's Peace.

The Twenty fourth forbids the ill practices of certain Peafants, who Marryed their Sons very young to full grown Women, to be abused by them, and prohibits such Maria-

ges.

The last condemns certain Magicians to very severe penance, and deprives them of Absolution

The last condemns certain Magicians to very severe penance, and deprives them of Absolution

The last condemns certain Magicians to very severe penance, and deprives them of Absolution till the point of Death, who boafted, they could make perions Love, or Hare one another by their Art; and, whom they suspected of having killed some Men by it.

The Council of Soissons, Anno 853.

The Council T His Council hath Three parts. 1. Some Canons. 2. The Acts of Eight Soffions, about the Affair of Ebbo, and the Clerks Ordained by him .3. Some Constitutions published by the Empe rour. What is contained in the Acts of this Council, we have related in the Hiftory of Hinemann. of Soil-So that there remain onely the Canons and Imperial Constitutions.

The First is nothing else but an Abridgment of the Judgment given against Ebbo.

The Second is concerning Heriman, Bill.op of Nevers; who, being a Man of a weak Judg. ment, had committed feveral Misdemeanors in his Office; and, notwithstanding that, defired to continue in his Function. They order Wenile, Arch-biftop of Sens, his Metropolitan, to go to Nevers, to put that Church in order, and bring away Heriman to Sens along with him, till the Sumnier, in which he was worft in his Mind, was over, and tend him again when he was grown former, in which he was worft in his Mind, was over, and tend him again when he was grown former.

In the Third they reform what had passed in the busine's of the Bishop of Chartres. They question'd thing better. the Validity of his Election, and maintain, that he is not fit to be a Bifliop. It was order'd, that he should either justifie himself, or retire; and they charged Himemarus, Pardulus and Agius, to certifie him of their Resolution. He thinking himself Innocent, and being confirmed in that O pinion by the Teltimony of the Clergy and Laity of Chartreswho were present, he thought it his belt

to appear, which he accordingly did, and faid, That it would be a great piece of pride in him to and to appear, which is described in the state of the sta choien by Wenile, should be sent to Chartes, to examine the ordination of Burchard, give in their Report, and ordain him Bishop.

In the Fourth they relate, that the Bishop of Mans being troubled with the Palsie, wrote to the Council to be exculed for not coming to it, and to defire the Bithops to pray for him, both fo long she lived, and after his Death. That the Bithops promised to do their Duty, and gave Order to Americus, Arch-bishop of Tours, his Metropolitan, to go to the City of Mans, and to do what be faw convenient for the advantage of that Church in this juncture.

to the Frith they declare, that they had depoted and banished into remote Monafteries, those fanthe Frith they declare, that they had depoted and banished into remote Monafteries, those Monks and Priefts of the Abby of St. Medard, who had conspired to secure Popin, Charles's Ne-Monks and Priefts of the Abby of St. Medard, who had conspired to secure Popin, Charles's Ne-Monks and Priefts of the Abby of St. Medard, who had conspired to secure Popin, Charles's Ne-Monks and Priefts of the Abby of St. Medard, who had conspired to secure Popin, Charles's Ne-Monks and Priefts of the Abby of St. Medard, who had conspired to secure Popin, Charles's Ne-Monks and Priefts of the Abby of St. Medard, who had conspired to secure Popin, Charles's Ne-Monks and Priefts of the Abby of St. Medard, who had conspired to secure Popin, Charles's Ne-Monks and Priefts of the Abby of St. Medard, who had conspired to secure Popin, Charles's Ne-Monks and Priefts of the Popin, Charles's Ne-Monks and Priefts of the Abby of St. Medard, who had conspired to secure Popin, Charles's Ne-Monks and Priefts of the Popin (Priefts Ne-Monks and Priefts Ne-Monks Ne-Monks

bew, who was flaved and flut up in that Abby.

The Sixth is against a Deacon of the Church of Rheims, who was accused of putting out Edicts in the Emperour's Name, they debarr him going to any Synod, and confine him within the Dio-

ces of Rheims, till he should clear himself.

The other Canons are some Propositions, which they intended to make to the King; That he would fend Commissioners to fet up Divine Service in the Monasteries. That he would pennit would rend communicate Ancient Privileges. That he would pay to the Church the Ninth and Tenth part of those Revenues, which belonged to it of old. That he would not hold any Cours in any place Confecrated to the Service of God. That none should protect those, whom the Bihop would punish by the Laws of the Church. That on the contrary, incestuous Persons, and chers guilty of like Crimes, fhould be referred to the Bithops by the Civil Judges. Lattly; That here fhould be no exchanges made of the Churches Lands or Revenues, without the Confent of the King. In Answer to these Demands, the Emperour made Twelve Constitutions, in which he granted them more than they had desired of him. For in the First, he orders that his Commissioners shall make inquiry, with the Bishop of the place, and in the presence of him who hath hers shall make inquiry, with the Bishop of the place. charge of the Monastery, concerning the Life and Behaviour of those that dwell in it; that he will regulate the Discipline, and cause them to make the Repairs carefully. That the Churches full be adorned, and furnished with Tapers and Books, &c. That he will compose a Verbal proand continued and annumed with Alpers and Books, Gr. That he will compose a version pro-eds, in which he will put the Name of the Abbor, or Superiour of each Moraftery, the time of the nipyment of it; the number of the Canons and Monks, or Religious Persons, to increase or di-this nipyment of it; the number of the Canons and Monks, or Religious Persons, to increase or diminish it, &c. That they should inquire, whether the Heirs of such as founded the Monastery, did not detain the Revenues their Ancestors had given them. That they should inform themselves of the Revenues of Chapels, and feveral Monasteries farmed out,-and if they had a care to keep up the Buildings, and provide all things necessary for Divine Service. That they should inform themwhich said Tenths: That they finall forbic, that any pleading be had in Church Porches, Quires, Nints and Tenths: That they finall forbic, that any pleading be had in Church Porches, Quires, Nints and Tenths: That they finall forbic, that any pleading be had in Church Porches, Quires, Nints and Tenths: That they finall declare, that those that study to revenge them whom the Bilhops have chaffiled for their Faults, shall be excommunicated, and pay a large Fine. That they shall order the Judges to affift the Bishop in his Visits, and constrain the excommunicand to do their Penance. That they shall declare, that he will give no Letters to set Farm to the Church Revenues. Lastly; That they shall forbid making any exchange of the Church Land, or Slaves, without the confent of the King.

The Council of Verbery, anno 853.

THE fame Bithops that were convened in the Council of Soiffons in February, met at Verbery in An- The Council gust the same Year, where they wrote a Letter, in which they declare, that they would settle of Verbe-Heriman in his Bishoprick of Nevers, and that he was not deprived of it for any Fault he had ry. committed, but only for the Infirmity of which he was cured. They prevented the giving by a precarious Title, an Abby and Farm which belonged to the Abby of St. Denys. Lotharius in this Affembly, caused the Constitutions which had been made at Soiffons, to be read over and re-

The Council of Rome, under Leo the IV.

IN 853 Pope Lee IV. called a Council at Rome in December, in which he confirmed the Canons 10 533 rope Les 1V. called a Council at Rome in December, in which he confirmed the Landing of a Synod held under Sergin II. in 816, and made fome Additions to them. He also compose of Rome. fel ome new Canons, and depoted Anglastia a Priest of the Church of S. Marcellus, who hat of Rome. ving left his Church, fled out of the Countrey, and would not return after feveral Admonitions given him, nor juffine himself before the Council. There are Thirty Eight Canons made by the Synod held by Sozyius. The fix first concern the Lives, Knowledge, and Manners of the Bistops. The Eight following contain some Constitutions about the Life of Priests. The Fiftenth forbids all Familiarity of Clergy-nen and Biftops with Women, and chiefly any We-man with whom they are fulpecked to deal carnally.

The Seventeenth prohibits, that the Offerings of Sinners be accepted. The

The Council of Quiercy.

IN Nevember, 858. the Bishops of the Province of Rheims and Roisen being Assembled at Quier-The Council of, composed a Letter, directed to Lewis King of Germany, who had possessed himself of the of Quiercy. Kingdom of Charles, Surrendred to him at Assigns, by Wenilo, Arch-bilhop of Sens , and Ercan-rus Bilhop of Chalons. After they had excused themselves for not being present, according to the Orders they had received at the Affembly held at Rheims, because they had not sufficient Warning to provide for their Journey, and get leave of their Metropolitans, they paffionately represent to that Prince the Disorders of the People of his Realm, and the lamentable state the Church was in. They exhort him to maintain the Rights and Privileges of the Churches, the Authority of the Bishops, and honour of the Pricets; to put in Execution the Canons and Constinutions, which concerned the Liberty of the Church; to restore their Revenues to the Church and Clergy; to put the Monasteries and Abbeys of the Monks and Nuns into their Ancient condition; and to take them from the Lay-men, to whom his Brother was forced to grant them. They give him many Instructions about his own Carriage, and how he ought to govern his Kingdom. They let him know, that they thought he had no Right to mind the King his Brothers Countreys; and, at last, Protest, that they could not take the Oath he defired of them; nor subicht their Churches to him, or their Revenues, as if they were Temporal Estates. This Letter is Written with much Elegance and Freedom. In it they Threaten that Prince with the Judgments of God, and terrifie him, with representing to him his sad condition at the hour of Death. They give him feveral Instructions and Precepts about Civil matters, and speak to him in a Majestick Style. They relate to him a fabulous Story of the Damnation of Charles Martel; for having taken away Church-goods. There is fome probability that Hinemarus composed this Letter; for which Reason 'tis Printed among his Works,

The Council of Metz.

 $L^{\rm Emit}$ of Germany being obliged to retire in 859, the Council affembled at Metz fent Nine Pre-The Council Lates to him, to exhort that Prince to beg peace of his Brother, to acknowledge and confess his of Metz, Fault, oblige him to promise to live peaceably for the future, and never hereafter to cause Schism, or Division, to punish them who were the Authors of this War, to engage himself to maintain the Rights of the Churches, and procure a Reformation: That if he did these things, although his Faults deserved a long penance, they could absolve him, although they did not joyn with him. These Messengers, who had for their Leaders, Hinemarus, Arch-bishop of Rheims, and Wenilo, Arch-biftop of Rosen, finding Lewis of Germany at Worms, June the 4th. the Prince spake to them first, and being desirous to appease them, faid to them, That if he had offended them, he begged their pardon. Hincmarus, who flood the first on his lest-hand, answered, That he came to offer him what he defired; that, as to his own particular, he had nothing against him; that he pardon'd him what he had done; and as for the Mischief he had done his Church, he advised him, as he tender'd his own Salvation, to make it up. Guntharius, Arch-bishop of Cologne, who was also one of the Mellengers, told him what fatisfaction they demanded of him, and read the Instructions to him they had given them. Lewis of Germany was displeased with them, and told tructions to finm they had given them. Leavis of Germany was compacted want them, fand took them for Anfwer, That they came provided with fill Infitructions, that they might furprize him: That the Bilhops of his Kingdom not being prefers, he could do nothing in that Affair without confluting them. So that this Embalfage had not that good effect which they hoped for

The Council of Savonieres.

IN June, the same year 859, the Bishops of both Kingdoms met at Savonieres, near Toul, where The Council they made up a Peace and Agreement between the Kings. In it also they Regulated several of Savoniother Affairs. Tortoldus Deacon of Sens, who had taken upon him to exercise the Episcopal Fun-eres. clions at Bayeux, was left to the Judgment of Wenilo, Arch-bishop of Sens, and three other Bishops. They ordained, that the Sub-deacon Anscharius, who had possessed himself of the Church of Langes, should make Oath, that he would not attempt the like for the future. King Charles accused Wenile, Arch-bishop of Sens, as the cause of his Rebellion; and it was order'd, that his Process hould be made according to the Canons. Atto, Bishop of Verdum was summoned, because his Ordination was accused as faulty. They also charged the Bishops of Bretany not to withdraw themselves from the Jurisdiction of the Arch-bishop of Tours, their Metropolitan. They admonished them not to communicate with persons under Excommunication; and to exhort their Prince Solomon, to be saithful to King Charles. They also allow the persons Excommunicated till the next Council, to amend and reform themselves; and, if they did not do it, they would pronounce a folemn Anathema upon them at the next General Council. This Synod earnestly catreats the King, and Ralph, Arch-bishop of Bourges, to maintain the privileges of the Abbey of S. Benedict, which that Arch-bishop had possessed himself of, upon condition, that if the Abbot

Bighteenth orders, that no Letters dimiffory be given to any Clergy-men, but fuch only as are defired by some other Bishop. The Nineteenth and Twenty first, are about the Advocates, who ought to have Bishops to patronize their Causes. The Twentieth enjoyns the Founder of a Moought to have beinops to partonize their cautes. The I wentern curious as Former of a Ministery or Chapel, to name a Prich approved by the Binop to it. The Two following Canons concern the Administrations and Ufage of the Church's Revenues.

The Twenty Fourth orders, the Church's Revenues. concern the Administrations and Usage of the Church's Revenues. The Twenty Fourth orden, that Divine Service be feetled again in the Churches, where it had been diffeontiated. The Twenty Fifth, commands that facred places be built again. The Twenty Sixth forbids the Bishops exacting any thing against Law. The Twenty Seventh imports, that they should choose should be sometimes of the govern the Monasteries. The Twenty Eight injoyns Bishops to take Care, that those has bors fit to govern the Monasteries. The Twenty Eight injoyns Bishops to take Care, that those themselves Monks, should live regularly. The Twenty Ninth commands, that young women who have taken on them a Religious Life, should not marry. The Thirtieth and Thiry Women who have taken on them a Religious Life, should not be suffered to go out. The Thirty are shut up in the Monasteries for their Crimes, should not be suffered to go out. The Thirty Third says that it is not allowable for Law-Men. In other themselves with the Priests or Chemical Commands that the priests or Chemical Commands that the priests of Chemical Commands and Chemical Commands. are that up in the amonateries not their Chines, month not be functed to go out. The Thirty Third fays, that it is not allowable for Lay-Men, to place themselves with the Priests or Clergy, at Divine Service. The Thirty Fourth fays, that there shall be in all Cathedral Churches and other places where the necessary, Masters and Tutors to teach the Liberal Sciences. The Thirty Firth forbids Balls, Dancing, and other Sports upon the Feaths of the Marrys. The Thirty Sixth prohibits Men putting away their Wives and marrying others, unless in case of Adultery and Orpromities over putting away mere wives and marrying outers, that if a Man and his Wife are willing to part, to embrace a Religious Life, they must do fit with the confent of the Bishop, who hall examine both the Man and his Wife, whether they do both indeed confent to it. The Thirty Seventh forbids Polygamy. The Thirty Eight is against Marriage within the Degrees of Confanguinity forbidden.

Leo IV. made some Additions to these Canons, which were nothing else but Explications of them, or some Clauses to consirm them. But he added four new Canons. The first import, that no greater number of Priests or Clergy-men be ordained in every Church, than is just necessary The Second, that Priefts should present themselves at the Council of their Bishops. The ry. The Second, that Priets should prefent themselves at the Council of their Dinloys. The Third orders, that Lay-men who retain Priets that are Strangers, and employ them against the confent of their Bishop, shall be themselves excommunicated, and the Priets deposed; if upon Admonition, they will not return to their Diocess. The Fourth says, that no Man final state Priets in the Churches, but he that hath right to ordain in those Churches, and punish those that

are in it, i. c. none but the Bishop of the Diocess.

The Third Council of Valence.

Council of

The third IN January 855, the Emperour Lorharius called a Synod at Valence, of Fourteen Bishops below 1 ging to the Province of Lyons, Usema and Ales, over whom their Metropolitans prefided, and Ebbo Biftop of Greenble, to judge the Biftop of Uselnee, who was accused of feveral Crimes. In this Council, the Decisions about Grace above mentioned, were made, which make up the sint Canons of this Council. The Seventh is about the Election of Biftops. They declare in it, that to prevent, that ignorant and unfit Persons be not preferr'd to Bishopricks, they would petition that to prevent, that ignorant and drift retinis be not present a to bimopressitaty who had the King, that the Biftop of every Diocess shall be chosen by the Clergy and People who shall be obliged to choose a Person out of the same, or a Neighbouring Church, sit to fill the See, and that if the Emperour shall send any of his Officers to be Bistop, they shall examine his List and Doctrine carefully, that the Metropolitan shall have a care, that the Bishop who is ordained, bea perion fit for that Charge. The Eighth is against those who invade the Revenues of the Church. The Ninth is against those that take the Revenues of Chapels. The Tenth orders, that they pay the Ninth and Tenth of the Revenues of alienated Churches, and condemns Usury. The Eleventh forbids taking the Oaths of both parties in justice, and excommunicates him that doth the contrary. The Twelfth forbids the Combats, which were in use to prove Mens Innocence. The Thirteenth imports, that fuch as are disobedient to their Bishops, shall do Penance, and such as are excommunicated in one Church, shall not be received in another. The Fourteenth forbids all vexations Troubles, and commends Union and Love in Clergy-men. The Fifteenth enjoyst the Bishops to live an Exemplary Life. The Sixteenth orders them to preach and instruct their People: The Seventeenth commands them to vifit their Diocess, without being a charge to any Man. The Eighteenth requires, that Schools be fer up for Learning and Singing. The Ninteenth imports, that the Metropolitans and Bifthops fhould take care that the Clery live orderly. The Twentieth enjoys, that the Ornaments of Churches be preferved, and ufed only according to the Canons. The Twenty First fays, that Church Revenues shall not be allicated. The Twenty of the District of the Churches are the controlled to the Churches the Churches are the controlled to the Churches and the Churches are the controlled to the Churches are the controlled to the Churches are the church for the Churches are the churche Second fays, that a Bilhop shall not receive the rights of the Visitation, when he doth not Visit. The Twenty Third is in Favour of the Arch-Deacon of the Church of Vienna, whom they had redeemed from Slavery. They affert he was not a Slave, and threaten Excommunication to them, who thall perfecute him upon that account.

were found negligent, or irregular, by the King's Commissioners, he should be deposed, and another put in his place. They fee in order several other private Assaurs, of which there is no mention in the Canons, and ordered Prayers. This Synod was very numerous: At it were Eight Metropolitans, and most of the Bishops of the Twelve Provinces of France. We have, besides the Thirteen Canons, or Articles, already mention'd, Three Letters, one to Wenile, Arch-biftop of Sens, and two others to the Bretons, with a Remonstrance, containing an Accuration of that Arch-bishop, brought against him by Charles the Bald.

They read also in this Council the Six Constitutions of Valence about Grace; and Ten other Canons made Fifteen days before, by some Bishops met at Langres. We will not repeat what we have faid about the Conftitutions of the Council of Valence, and how Hinemaria opposed the

Reception of them; but we will give the substance of the other Ten Canons.

The First imports, that they would petition their Kings to call Synods every year in every Pro-

vince, and every second year a General-Council in their Palaces. The Second ordains, that the Bishops should be ordained according to the Canonical Laws; that is to fay, by the Judgment of the Metropolisan, and Neighbouring Bithops; and fuch perfons should be chosen, as are of good life, and known probity.

The Third commands, that Bishops wish Religious Houses, and take care, that all things be

managed and disposed in good order. The Fourth enjoyns them to fet up Schools, or Teach the Holy Scripture, and good Learn-

The Fifth requires them to repair their Churches.

The Sixth orders, that every Congregation should have an Head of their Profession.

The Seventh declares, that the alienated Revenues of the Church shall pay their Ninth and Tenth parts, and that for the future nothing shall be taken from the Church.

The Eighth enjoyns, that the Revenues of Hospitals shall be employed according to the intent of the Founders.

The Ninth declares, that they will cause Justice to be done to the Poor by the Civil

Judges.
The Tenth contains their Resolve to punish Ravishers and Adulterers.

The Council of Coblentz.

THe Peace which was made between the Kings at the Council of Savonieres in 859, was confirmed and sworn to, Anno 860, at an Assembly held at Coblent; at which, Ten Bishops, and feveral Lords were present. In it it was agreed, that publick sinners should be put to penance; and, that no Bishop should Excommunicate any Man, till after Admonition and Reproof; That they would pardon those Rebels that accepted a pardon, and promifed Fidelity for the future; That they would put the Laws and Canons against Criminals in Execution. Some other Eccle fiaftical Laws and Civil Constitutions were made in it.

The Second Council of Tullium, or Toul.

The Council IN October 860, a General Council was held at Touff, in the Province of Toul. There of Toul. Were prefent almost Sixty Bishops out of Twelve or Fourteen Provinces of France. They compoled a Pastoral Letter against those that invaded the Churches Revenues; and, because it seemed too tedious to some of them, they made Five Canons, which were signed

In the First they Excommunicate, and deprive of Burial all those, that take, or receive the Oblations of the Church without the confent of the Billiop, or the Person, who is entrusted with the care of the Church Revenues; and condemn those of the Clergy or Laity who shall do

In the Second, it is ordained, that Widows, or Virgins, devoted to the Service of God, who Marry, or fuffer themselves to be Deflowered, shall be Imprisoned, and put to Penance till their Death: and they that so Debauch them, shall also be forced to undergot

The Third pronounces Excommunication against all Perjured Persons, and False Wit-

The Fourth excludes from the Communion of the Faithful, and from Divine Service, all Ravithers and Man-flayers, till they shall submit to a course of Penance.

The Fifth enjoyns all wandring Clergy-men, and Monks, which are out of employ, because their Churches, or Monasteries, are burnt by the Normans, to betake themselves to their Du-

ties, and submit themselves to their Abbots, or Bishops.

We have spoken about the contest between the two Hincmarus's, concerning these Canons; the Arch-billop of Rheims mantaining, that they were not made by a Council, and that he did not fign them: the Biltop of Laon affirming the contrary. It is probable, that Himmani, Arch-biltop of Riveins, composed the Large Letter; but, that not being liked, some others dr getted the Five Canons, which were figured by feveral of them. This Council order'd Hine

marus to Write to the Arch-bishops of Bourges, and Bourdeaux, and Bishops of their Provinces, about the Affair of Earl Raimond, which we have explained in the History of Himmarus's Work. And because we have also spoken of the Councils of Aix la Chapelle, Metz and Rome, held about the Divorce of Lotharius and Thietberga, we shall pass them over here; as also those held about the buliness of Rothadus, Hinemarus of Laon, Ebbo, Wulfadus, of which we have spoken in the History of the Controversies, in which Hinemarus was chiefly concerned.

The Council of Worms.

1N 868, in June, Lewis, King of Germany, Affembled a General Council of his Kingdom at The Council I Worms: in it, the Bishops first of all composed a Confession of their Faith; in which they of Worms. afferted the Procession of the Holy Ghost form the Father, and the Son; and rejected the Opinion of those, who affirmed, That it proceeded from the Father by the Son, or from the Son They deliver, That the Refurrection shall be in the same thesh, in which we live, and

that the Catholick Church shall Reign with Jesus Christ for ever.

After they had made this Confession of Faith, they composed, or rather revived several Cafuntide. The 2d, that it belongs to the Bishop onely to Consecrate the Chrism. The 3d, that a Bishop shall not require any Present for the Consecration of Churches; and that they shall use nothing but Bread and Wine, mingled with Water, in the Sacrament of the Altar. The 5th contains a Rule of S. Gregory's, about Dipping once, or thrice in Baptilin. The 6th, that the Difpoal of the Church Revenues belongs to the Bithops, and not to the Founders. The 7th, that they shall divide the Church Revenues into four parts. The 8th is an Extract of the Seventh Canon of the 2d Council of Seville. The 9th contains a Law of Cælibacy, for all in Sacred Orders. The 1eth concerns a Billion accused of a Crime. The 1th declares, that Priefs, who have been guilty of carnal fins, ought not to enjoy their Dignity. The 12th, that they that are accused of that crime, but can't be convicted, shall clear themselves by their Oath. The 13th, that Bishops hall not Excommunicate any Man for finil faults. The 14th, that if they do, their neighbouring Elikops hall not communicate with them, till a Synod fiall meet. The 15th orders, that if there be any Robbery done in any Monastery, and the Author is not known, all the Brethren shall communicate at one Mass, that by that means it may be known that they are innocent. The 16th Excommunicates the Bishops that refuse to come to a Synod, or withdraw before its ended. The 17th forbids Clergy-men keeping Hunting-dogs, or Hawks. The 18th orders, that strange Clergy-men shall not be suffer'd to exercise their Ecclesiastical Functions, unless they have a Letter from their Bishop. The 19th says, that those that will not obey their Bishops, nor execute their Ministery diligently, in the Church which shall be allotted them, shall be Excommunicated and Degraded. The 20th appoints, that those Women, who are devoted to God by the Sacred Veil, and fall into any carnal crimes, shall not leave their profession, but shall be put to severe penance. The 21st obliges those Widows, who have taken the Veil, and have Prayed in the Church among the professed Nuns, offerd Oblations with them, and promised to continue in that Effate, never to leave it. The 22d holds, that it is not lawful for them, who have by their Parents been put into the Monasteries in their Infancy, and have been brought up in a Regular Difincluded the control of the formation of the councils of Spain, That a Man may be made a Monk, either by the Devotion of his Parents, or by his own proper Profession; and declares, That both ways equally oblige: and those, that are made so either way, may not return to a Secular Life. The 24th is against them that doe any Injury to Clergy-men or Churches. The 25th Commands Pricests to impose penances proportionable to Mens Crimes, and agreeable to the Laws of the Church. The following Canons contain the punishments of different forts of Manslaughter. The 31st gives Lepers a liberty of receiving the Sacrament of the Body and Blood of Christ, but not with those that are in perfect health. The 32d lays, that the number of Children, which a Man may have, can't be determined; yet no Man may Marry his near Relations. The 32d forbids Marrying Two Silters. The 34th a God-mother, or God-daughter. The 35th condemns to the penance of Murtherers, those Women, who cause Abortions in themselves; and those to something less punishments, who smother their Children in their sleep, though not thinking of it. The 36th subjects to penance, and separates him from his Wife, who hath layn with his Wife's Daughter by another Husband. The 37th imports, that Marryed persons, though under penance, are not to be parted. The 38th and 39th impole penance upon those that kill their Slaves. The 4cth appoints, that a Bishop, who ordains a Slave, knowing him to be such, without the consent of his Mafter, shall pay double the worth of him to his Master; but, if he were ignorant of it, the Sum shall be paid by them who were Witnesses for him. The 41st orders, that they shall be Excommunicated who live in Enmity, and will not be reconciled. The 42d conftitutes, that no Man shall be Condemned, who is not formally Convicted. The 43d sentences them to Deprivation of their Goods, and Excommunication till Death, who fide with the Enemies of the State. The 44th condemns Adulterers to a Seven years penance.

These are the 44 Canons, which are all, but the 40th, in an ancient MS. under the Name of the Council of Wormer. There are also 36 other Canons, that bear the Name of this Council. But since they are not to be found in any ancient MS. and some of them are already among the 4p receeding; and Labbe hath affured us, that the order of the first is very different in a MS, which he hath confulted; And there are some Canons cited by Ioo Caarmutenjis, under the Name of the Council of Wormer, which are not sound among these Latter; it may be rationally doubted, whether this Collection of 44, or 80 Canons, were made in this Council of Wormer. However that be, these Canons are, almost all of them, found either in more ancient Councils, or in those about this time.

The Second Council of Douzy.

The Council AN Affembly of Bishops, who met the 13th of June at Douzy, in the Diocess of Rheims, Wrote of Douzy. AN affembly of Bishops of Aguitain, which contains some Laws of the Councils and Popes about Marriages between Relations, and against them who possessed themselves of the Churches Revenues, that they might deterr the Great Lords from those two disorders, which reigned among them. This Assembly also Tried Duda the Nun, who, being ambitious to become reigned among them. regneu among mem. Ans memory and the built will be read, who, seing amonious to become an Abbels, combined with the Priett Humbertus, and engaged him to Write Slanderous Libels againft her Abbels, and prefent them to the King's Commissioners, by whom he was convicted of Falichood and Calumny. After this, he returned to his Monaftery, and had fuch private compense with the faid Nun, that she became with Child by him: She confessed her fault, and faid, That it was done by the Priest Huntbertus; but he denyed it. The Council, in the first place, declared, That that Priest, being already convicted of Perjury, and to be a False Accufer, ought not to be believed upon his denial, nor ought they to refer themselves to his bare Affirmation. Secondly, That before he be judged in the place, where the Crime was committed the King fhould fend certain Commiffioners into the Monattery, who may examine all the Nust apart, and inquire out particularly of Duda, the time and place, where the committed the Crime with Huntbertus; who may also examine her Companions, and so make that Priest sensible that with Humberton; who may and examine the Companions and to make that their helmberton his Oath is not to be trufted; That if he perfift in the Denial, they final bring him before the Deputies of the Synod, King's Commifficeners, Priefts, and Clergy of the Monastery, with the Abbels, and her Society. That Duda, and her Companions, being allo summon'd thither, shall and the Companions, being allo summon'd thither, shall and the Companions. ADDESS, and ner JOCKLY.

A DAL DIMAN, and ICC Companions, being and numerical uninters and tenders made in the property of the state of prisoned in some Monastery. As for Duda, they ordered, That she should be put to Penance, and Scourged by the Abbels, in the presence of her Sister-Nuns, and shall not be received into Communion till after Seven years Penance. And, as for the two Nuns, who being conscious of Dada's Fault, did not discover it, they judged them Blame worthy; because the Priests, to whom they discover'd that sin, by secret consession, are obliged to keep them secret; yet there is not the same Obligation of Secrefie upon them, who attain the knowledge of others Crimes some other way, Nevertheless, they dealt more mildly with these Nuns, and ordered, that after they have been moderately chattiled with a Rod, they shall endure but Three years Penance. This is the subftance of the Relation of this Council, which is full of choice passages out of the Councils and Fathers, very handfomly and fitly alledged.

The Council of Ravenna.

ine council John the Eighth appointed a Council at Ravenna, where he was to meet the Bishops at the end of Raven. J. May, 877. He came and held a Council there in the beginning of August, where they made na Nineteen Canens for the good of the Church.

The First enjoyns, and obligeth all Metropolitans within three Months after their Ordination, to send a Confession of their Faith to the Holy See, demand the Pall; and they that shall neglect this Duty, shall have no power to Ordain Bishops till they have performed it; and that other Metropolitans shall have liberty to ordain the Bishops of their Province, after three Admonitions, and having taken the Advice of the Pope.

The Second orders, that if those who are chosen Bishops do not procure Ordination within three Months after their Election, they shall be Excommunicated till they doe; and if they do not do it within Five Months, they shall neither be Ordained for the Church, to which they are chosen, nor to any other.

In the third 'tis forbidden to make use of the Pall in the Streets in Procession, or in any other Ceremonies, than what are appointed by St. Gregory.

The Fourth forbids the Nobles and Judges to contemn or abuse the Bishops, or exact any thing of them. It reserves the cognizance of the causes of the Clergy, Nuns, Orphans and Widows, to the Bishops.

The Fifth is against those that take away the Revenues of the Church.

The Sixth is against Ravishers.

of the Ninth Century of Christianity.

The Seventh is against Murtherers, and Incendaries.
The Eighth is against those that pillage and steal other Mens Goods.

The Ninth declares them Excommunicate, who voluntarily keep company with persons Excommunicated; and requires, that all Audience be denied them who are Excommunicated a whole year, and trouble not themselves to take off their Excommunication; if they die in that condition, is schilds to accept them to Communion.

That the former Decree may be put in execution, it is ordered in the following Article, That all the Bishops should fend to their Neighbours, and people of their Dioces, the Names of such was the Exonomunicated, and cause them to set up a Lift of them upon their Church-doors.

as are excommunicated, and caute them to let up a List or them upon their Church-doors.

The Eleventh imports, that those, who, to avoid deferved punishment, fly to other Lords, shall not be received, till their Master hath Justice done him.

The Twelfth is, that they that abfent themselves Three Sundays together from the Assemblies of the Faithful in their Parishes, shall be Excommunicated.

of the Familia in the Latines, man be Excommunicated.

The Thirteenth enjoyns the Defenders, Prefervers and Managers of Church-Revenues, to doe their Duty, under the pain of Excommunication.

The Fourteenth shews, that he shall not be Ordained a Priest, that is not diligent in the Service of the Church.

The Three following are for the prefervation of the Laws and Revenues of the Church of

The Eighteenth orders, that Tythes shall be paid to the Priest that serves the Parish; and forbids the Priest of another Dioces, or Parish, to meddle with them.

The Nineteenth forbids the Judges, or King's Commissioners to hold any Pleas, or Lodge in hurches.

At this Council there were prefent, besides the Pope, the Arch-bishop of Ravenna, Patriarch of Grade, Bishop of Verena, and Six and Forty other Bishops of Italy; who signed a Grant, by which they consistend the Donation of certain Lands and Revenues given to the Church of Autum by King Charles.

The Council of Troyes?

\$0hm the Eighth being come into France, to defire the Affiftance of Charles the Emperour; called The Council a Council at Troyes in 878, at which were present with the Bishop of Porto, and Three other of Troyes, Silhops of Italy, the Arch-bishop of Rheims, Sens, Lyons, Narbonne, Arles, Tours, Befancon, Vienna, and Bighteen other Bishops of France. In it they treated of several matters. The Bishops approved of the Excommunication of Lambert, and Adelbert; and declared, that they would look upon all those as Excommunicated, who had been so by the Pope. They pronounced an Excommunication against those, that had invaded the Goods of the Church. They confirmed the Judgment given against Formesus. They made a Canon, forbidding all Christians to Marry a Second Wife, while the First is living; and Bishops removing from one Church to another; and, in the conclufin, made Seven Canons. In the First it is commanded, that Secular Noble, men should pay refred to the Bishops, by not sixting down before them; and, that Lay-men should not meddle with Church Revenues. The Second enforces the same prohibition. The Third orders, that the Canons made the year before at Ravenua, should be observed. The Fourth enjoyns the Bishops to affift each other in the defence of the Revenues and Interests of their Churches. The Fifth requires, that those persons, who have been Excommunicated, or subjected to Penance by one Bishop, shall not be received by his Brethren. The Sixth afterts, that they will not receive another Man's Servant without his consent. The Seventh says, that they will not entertain a private Accusation against any Man. The Pope having seen the Body of the Gothick and Spanish Laws, brought by the Arch-bishop of Narbonne, and finding no Law in it against Sacrilege, Wrote to them to observe the Law made by Charles the Emperour, who Fined such as were gully of it Thirty pounds. He fent also a Letter to the Bishop of Poilitiers, torbidding him to encreach upon the Revenues of his Church; and, enjoyning all those, that had invaded it, to make Refitution. By another Letter he confirms the Privileges of the Church of Tours, and grants a Privilege to the Monaftery of Pleury. Himmarus, Bishop of Laon, presented a Petition to this Synod, and his Affair was here determined, as we have said. In this Synod King Lewis the Stambut twas not put in execution. Laftly, They determined forme affairs concerning the Bishops of Asignon, Troyer, and Besoncon. This Council was ended at Five Sessions, or Actions, which have we have Abridged with the Seven Canons, and the Decisions of John the Eighth, of which we

The Council of Filmes.

The Countil IN 881, several Bishops of France met at Fifnet, April the 2d, where, after they had recited of Filmets. The excellent passage of Gelassius, about the Distinction between the Ecclesiatical and Civil Power; and, another place out of S. Gregory, concerning the Episcopal Vigilance, they adnote nish King Lewis to preserve, and increase the Honour and Revenues of the Church, and to mainth King Lewis to preserve, and increase the Honour and Revenues of the Church, and to mainth king Lewis to preserve, and increase the Honour and Revenues of the States and Numberies has visited to nilh King Lews to preserve, and increase the Honour and Kevenius of the Charten, and to mainthe Authority of the Bishops. They require, that Monasteries and Nunneries be visited by the King's Commissioners, who shall represent the star of those places. They exhort the King bunish Ravishers severely. They also exhort the King's Officers and Judges to hinder Disoro punish Crimes. They invite Sinners to Penance; and, Lastly, addressing their Speech to the Kings, they advise him to provide wise, discreet, and impartial Counsellors, who love justice and Religion, and will employ their knowledge and zeal to suppress Vice.

The Council of Cologne.

againft them, who had taken away fome Revenues belonging to the Church. Nevertheless the gave them to the end of June, to be received to Penance, if they would come in. They also gave them to the end of June, to be received to Penance, if they would come in. They also revived divers other Canons of Councils about unlawful Marriages.

The Council of Mentz.

The Country This Council was called by King Arnoldus at that time, when Germany was much afflicted by cit of the Inroads of the Normans. The Arch-bishops of Mentz, Cologne, and Treves were at it, with several of their Suffragans: In it, after they had declared, by way of Preface, the milerable condition that Germany was reduced to, they made the following Canons. Mentz.

The First obliges, to Pray continually in the Church for King Arnoldus, his Queen, and all

In the Second, they give the King a short Abridgment of the chief Duties incumbent on

The Third shews him, that he is obliged to Administer Justice impartially both to great him.

The Fourth fays, that they who are Founders of Churches, should leave the disposal of the Re-

tenues they give, to the Biftons, according to the Nineteenth Canon of the Third Council of The Fifth enjoyns, that no Priests be put into any Church, without the permission of the

Bishop.

The Sixth requires, that those shall be punished as Murtherers of the Poor, who detain the Re venues of Churches, Monasteries, or Holpitals.

The Seventh declares, that those, who do any injury to Clergy-men, shall be put out of the Church, till they have made a proportionable fatisfaction.

The Eighth orders, that they who had cut off the Nose of a Priest of the Church of Wante

burg, should be Excommunicated.

The Ninth commands, that Masses shall not be celebrated in all places; but either in such places as are conferrated by the Biftop, or are allowed by him for that ufe. That in the place, of Churche Burnt by the Norman, Mais may be celebrated in the Chapels, till they are Re-built, and that in a Journey, if Men can't find a Church, they may fay it in the open Field, or in a Tent, provided they have a Confectated Table for an Altar, and other things necessary for that

The Tenth enjoyns Clergy-men absolutely to have no Woman to co-habit with them. The Eleventh fays, that all that Invade the Lands of the Church, shall be Excommunicated

The Twelfth is a Canon falfely attributed to Pope Silvester, about the Accusations of Clergy

The Thirteenth imports, that ancient Churches shall not be deprived of their Tythes and Re-

venues to Endow New Chapels. The Fourteenth holds, that no Bishop can retain, ordain, or judge a person, that belongs to ano

The Fifteenth afferts, that he that doth so, shall not be received at a Council, till he hath had ther Bishop's Diocess.

The Sixteenth imposes a severe and long Penance upon him that shall kill a Priest.

The Seventeenth orders the Payment of Tythes.

of the Ninth Century of Christianity.

The Eighteenth is against a person that had Marryed his God-mother, and being divorced from her, had taken her again.
The Nineteenth revives fome old Laws against Unchast Priests.

The Twentieth is against them, who, by their Petitions, get the Revenues of the Church into their possession by a precarious Title.

The One and twentieth revives the Prohibitions made by Charles the Great, to hold Meetings

about Secular Affairs in the Churches, or Church-porches. The Two and twentieth is against those, who defraud the Church of part of their Tithes.

The Three and twentieth ordains, that Ecclefiaftical Causes shall be judged by the Bishop, cithe according to the Deposition of Witnelles, or by the Oath of the Accuted, and none shall be ther according to the Depotency of Managers, and Justice Country and Age.

admitted for a Witnels, unlefs they be 14 years of Age.

The Four and twentieth recommends Peace, Unity, and Loyalty to their Prince.

The Five and tweatieth orders those, who have the Patronage of Monasteries committed to them, to place such Superiours over them as may doe their Duty, and will govern such as are

subject to their power, as they ought.

The Six and twentieth forbids, that Widows should be easily admitted to the Veil; and de-The six and twentern forbiss, that who is more than a finite to the very and technical they ought to be left at liberty, either to Marry, or embrace a fingle Life, it orders, that they be put into the convertation be approved. If they embrace a Single Life, it orders, that they be put into the Monafteries, where they shall live regularly with the Nuns. If they violate their isolation, they fall be punished Canonically: They renew the Canon of Elvira, made concerning Virgins devoted to God, which violate their Virginity.

The Council of Metz.

Place this Council after the preceeding; because we do not precisely know the year of its The Council Meeting; yet it was held under the same Prince by Rathbodus, Bishop of Treves, and Robers, of Metz. Bishop of Metz. The Bishops of Verdun, and Toul, were present at it, with one Abbot, and several Priects. Many Earls, Lords, and other Persons of worth were also at it. The following Con-

situtions were made at it. The First is a resolution to endeavour to establish Peace in the Church, promote Piety and

Discipline, and hinder the Poor from being pillaged.

The Second provides, that Tithes shall be paid to the Priest that serves the Church, to which they were anciently due, to maintain him; to furnish the Church with Lights, and Ornaments, and to make necessary Repairs for the Buildings.

The Third requires, that every Priest shall have but one Church, unless there hath been a

Chapel annexed to it, time out of Mind.

The Fourth forbids, that any Tribute shall be exacted for a Farm, or Four Slaves belonging to the Church, or for Lands given for a Burial-place; and that nothing shall be paid for a Bu-

The Fifth orders, that Priests shall have no Women with them; no, not so much as their

The Sixth enjoyns, that Priests shall show their Bishop the Books, and Sacerdotal Habits; that they shall keep the Throne under a Key; that Clergy-men shall not bear Arms, nor wear Lay-men Hablis; nor Lay-men Priest; that none shall be admitted for God-fathers, but such as understand the Confession of Faith; and, that one God-father is sufficient.

The Seventh forbids Christians eating with Jews.

The Eighth orders, that Mass shall not be celebrated in places which are not Consecrated; and that Bishops shall Consecrate those Churches a-new, which have been consecrated by Suffragan Bishops

The Ninth commands, that they shall veil, and shut up, in some Monastery, two Nuns of the Monastery of St. Peter, who had been put out of it, and inveiled for their Crimes; and that a Deacon convicted of Sacrilege shall be put in prison.

The Tenth pronounces Excommunication against some persons who had Guelt a Priest, who

would oblige one of their Kinfwomen to return to her Husband.

The Eleventh Excommunicates those persons, who exercised pillaging in the Province, and did not come to the Synod to acknowledge their Crime. It issues ont, in particular, an Excommunication against two private persons, the one guilty of a Rape committed upon a Nun, the other of Man-flaughter.

The Twelfth afferts it to be unlawful to Communicate with Excommunicate perfons, or give any tokens of Communion to those, who died under the Bonds of Excommunication.

The Thirteenth orders prayers to be made for King Arnoldus, with a Fast of three days, and fome Processions to obtain of God the Peace and Quiet of the State,

The Council of Vienna.

The Bishops of the Province of Arles made, in 892, some Constitutions like those, which had The Council been made in Germany. Two Legaces from Pope Formalis were present at that Assembly. In of Vienna. it they Excommunicated, 1st those who invaded, or unjustly detained the Revenues of the Church.

adly, Those, who injured, or abused the Clergy. adly, Those, who misemployed the Alms given by a Bishop, or Priest, in their Sickness. 4thly, It was forbidden Secular persons to bestow Churches without the confent of the Diocelan, and to exact any Present of the Priests they put into them. By the 5th 'tis ordered, that Priests have no Women with them.

The Council of Tribur.

The Council OF all the Councils held at this time, there were none fo numerous, or that made more confideratof Tribur.

Of Tribur. OF all the Councils held at this time, there were none fo numerous, or that made more confideratof Tribur.

Of all the Councils held at this time, there were none fo numerous, or that made more confideratof Tribur. Tribur, figure near Mentz. The Arch-bishops of Mentz, Cologne, and Treves were at it, with 19 German Bishops. The Constitutions of it are contained in 58 Articles, or Canons, which are fer

The First is onely an Invocation of the Spirit of Peace..

In the Second, upon occasion of a Priest, who complained that a Lay-man had put out his eyes and his Bifliop pronounced him Innocent, and because the Lay-man would not appear before him, nor undergoe Penance for his crime, they renewed the Canons which forbid to receive perfons Excommunicated by their Bishop, or communicate with them. And, in the following Article they enjoyn all the Counts to apprehend the Excommunicate, who will not submit themselves to Peempty and the Counts to appetitude the Excommunitate, who will not retained interflects to be mance, and bring them before their Bifthop; that those who are not afraid of the Judgments of God, may be terrified by the Severities of Men. They promise Impunity to them, who shy them, when they defend themselves against their apprehension, and will not have them obliged to

pay the Fine in that case usually imposed.

The Fourth directs, how the Fine which is to be paid, for hurring and wounding a Priest, stall be employed. If he survive, he shall have it all; if he dies, it shall be divided into three parts, and given, one part to the Church, in which he was Ordained, the other to his Bishop, and the

third to his Relations.

In the Fifth, they impose upon him that kills a Priest, Five years Penance; during which time he shall ear no Meat, nor drink any Wine, unless it be on Festivals and Sundays. He shall carry no Arms, go always on foot, and never come into the Church. After these years are expired, he may come into the Church, but shall not Communicate till Five years more be expired; in which time he shall keep three days of Abstinence weekly.

The Sixth condemns him, as guilty of Sacrilege, who enters into the Church-porch with a na-

The Seventh is against such as violently extort the Goods of the Church.

The Eighth is against those, that will not perform the Penance imposed on them by the Bishop. The Ninth shews, that if the Bishop and Count call an Assembly both in one day, it is just that the People and Count both should meet at the Bishops; nevertheless, to prevent such an accident,

and for the good of Peace, it was ordained, without any prejudice to the power and dignity of the Biftop, that he that first fends out his Summons, shall hold his Court. The Tenth renews the Canon of the Council of Carthage, which orders, that no Bishop shall

be deposed, unless it be by 12 others, a Priest by 6, and a Deacon by 3.

The Eleventh inflicts the punishment of Deposition upon those Deacons and Priests, who have committed Murther, although against their Wills.

The Twelfth orders, that the Sacrament of Baptilm shall not be administred but at the Solema Times, i.e. at Easter and Whitsuntide.

The Thirteenth commands, that the Tithes and Oblations of the Church shall be divided into Four parts, one for the Bifliop, two for the Clergy, the third for the Poor, and a fourth for the Reparation of the Church. The Fourteenth preferves the Tithes to the ancient Churches, and annexes the Tithes of new

broken-up Lands to them; but if new Houses be built Four Miles from other Churches, in a Wood, or other place, and a Church be built there by the confent of the Bishop, they may put in a Prieft, and give him the new Tithes.

The Fifteenth fays, that the Dead shall be Buryed, if possible, in the City, or some Monasteries; but, if that can't easily be done, then in the Church, to which they pay their Tithes.

The Sixteenth forbids exacting any thing for a Burial.

And the Seventeenth prohibits the Burying of Lay-men in Churches. The Eighteenth forbids the use of Wooden Pattins and Chalices.

The Nincteenth orders, that Water and Wine be mixed in the Chalice, but twice as much

The Twentieth is against them that Misuse Clergy-men.

The One and twentieth provides, that no Oaths be required of Priefts.

The Two and twentieth fays, that those that are accused of any Crime, which they have no proof of, thall clear themselves by Oath. But if there be any just cause of suspicion, they shall undergo the Proof of Red-hot Iron, in the presence of the Bishop or his Commissioner.

The Three and twentieth revives the Laws against those who Marry Virgins Consecrated to God.

The Four and twentieth imports, that a Maid, who hath taken the Veil by her own defire, and

of the Ninth Century of Christianity.

without any Constraint, before she is 12 Years old, she is obliged to retain her Virginity, if she hath worn that Habit a Year and a Day, and no Body may take her out of the Monarte-

The Twenty Fifth forbids Bishops to give the Veil to Widows, and obliges them to a single Life, who have taken it before.

The Twenty Sixth allows Monks, who will not go out of their Monastery to preserve themfelves, or others, to do it with the confert of the Bilhop, Abbot, and their Brethren; but orders those to be punished, who get out to avoid the severity of the Discipline.

The Twenty Seventh forbids the Clergy to forbids the Miles and take them up, if they are fled to take a lecular Habit.

The Twenty Ninth forbids that a Slave be ordained till he hath gotten perfect Liber-

The Thirtieth appoints, that in Memory of St. Peter, the H. Roman and Apostolick See ought behonoured, it being juit, that that Church, which is the Mother of the Prieftly Dignity, thould be the Miltress of Ecclesiastical Order, so that its fit, that Men bear and endure the Yoke she lays won them, although it be almost insupportable. Nevertheless tis ordered, that if any Priest or Deacon be accused of carrying forged Letters from the Pope to stir up any Troubles, or lay any Snares for the Ministers of the Church, the Bishop may with due Respect to the Pope, stop his Proceedings, till he hath written to the H. Sec.

The Thirty First is against Thieves.

The Thirty Second orders, that if the Right of Patronage to any Church be disputed by several Co-heirs which can't agree, to hinder the Diforders which may follow upon it, the Bifhop shall remove the Reliques out of the Church, that it up, and provide that no Mais be celebrated in it, till all the Heirs shall agree together to present one Priest, and that they shall neither put in, nor remove any Priest without the Bithop's consent.

The Thirty Third revives those Canons, which exclude such Persons from H. Orders, as have made themselves Euruchs, or mained themselves; but it excepts such from this Law, as have lost made themselves.

any of their Members, or are made Lanie by any Diftemper, or other Accident.

The Thirty Fourth treats those Men gently, who in the Wars with the Barbarians have slain by chance fome Christians, which they took for Pagans, by imposing on them only 40 Days Pe-

The Thirty Fifth forbids that any Pleadings or other Civil Affemblies be held on Sundays, Holate 1 meet 1 met of the most and that I change on other Crist and members be hard by heavy and some heavy, at the Vigils, Divine Service, and Mass; and that in Lent, and other Fasts, they fast with days, at the Vigils, Divine Service, and Mass; and that in Lent, and other Fasts, they fast with Devotion, pray with Zeal and Fervour, and give Alms according to their Abilities.

The Thirty Sixth declares, that if it happens that a Man, who is cutting down a Tree, and feeing it ready to fall, bids his Companion stand out of the way, and he doth not do it, but it

falls upon him, he that cut down the Tree shall not be reproved or blamed for it.

The Thirty Seventh is a like Case: If a Woman leaves her Child near boiling Water, and the Water ftill boiling fealds the Child, the Woman shall be put to Penance for her Negligence, but the that fet the Water on the Fire hath committed no fault.

The Thirty Eighth orders, that every Free-man that marries a Woman made Free, shall keep her

The Thirty Ninth orders the fame thing to fuch as marry Strangers.

The Fourtieth declares the marriage of a Man and a Widow null, who have committed Adultery together in the Life of her Husband, if he hath promifed to marry her at that

The Fourty First imports, that if a Person who is unable to do the Duties of Marriage, marry a Woman, and his Brother abuse her, they shall be parted, and she shall not have Commerce with either of them; nevertheless the Bishop may permit her to marry again, after the Guilty Person hath done Penance.

The Fourty Second afferts, that if any Person change his Diocess, after he hath committed inceft, he shall be taken up, and put to Penance by the Bishop of the Place where he committed

The Fourty Third is, that if a Person commit Fornication with a Woman, who hath had carnal knowledge of his Son or Brother without his Knowledge, and he depoteth upon Oath, that he is not Contcious of any fuch thing, he may be allowed to marry, after he hath done Pe-

The Fourty Fourth fays, that if one Brother marry a Woman, with whom another Brother hath had carnal Commerce, a fevere Penance shall be imposed upon this last, because he did not rell his Brother of it, after which they may Marry. As to the Woman, they revived upon her account the Law of the Council of Neoc.efarea.

The Forty Fifth orders, that he that lies with two Sifters, and the Sifter which lies with him last, if she knows that he hath had Commerce with her Sister, shall be put to Penance, and obli-

ged to live a fingle Life to their Death.

The Forty Sixth importeth, that if a Woman be profecuted at Law by her Husband for Adultery, and the hath recourse to the Bishop, he shall endeavour to obtain of her Husband not to pur her to Death, but if he can't prevail, he shall not deliver her into her Husband's Power, but fend her whither the defires for her Safety. Nn

The Fourty Sevench allows him, who is God-father to a Man's Child, to marry his Widow

if the was not his God-mother. The Fourty Eighth imports, that if a Man by chance marry the Daughter of his God-mother, he

I no Fourty Eigen imports, that it a visit his Wife.

The Fourty Ninth forbids, that fuch as have committed Adultery together, flould ever Marty,

Dwell, or have Society together. If they have any Estate, it shall be preserved for the Adulte-

The Fiftieth is against those who pervert Christians, and destroy them by their evil Arts.

The Fifty First repeats the Prohibitions made to an Adulterer, to marry the Woman with whom he hath committed Adultery, after her Husband's Death.

The Fifty Second leaves it in the Power of the Bishop, to regulate the time of Penance for

involuntary Man-flayers.

The Fifty Fourth to the Fifty Eighth, which is the last, appoint the time and manner of Peance for wilful Murtherers, viz. Seen Years. For the first Forty days, the Guilty shall not go into the Church, ear nothing but Bread and Salt, and drink nothing but Water. He shall go bare and the Church, car holding but bleat and only and think holding but which is the hall not reversely the hall not lie with his Wife, he hall not converte with other Men; after this, he shall not enter into the Church for a whole Yar, all which time, he shall abstrain from Meat, Cheefe, drinking Wine, Metheglia and Beer, unless upon Holidays, or in a journey, or in Sickness, in which case he shall buy off the Fasts of Tucsday, Thursday and Saturday, by giving a Penny to the Poor, and maintaining Three poor People. After this year, he may go into the Church, with other Penitents, but he shall observe the same Abstinences, for the Second and Third Years, saving that he may for all that time buy off the Three Days afore. the second and limit lears, aving that the may for an that time you fit the land 239 after faid. In the Four laft Years, he final make three Lents, the one before Eafer, in which he fail abitain from Cheele, Fifth and Wine. The Second before the Nativity of St. John Baptift, and annual from Concrete rim and white. The Second control is relative to the mapping, and the Third before the Nativity of Chrift, in which he shall practife the same abstinences. He may eat the rest of the year, what he pleases, on Tuesdays, Thursdays and Saturdays, and buy of Minishay and Wednesday for a Penny, but he shall keep a strict Fast on Eriday. When the Seven Years are over, if he hath observed these Penances exactly, he shall be reconciled as the Penings are, and be admitted to partake of the Communion.

The Council of Nantes.

The Council THE Canons which bear the Name of the Council of Nantes, are only a Collection of several . Constitutions made at different places. of Nantes.

The First orders, that the Priests on Sundays and Holy-days shall demand of the People before they fay Mais, whether there be any person of another Parish, who is come to hear Mass in Contempt of his own Prieft; and if they find any, they shall not them out of the Church, and oblige them to return to their own Parish. They shall also ask, if there be any Person at Variance, and in Quarrels, and if they find any, they shall cause them to be Reconciled immediately, which if they refuse to be, they shall also put them out of the Church, till they shall be Reconciled, because they cannot bring their Offering to the Altar, till they be reconciled to their Brother. This being done, the Priest shall say Mass.

The Second forbids all Priefts to receive the Parishioners of another, unless he be in a Voyage,

or come to fome Court.

The Third forbids a Priest to have any Woman with him, yea, those that are accepted by the Canons. It forbids also Women to approach the Altar, officiate as Priests, or to sit within the Rails.

The Fourth contains Directions, what a Priest ought to do when he hears that any Person is sick in his Parish. He ought to go immediately to see him, and when he enters into his Chamber, nck in ns ratin. He ought to go immediately to be nim, and when he enters into his Chamber, frinkle Holy-Water, finging the Anthem, Afpergar me Dominer, Thou flast frinkle me, O Lond, &c. Pfal. 51. 7. Then he shall say the Lord's Prayer, the Seven Pfalms, and the Prayers for the Sick. After this, he shall cause all that are in the Chamber to go out, and coming to the Bed of the Sick-Man, he shall shake comfortably to him, and exhort him to put his whole Trust in God, to bear patiently the Afflictions she hash laid upon him, to confes his Sins, and to resolve fully upon the shall shall be the shall shall be the shall be shall a thorough Conversion; if God restores him to his Health, to promise, that he will do Penance, to dispose of his Goods, and set his worldly affairs in order, while he is of a found Mind, to redeem his Sins by Alms, to pardon those that have injured him, to make a Consession of the Faith of the Church, and not to despair of the Mercy of God. After he hath given him these Exhortations, he shall give him his Blessing, and then shall retire to leave the Sick Man to think of

The Fifth imports, that the Priest who shall receive the Confession of a Sick-Man, shall not beflow Absolution upon him, but upon Condition, that if God shall restore him to his Health, he will undergoe Penance proportionable to his Faults.

The Sixth forbids taking any thing for Burials, and Burying in the Church, near the Al-

The Seventh forbids all Ministers of the Church to favour secret and clandestine Ordinations of any of the Clergy of another Diocefs,

of the Ninth Century of Christianity.

The Eighth forbids a Priest to have more than one Church, unless he have other Priests under him in every of those Churches, who shall recite the Office day and night, and celebrate Mass in

The Ninth commands, that the Bread be Bleffed that is diffributed to the People. This is one of the Articles of Hinemarus's Constitutions made 852.

The Tenth is about the Revenues of the Church, what use they ought to be put to, and how distributed into Four parts.

outmouver into 2 out parts.

The Eleventh Orders, that when the Bishop designs to make an Ordination, he shall cause all those who are to be Ordaned, to come to the City the Wednesday before the Ordination, with the Arch-Priefts who are to prefent them. That afterward he shall send some Priests, and other dis-Accurrents who are to pertent matter and accurate the main tent to the forest persons, to get information of their Life, Education, Birth, Manners, and Capacity; that he fall have them examined Three days together, and on Saturday Ordain those he fads

The Twelfth allows a Man to put away his Wife for Adultery, but not to Marry another in her Life-time. He may be Reconciled to her, but on condition that he doe Penance

The Thirteenth imposes Three years Penance for fingle Fornication.

The Fourteenth imposes Seven years Penance upon a Married person, that hath committed Adultery; and Five on him that is not Married. The Fifteenth regulates the practifes of Fraternities, and takes away Abufes. This is Copy-

ed out of Hinemarus's Constitutions.

The next is an Extract from the fame Author, In it a Prieft is forbidden to fue for another Church befides what he has, and give Prefents to the Lord to attain it.

The Seventeenth lavs 14 years penance upon a Voluntary and Publick Murtherer, viz. Five years in which he shall be separated from the Church; the rest of the time he may be at Pray-The Eighteenth imposeth Five years penance upon an Involuntary Murtherer; Forty days Fast

with Bread and Water, Two years separation from the Prayers of the Faithful, and Three years without communicating. It leaves it to the Priest to prescribe the Abstinence as he thinks con-

The Nineteenth forbids Nuns and Widows to be present at Pleadings, or any publick Assemblies, if they are not fummon'd by the Prince or Bishop, or have no necessary business, in which case they ought to have the permission of the Bishop.

The Twentieth commands, that Bishops and their Ministers should use their utmost endeavours

to abolish the Remainders of Idolatry in all places.

A LETTER from the Clergy of Ravenna to Charles the Tounger.

CHARLES the younger had confulted the Clergy of Ravenna, to know, whether the Monks, which were raifed to Ecclefialtical Dignities, ought to wear Clergy-men's habit, or keep to their Monks Garb. In Answer to him, they brought several Authorities of the Popes, to shew, that Clergy-men and Monks ought not so much to be distinguished by their Habits, as by their holy Lives and Profession. Then they say, that it doth not seem contrary to the Laws of the Church, that the Monks who are made Bishops, may not wear the same Habits with other Bishops, according to the practice of the Church of Rome; and they think, that such an Uniformity is much better, than if they were diftinguished, as they are in the Greek Church. That nevertheless they do not think that it ought to be a Law to all Churches, because every one may have its particular Cultoms. But yet they can't condemn the practice of the *Intalian* Bilinops, and that it is convenient to uphold it, and to oblige all Monks that are Ordained Bilinops, to wear the Stole, i. e. a Long Garment, in Honour to the Priesthood; although they are not thereby dispensed with to neglect the practice of their Rule. Lastly, That we must follow in such things the Custom that is anciently ferled in the Church.

The LETTER of the Bishops of Germany to John the VIIIth.

THis Letter is Written in the Name of the Bishops, Clergy, and People of Bavaria. They tell the Pope, that having heard of their Predecessors, that the Bishop of Rome hath been always careful to promote the Peace, Union, and Discipline of every Church; they cannot believe that which is daily reported, That there is lately come out from the Holy Apostolick See, which is the Original of the Christian Religion, and the Source of the Priestly Dignity, a Decree

both unjust in it felf, and contrary to the Doctrine and Authority of the Church; but that three Bishops, who pretend themselves his Legares to the Sclavonians and Moravians, have raised that Bishops, who pretend themselves his Legares to the Sclavonians and the Bishops, that has Report. That these People were heretofore subject to their Prince and the Bishops, that has Converted them; That the Bishop of Passa had always converted freely with them, and held Synotiated of the Pope, by their Money, to send three Bishops, who have attempted to doe a thing obtained of the Pope, by their Money, to send three Bishops, who have attempted to doe a thing and which is directly contrary to the Order of the Canons, viz. To divide that Bishoprick into and which is directly contrary to the Order of the Canons, viz. To divide that Bishoprick into and which is directly contrary to the Order of the Canons, viz. To divide that Bishoprick into and which is directly contrary to the Order of the Canons, viz. To divide that Bishoprick into Eishop in that Dioces, without the outlet of Fisce parts, and place an Arch-bishop, and three Bishops in that Diocess, without the Leo, and Celessine's Letters. They add, that his Predecessor Consecrated Wicherius Bishop the Leo, and Celessine's Letters. They add, that his Predecessor Consecrated Wicherius Bishop in the Leo, and Celessine's Letters. They add, that his Predecessor Consecrated Wicherius Bishop in the Dutchy of Passa. They complain also, that his Legates giving credit to the Relations of the Dutchy of Passa. desire of the Duke Zuerbaldus; but that he sent him into a Conquer'd Countrey, and not into the Durchy of Passau. They complain also, that his Legates giving excellent to the Relations of the Sclavonians, accused them of many fasse things. They take notice, that their Prince is descended the Family of the Kings of France, who are Christians; whereas the Moravians and Sclavonians are Originally Pagans, and Enemies to the Christian Religion. They commend their King and Greying and the the great inclination he hath to the Holy See, and for Religion. They Consulted the Reports the Sclavonians had given out, that they had made a League, in a prophare manner, with the Hungarians, who have pillaged, burnt and saked the Countrey. That, on the contray, they had a design of hindring them from entring into Lab, and to send fome Succours into Lowers and to put their levels in a condition to doe it, they had desired a League with the Vol. bardy; and to put themselves into a condition to doe it, they had defired a League with the Sela-tonians, but could not obtain it. They conclude, with an earnest Request to the Pope, not to be lieve the Calumnies which the Sclavonians spread abroad against them, and to endeavour the Peace of the Church.

CHAP. XII,

CHAP. XII.

The Constitutions of some Bishops, and Collections of Canons, concerning the Discipline of the Church.

Efides the Conftitutions made by the Bifhops Affembled in Councils for the Reformation of Church-Difcipline, feveral Bifhops were at the pains to make particular Conftitutions for their own Diocesses, and Treatises for the Instruction of their Clergy. They also, at the same time, made several Collections of Canons about Penance, and other Ecclefiaftical Matters. The chief Tracts, which relate to the Matters, and the

other Ecclefiaftical Matters. The chief Tracts, which relate to the Matters, and the Authors of this Age, which composed them, are these that follow.

Hatto, or Hetto, chosen in 796 Abbot of the Monastery of Augia Diver, of which he was a Hatto. Mack, and afterwards Bishop of Bassi in 801; was sent, by Charles the Great, in the year 811, to the Greek Emperour, to make a Peace, and settle the Bounds of beth Empires. He Wrote a Rolation of his Voyage, but it is lost. He Composed a Book of Constitutions for the Instruction of the Priests of his Dioces, put out by Father Dacherius, in Tem. 6. of his Spicilegium, and inferted in the last Collection of the Councils.

teren in the last Concern of the Contains. This Book contains 2, Articles. 1. That Priefts shall understand well the Doctrine of the Faith. 2. That they shall Teach the People the Creed, and Lord's Prayer in Latin, and their Mo-Faith. 2. I had they man I search the recope the circus, and Lotts Frayer in Lattif, and their More Tropue. 3. That they finall Teach them to fay the Refpondes after the Frieft in Divine-Scrice.

4. That the Priefts final understard the Nature of the Sacraments, of Beptim, Confirmation, and the Lord's Supper; and that bythe Mysterious use of a Visible Creature, the Salvation of the Soul is further d. 5. That they shall have Books necessary for their Office, with A Book the Soul is further d. 5. That they fiall have Books necessary for their Office, viz. A Book for Celebration of Sacraments, a Book of the Lessons, Administration of Baptism, a Caledar, and Homilies for all the year. 6. That they shall recite S. Athanasim's Creed at the Princ. 7. That they shall have notice of the Solemn time for Baptism, as H. Saturday, and the Saturday before Whitsunide, although in cases of necessity, Baptism may be administred at all times. He observes, that they used Three Dippings, and had in their Fonts a Vessel, which they need to they for the Solemn they hould know all the days in the year, which they are to keep Holy, viz. All the Sundays in the year, from Morning to Night; our Lord's Nativity, St. Stephon's, St. John's, St. Immeen's, Circumcision, Epiphany, Purisication, Easter, Ascension, H. Stunday, Whitsunide, St. John Baptis, the XII Apostles, and chierly St. Peter and St. Paul. The Assumption of the Virgin Many, the Dedication of St. Michael's Church, and all other Churches; the Feast of every Saint, in Honour of whom any Church is Founded. That they ought probester the Fasts appointed by the Prince; but as to the Festivals of S. Remedius, S. Manches; the Feaft of every Saint, in Honour of whom any Church is Founded. That they ought to observe the Fasts appointed by the Prince; but as to the Festivals of S. Remedius, S. Mauries, and S. Martin, the People ought not to be forced to keep them, nor hindred, if their Devonites and S. Martin, the People ought not to be dreed to heem, nor hindred, if their Devonites lead them to it. 9. That Clergy-men ought not to have Women, that are Related to them, with them. 10. Nor go to Taverns. 11. Nor frequent Courts of Judicature, nor be Bail, nor go a Hunting. 12. That they should know, that none ought to be Ordained for Money, and if any Man be, he ought to be deposed, as well as he that Ordained him. 12. That no body ought to receive, nor employ a Clergy-man of another Diocess, without the consent of his Bi-shop. 14. That they ought not to celebrate Mass in private Houses, or Unconscerated Churches, unless in respect to the Sick. 15. That Tithes ought to be paid, the third part of which belongs to the Bishop, according to the Council of Toleds; that, as for himself, he was contented with a Fourth part, according to the Constitutions of the Reman Bishops, and the use of the Church of Rema. 16. That Women ought not to come near the Altar, nor doe any Offices about it. That when they are to weith the Vessels, and Church, the Clerks shall take them from the Altar, and nome. 16. That Women ought not to come near the Altar, nor doe any Offices about it. Phat when they are to well the Veffels, and Church, the Clerks flall take them from the Altar, and direr them to the Women at the Rails of the Altar, whither they shall bring them again; and the Pricits shall also receive there the Offerings of the Women, to carry them to the Altar. 7. That Pricits shall Pracach both by their Word and Example; That Men ought not to be Univers. 18. That no Clergy-man, Ordained, or to be Ordained, shall go out of his own Diocess. either to Rome, or to Court, or to obtain Absolution, without the allowance of his Bissop; and that they finall admonifit them, that will go to Rome out of Devection, that they ought not to go, till they have conferfed their fins in their Diocels, because they ought to be bound, or loofed by their own Bishop, and not by a Stranger. 19. That nothing shall be Sung, or Read in the Church, which is not taken out of Scripture, or the Writings of the Orthodox Fathers. That they shall not honour any unknown Angels, but onely S. Michael, S. Gabriel, and S. Raphael. That Priefs field all heve one way of Administring Fenance, and shall imples it according to the nature of Mens Faults. 20. That they shall put the Offerings of the Faithful to a Good Uie. 21. That they shall not suffer a Contract of Marriage between Relations to the Fifth degree; but nevertheless those that are Married in the Fourth degree shall not be parted, but put to Penance so long as they continue together. That it is not lawful to Marry the Relations of a First Husband, or First Wife; also a God-son, or God-daughter at Baptism, or Confirmation: That they who have committed Fornication with a Relation in the First degree, may nor commue together, that

they shall be put to penance, and parted; but they may Marry others. That Slaves may not Matthey shall be put to penane, and parted; but they may Marry others. I hat Slaves may not Marry, without the consent of their Master; and if they doe, the Marriage is null. 22. That Pieth shall Teach their People to doe Works of Mercy, Instruct them in Vertue, and win them from shall Teach their People to doe Works of Mercy, Instruct them in Vertue, and win them from the Vice, but chiefly from Perjury. 23. That they shall Officiate in the Churches they are appointed, and shall not fail to say the Canonical hours both by day and night. 25. That they shall administrate the same of the same nish God-fathers and God-mothers, that they are obliged to make their God-fons and God-daughters, when they are at Age of Discretion, to be sensible of the Promise they have made for them. These Constitutions shew, how prudent and wise a Man this good Bishop Hatto was. Being very Aged, he laid down the Government both of his Diocess and Monastery, which he had always held with it, in 823, and lived a private Monk the rest of his Life. He died in 836. He also Wrote a Relation of the Visions of St. Westinus, or Guertinus, a Monk of the same Abbey, which wrote a relation of the vinous of the vinous of the vinous of the lidegarder, and other are also mention d by Strabo. [This Tract is printed among the Visions of Hildegarder, and other Religious Men, at Paris, 1513. and by F. Mabilion, Sac. Benedist. 4. p. 1.]

This is a proper place to Treat of the Writings of Agobardus, which, for the most part, concentration is a proper place to Treat of the Writings of Agobardus, which, for the most part, concentrations are properly to the properly of the Writings of Agobardus, which, for the most part, concentrations are properly of the writing of the Writings of Agobardus, which, for the most part, concentrations are properly of the writing of the Writings of Agobardus, which, for the most part, concentrations are properly of the writing of the Writings of Agobardus, which, for the most part, concentrations are properly of the writing of the Writings of Agobardus, which, for the most part, concentrations are properly of the writing of the Writings of Agobardus, which, for the most part of the Writings of Agobardus, which we will be a writing the writing of the writing of the Writings of Agobardus, which we will be a writing the writing

man, though they have no clear proof of it. He was Coadin-

tor, (a) or rather a Suffiagan of Leidradus, Arch-biftep of Lym:

who being defirous to retreat into the Monaftery of Soiffons, in the

beginning of the Empire of Lewis the Gody, Argobardis was put in his place by the confent of the Emperour, and (b) a whole Synod of

France, which approved of the Choice, that Leidradus had made of

him for his Successor. But this Ordination was afterward found

fault with, because 'tis against the Canons for a Bithop to choose his

Successor; a Rule, which it is very dangerous to break. Neverthe-

less Agobard enjoyed his See peaccably, till he was put out by Lenn the Godly for taking part with his Son Lotharius, and having been one of the Principal Authors of his Deposition, at an Assembly of

Bishops held at Compeigne, in 833, for Lewis the Godly punishing the

Agobard. the Discipline of the Church. The Life of this Author is very obscure; some think him a French-

a Or rather a Suffragan.] We ought to Read Chorepiscopus in Ado, as it is in the Chronicon of Hugo Flaviniacenfis , and not Co-epifcopus; because if he had been Coepiscopus, or Coadjutor, there had been no need of Ordaining him a-new, when Leidradus retired. And 'tis certain there were at this time Suffragans in France.

b A Whole Synod.] What Synod it was is not known. M. Baluzins believes it was that of Mentz, in 813. but this Synod was under Charles the Great ; and Leidradus did not retire, and fo Agobard could not be Ordained, till the Reign of

Lewis the Godly.

Injustice, and Violence, which had been done to him by Lotharius, and the Bishops of his party, had a Process drawn up against them at a Council of Thionville held in 835. Ebbo, who was Arch-billop of Rheims, was forced to confess his fault, and submit himself to his Deposition. Agebardus, who fled into Italy, with the other Bishops of his party, was cited to the Council three times; and, not appearing, was Deposed. The Examination of their cause was began the next year, at an Assubly held near Lyons, but was left undetermined, by reason of the absence of the Biskops, to whom alone it belonged to depose their Brethren. Lastly, The Children of Lewis the Godly having made peace with him; they obtained, that Agobardus should be Restored; and he was present at a Synod held at Paris, by the Order of Lewis the Godly. He likewise obtained the favour of that Em-

perour, with whom he Died at Xaintonge in 840, on the 15th day of June. This Bishop had no less share in the Affairs of the Church of his time, than in those of the Empire, and hath shown, by his Writings and Government, that he was not more Learned and Skilful in

Divinity, than expert in Politick Affairs. The Catalogue, and Extract of his Works follow. His Treatife against Felix Orgelitanus is dedicated to Lewis the Godly. In it he explains the Tract of Felix, which he Composed by way of Question and Answer, and published, against what Agobardus had afferted in the City of Lyons, where he was then in banishment, after the Recantation he had made of his Error at the Council of Aix la Chapelle. Agobard observes, that Fix had suppressed several Expressions, which he had used before, and had added new Errors, the acknowledged, that that Bishop lived a very Holy Life; but fays, that we mult judge of a Mass Faith, not by the Holiness of his Life, but of his Manners by his Faith. Non eft with hominis me stienda fides, sed ex fide probanda es vita. He excuses the planness of his Seyle, and prays then, who will take the pains to read his Writings, to content themselves with the consideration of the passages of the Fathers which he hath cited, and to compare Felix's Opinion with them. After he hath spoken in general of the Error of Nestorius and Eutychius, he says, that he hath heard that Felix in his Life-time, did Teach, That Jefus Christ, as Man, was ignorant of many things; a of the place where Lazarus was Buried; because he asked his Sisters, where they had laid him; the Day of Judgment; the Discourse which the Disciples, that went to Emmaus, had together; the Love St. Peter had for him. That Agobard, knowing that he Taught these things, found them out, reproved him for them, explained those places to him, and sent him several passages of the Fathers, contrary to those Errors; that having read them, he promised to amend them; that things remaining thus, he did not think it his Duty to publish the Errors afferted by him, because it did not concern him to doe it. But, after his Death, some of the Faithful told him, That he had afferred, That it was not certain that the Son of God Sufferd, or was fixed to the Gross, but that ought to be affirmed of the Manhood onely, which he had affumed; an Error, which aries from the ignorance of the Substantial Union of the Word with the Flesh, although he seemed to admit but one Person onely in the Person of Jesus Christ. He shews, that Nestorius spake after the same manner. He consults that Assertion of Felix, That in the Nativity of the True Son of God, of the Substance of his Father, his Nature preceded his Will; fo that he is necessarily the Son of God: but in his Humane Nativity, it was from his Will, and not from Necessity. That he was the Son of God-Agobardus affirms, that this Expression makes Jesis Christ to be believed

of the Ninth Century of Christianity.

not to be the true and natural Son of God. He also blames Felix for teaching, that though the Virgin Mary be the Mother of God, yet the is otherwise the Mother of the Man, than of God. He fays, that this Expression is not only new, and not heard of before, but impious. That the Virgin can't be one way the Mother of the God-head, and another of the Manhood in Jefus Christ, fince the was the Mother of a God-man at the fame time, and the Divinity and Humanity make but one Person in Jesus Christ. He also opposes that opinion of Felix, that Jesus Christ was different ways the Son of God according to his different Natures; That according to his Divinity, he was a Son by Nature, in Truth and Substance, whereas according to his Humanity, he was a Son only by Grace, Election, Will, Predeftination and Affumption. From this Principle, he draws this Confequence, That fince Jefus Christ is a Natural Son in one Sense, and an Adoptive in another, we must acknowledge two Sons and two Persons. 'Tis true, that Felix disowns this Confequence, but Agobard affirms it to follow directly from his Doctrine, and fays, that Neflorius used that very Expression. He confutes this principle, and the Consequences Felix draws from it by feveral passages of the Fathers. And I aftly, answers to those that Felix had alledged to prove the Adoption of Jesus Christ; shewing that the Fathers never said, that Jesus Christ was an Adoptive Son, but that the Humane Nature was adopted by the Divine, i. e. the Divine Nature was united with the Humane, fo that the Person made up of both Natures, was the true and natural Son of God, and not meerly by Adoption and Grace.

The Book of Agobard concerning the Infolence of the Jews, is a petition addressed to Lewis the Godly, in which he Complains, that the Commissioners which he had fent to Lyons, took part with the Jews against the Church, and had sealed Letters and Ordinances bearing his Name, which were favourable to them. They had carryed the Bufiness so far, that they ipoke openly in fayour of the Fews, and so threatned some Bishops. Agobard, who was absent when this happened, being gone to the Monastery of Nantone to accommodate a difference that had happened among the Monks, wrote about it to the Commissioners, but they had no regard to his Letters; whereupon he addressed himself to the Emperour, and represented it to him, that the Jews did perfecute Him and his Fellow-Bishops, because he preached to the Christians, that they should not fell any Slaves to the Jews, nor fuffer the Jews to fell Christians into Spain, nor keep Christians for their Houshold Servants, not to fuffer Christian Women to keep the Jewish Sabbath, nor the Jews to labour or trade on the Lord's Day, not to eat in Lent with them, not to eat any Flesh they have killed, nor drink any Wine that they sell. Lastly, not to converse familiarly with them, nor trade with them, because they daily Blaspheme the Name of Christ. Then he describes the insolence of the Jews, because they found themselves upheld by the Authority of the Commissioners. He beseeches him to hear the humble entreaty of Himself and Brethren, and rectifie

this diforder.

To this Petition he joyns a Letter written in his Name, and in the name of Bernard, Arch-bia flop of Vienna, and another Bishop called East or Tast, in which they produce the Authorities of the Fathers and Scripture, to justifie the Severity they treated the Jews withall. They relate the example of S. Hilary, who would not falute them; of S. Ambrefe, who writes, that he would rather fuffer Death, than rebuild a Synagogue of the Jews, which the Christians had burnt. They add to these two Fathers, S. Cyprian and S. Athanassius, who wrote against the Jews: Then they alledge the Canons of the Councils of Spain and Agda, which forbid Christians to eat with the Tims, and the Constitutions of the first Council of Masco, which declares, that according to the Edict of Childebert, it is not permitted to the Jews to be Judges, or Receivers of the publick Revenues, nor to appear in publick in the H. Week, and renew the prohibition given the Christians not to eat with them. This is Confirmed by the Canons of the First and Third Councils of Orleans, and the Council of Landicea, which forbids Christians to converse with them. They forget not the Action of St. John, who fled from the Bath, in which he faw Cerinthus the Heretick entered, who was an Heretick of the Sect of the Jems. They accuse the Jems of their time to be worse than Cerinthus, because they believed God Corporeal, and had gross and false Notions of the Divinity, allowed an infinite number of Letters, and believed the Law to be written several Years before the World, were perfuaded that there are feveral Worlds and Earths, introduced many Fables about the old Testament, and uttered Blasphemy against Jesus Christ, published the false acts of Pilate, used the Christians as Idolaters, because they hated the Saints, and did infamous Actions in their Synagogues, from whence they conclude, that if they ought to separate themselves from Hereticks, they ought with more Reason to have no commerce with the Jews, which they maintain by feveral passages of H. Scripture.

Tis very probable, that Agobard went to Court about this Business. He applyed himself to Three Persons, who were in great Favour at Court, viz. Adelardus Abbot of Corbey, Vala the Son of Bernard, Brother of Pepin, and a Relation to the Emperour, and Helefacharius Abbot of S. Maximus at Treves, having complained before them of those that defended the Jews, they brought him into the King's presence to relate it, but he received no Satisfaction, and was ordered to with-draw. Being returned, he consulted those Three Persons by a Letter, what he should do with those Jewish Slaves, who defired to become Christians and be Baptized. He shews by several Reasons that he could not refuse to do it; and that the Jews might have no ground of Complaint, he fays that he offer'd to pay them for those Slaves, what was ordered by the ancient Laws. But fince the Jews would not receive that Price, because they were perswaded that the Court Officers were their Friends, he prays them to whom he wrote to direct him what to do upon that occasion, about which he was much perplexed, fearing on the one Side Damnation,

if he denyed Baptilin to the Jews, or their Slaves who defired it; and on the other Side, being fearful of offending the great Men, if he granted it to them.

In Agabard's Letter to Nebridius Arch-bishop of Narbonne, he thews how dangerous it is to hold a lin Agabard's Letter to Nebridius Arch-bishop of Narbonne, he thews how dangerous it is to hold a in Agona's Secure to incornains aren-bump of inanomine, he have show dangerous it is to hold a familiar converie with the Jews, and tells him, that he hath admonified his People of it all along his Vification of his Dioceis, and holdly opposed the attempts of the Emperour's Commissioners. Appeard prefented another Petition to Lewis the Godby, in which he prays him to abolish the

Law of Gundobadus, which ordered, that private Contentions and Differences should be decided by a fingle Combat, or fome other proofs, rather than by the Deposition of Witnesses. He shews by a magic content, or rome once proofs, rather than by the Depontuous of themes, and that that Law which was made by an Arrian Prince, is contrary to the Spirit of the Gospel; to that Charity, that Christians ought to have one for another, and to the peace both of Church and State. He observes, that it came neither from the Law nor Gospel; That the Christian Religion was not chablished by such fort of Combars; but on the Contrary, by the Death of him that preached it; That the most Wicked and Guilry have often over ome the more Just and Inpreached it; That the most Wicked and Guilty nave often over some the more just and Innocent. He adds, that Avitus Bishop of Vienna, who had some Conferences about Religion with Gundobadus, and converted his Son Sigismond, disallowed this Cultom. He complains of the Guite Regard had to the Canons of the Church of France. Lastly; he says, he could wish that little Regard had to the Canons of the Church of France. Lastly; he says, he could wish that all the Kings Subjects had but one Law, but because he believed that impossible, he defired he

all the Kings Subjects had but one Law, but becaute he beheved that impossible, he defired he would abolish at least, that Custom, which was so unjust and so prejudicial to the State.

In the Treatile of the Privileges and Rights of the Priest-hood, dedicated to Bernard Bishop of Irema. Applicant Treats of the Excellency of the Priest-hood. He says, that all Christians being Members of Jesus Christ, who is our Chief Priest, are Kings and Priests of the Lord. That in the beginning of the World, the First Born were Priests, and Sacrificers. There he produces see and priest Priest Scrippers and Priests and Priests. veral Examples taken out of the Holy Scripture, and many Authorities to shew that God hath ofveral examples taken out of the Lary octipate, and many raumorities of new that God nath of-ten heard wicked Priefts, and had no regard to the Sacrifices of good ones, because he looks chie-fly upon the Dispositions of the Heart of those for whom they offer Sacrifices, and that otherwise ny upon the Dipontions of the Prieft, nor his Person that God respects, but his Ministery and Priestis not the Merit of the Priest, nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects, but his Ministery and Priesting nor his Person that God respects no his Person that God respec hood. For this Reason it is, that wicked Priests may administer Sacraments, which the most hood. For this Reaton it is, that wicked Pricts may administer Sacraments, which the most H. Lay-men cannot do. And upon this account. Men ought to hear and believe what the Priest reacheth, if he do not corrupt the Dectrine of Jesus Christ, for if he teach any thing that Christ hatch not Commanded, he that hears him, faith Agobard, is a Leper, that follows another Leper, hatch not Commanded, he that hears him, faith Agobard, is a Leper, that follows another Leper, hatch not Commanded, he can be also shown that the same should be a supported by the same should be diven out of the Camp, and shall both fall into the Ditch. This gives him occasion to cite feveral Texts of the Camp, and shall both fall into the Ditch. Scripture, to exhort the Priefts of the New Testament to behave themselves worthy of their Miniftery, and to complain of the Irregularities of his time. He observes that the Great Lords of his nitery, and to complain of the irregularities of his time. The observes that the oreat Lords of his time, kept Domestick Priests in their Houses not to obey them, but to employ them as they pleafed, as well in Temporal as Spiritual Services; infomuch fays he, that some Priests wait at Table, provide Meat and Drink, look after Dogs and Horses, and take care of their Farms in the they take fuch as come next, without regarding whether they are ignorant and worthlefs, and guilty they take fuch as come next, without regarding whether they are ignorant and wordings, and guilty of many Crimes. They only defire to have fome Priefs with them, that they may leave the Churches and publick Offices to them. And when they have a mind to have them ordained, they Churches and publick Offices to them. And when they have a mind to have them ordained, they come and fay in an imperious way. I have a little Clergy-Man whom I have brought up, who is the Son of one of my Waiting-Men or Tenants, I defire you're or make him a Prieft, and when they have got him ordained, they think that they have no need of the Curates, and never come to the Service of a Parith-Church, nor Exhortions made there. He crys our against this abufe, and have the hadron of the intermediate which he Billions was not allowed as a place of the complex of the crystal of the complex of the comple to the Service of a Partin-Church, nor Exhortions made there. He crys our against this abulgand bewails the badnefs of his time, in which the Bishops were not allowed to reprove their irregularities, as by their Office they are obliged. Laftly, he exhorts the Laivy to have refpect to the Sacraments, which are administred by the Priefts. For fays he, the Holy Sacraments, Baptin, and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give Lie and Christic and Holy sacraments, and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give Lie and Christic and Holy that they have the Particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give Lie and Holy that they have the Particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft, which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the reft which give the particle and the Confecration of the Body and Blood of Jefus Chrift, and the Particle and the Confecration of the Body and Blood of Jefus Chrift, and the Particle and the Salvation to the Faithful, are fo Great and Holy, that they cannot become more Excellent, by Salvation to the Patintul, are to Great and Ploty, that they cannot become more Excellent, by reason of the Holiness of good Ministers, nor worse by the impierty of wicked ones, because they operate not by the Virtue of Men, but by the Majetty of the Holy Spirit, when the Priest hath made his Invocation; whereupon he cires several passages of S. Auslim, Gelasius and Posses, and advises the Bishops to be careful, that they be not partakers of other Mens Sins, Analogius, and advises the Bishops to be careful, that they be not partakers of other Mens Sins, Analogius, and advises the Bishops to be careful, that they be not partakers of other Mens Sins, Analogius, and advises the Bishops to be careful, that they be not partakers of other Mens Sins, Analogius, and advises the Bishops to be careful, that they be not partakers of other Mens Sins. by ordaining fuch Persons Priests, as are vicious, ignorant, and unable to discharge their Ministery by organing their remains raters, as are victous, agrorant, and unable to diffuring the well. He lays, that the Learning of Ministers is more to be regarded than their Manners, be cause though a Priest ought to be blameless in both, yet 'tis less dangerous, to have a Priest that reaches well and lives ill, than to have the ignorant though they live well. Laftly, he diffinreaches wen and nives in, man to have the ignorant though they live well. Latry, he diffuse guiftes Ministers into four forts, 1. Such as are to be loved, who live well and teach well. 2. Tolerable, such as reach well but live ill, or who live well, but have not learning enough to infruct others. 3: The Contemptible, who live ill and are ignorant. 4. Such as are accur-fed, who live either well or ill, and teach Herefics. In the Conclusion, he prays God to pour his Graces upon the Priests of his Church, that they may carry themselves so, as becomes their

Nothing is more judicious, than the next Treatise of Agobard's, which he wrote to undeceive Ronning is more paracross, that the next retaine to argumans, where he whole to infer the proper and remove the Opinions they had, that Soverors could raife Temperles, cause Thurshe People, and remove the Opinions they had, that Soverors to the remove the Opinions they had, that Soverors of Scripture, that it is great Folly, and a kind of Sacrilege to attribute to Men, that which belongs to God. He laught great Folly, and a kind of Sacrilege to attribute to Men, that which belongs to God. He laught great Folly. at the fancy of some, who supposed that there was a Region in the Air, whither they conveyed

of the Ninth Century of Christianity.

the Corn and Fruit, which the Hail beat down. He shows by several Texts of Scripture, that God only is the cause of Thunder and Hail, that he punishes Men by these Plagues; That all that is done in the Air, is the effect of his Power, whether done by Himself or Angels, or Men; That he alone is the Mover and Creator of the Universe; That if wicked Men had power to af-flict and destroy other Men, all their Enemies would be so dealt with; That he understood nor how Men had power to difturb the Air, or Heaven, whose Nature they are ignorant of; That most of the Histories written upon this Subject being examined, will be found falle, although mort of the Lindon street of the properties despite themselves to Death to maintain them, as it happend a little before, when they accused Grimaduu Duke of Beneventum, of having feattered a Powder through the whole Countrey, which made all the Ogen die. As if, says he, he could make a Powder, which should kill Oxen only, and not other Beasts, or could make such quantities of it, and have Sowers enough to scatter it through the whole Countrey.

Frederifus Abbot of S. Martins at Tours, having found fault with some passages in one of Age-box's Books, he thought himself obliged to defend himself and answer that Abbot's Objections. The first Expression of Agobard's which he reproved was, That the humble Man who hath mean The first Experience of Agodard's which he cloved was, I had the inhabet Mari was bumble, and yet its certain, he was not fubject to errour. Feederjin says, That Jefus Christ was humble, and yet its certain, he was not fubject to errour. Agodard answers, That his Maxim ought not to be understood of Jefus Christ, who abased and humbled himself voluntarily without ceasing to be Omnipotent and Sinless; but he confirms it in respect of all other Men, who are subject to

Secondly, Fredegifus accuses him of weakning the Authority of Scripture, and of the Interpretation of it, because he had observed, that they did not always observe the rules of Grammar. deplard answers, that that ought not to make those things doubted of, which are related in Holy Scripture, that the Interpreters have used so to do, either to accommodate themselves to the capacity of the Simple, or to express the Sense of the Original the better. That it is not allowable to doubt of the authority of those Authors, of whom the Holy Spirit hath made use to write the Canonical Books, or believe that they ought to have written otherwise than they have. That next to the Original, the authority of the Translation of the Seventy ought to be acknowledged, and the fidelity of S. Feron's Latin Version upon the Hebrew Text, and that the Latin Versions made by Orthodox Christians out of the Seventy, are not to be contemned, but there are several Translations which are justly to be corrected and reproved, as those of those famous Hereticks, and Baftard Jews, Aquila, Theodotion, and Symmachus, as also certain Latin Interpreters reproved by St. Ferom. And Laftly, as to Commentators, Men ought to follow the Rule of St. Austin, who gives all Liberty to judge of them, and reject what is not orthodox and true in their Wriings. Afterward examining particularly the question about the Holy Books, he says, 'tis absurd to believe, that the Holy Ghost did inspire the Prophets and Apostles, with the Words and Terms which they used; and to prove this, he alledgeth the Example of Moses, who says, that he was of a slow Speech. He produces the Testimonies of S. Jerom, who acknowledgeth, that there is a difference in the Style in the writings of the Prophets and Apostles, some of whom wrote more Loftily and Eloquently, others with less Elegancy and Loftiness, and sometimes there is the same difference in different Writings. This difference may not be attributed to the Holy Spirit, but to Men, and confequently 'tis they, not the Spirit, which are the Authors of the Words and Exprefsions which they use, although he inspires them with the Sense and Doctrine they ought to

In his Answer to the Third Objection, he opposeth the Opinion of his Adversary, who maintain'd, that the Souls of Men were Created, feparated from the Bodies; he affirms, that we ought to believe, that they are created in and with the Body, although the Philosophers delivered the con-

trary, and Austin doubts of it.

In the next place he answers a question put to him by his Adversary, Whether Truth be any thing but God. He answers, That Truth is not always taken for God himself, although 'is not to be doubted, but that God is Truth. The Fourth Question concerns the Righteous Men of the old Law. Agobard maintains that they may be called Christians, although they were not called fo, because they believed in Jesus Christ, and belonged to him, being anointed with the invisible Ointment of his Grace, as well as those who were good Men among the Gentiles.

The Jews who were in credit at Court, because they had Money, obtained an Edict from the Emperour, which contained many things in their Favour, and among the reft, that none of their Slaves should be baptized, but with their Masters Consent. This Edict being very prejudicial to Religion, and contrary to Christian Piety.

Agabard addressed a Writing to Hilduin the King's great Chaplain, and to the Abbot Vala, who was at Court, in which he flews the injuftice and impiety of that Prohibition, being evidently contrary to the Defign of the Gofpel, and the intention of Jefus Chrift, who will have all Men to be faved, and hath commanded his Apoftles to preach the Gospel to all Creatures, and baptize all that believe, whether Bond or Free. He defires them to whom he writes, to endeavour all they can to get this Edict recall'd, which he hoped might be done more easily, because he offered to pay the Jews the Ransom of those Slaves, according to the appointment of the Canons made in that Cafe.

In the Letter written by Agobard in his own Name, and Hildegifus and Florus's, who were Clergy-men of Lyons, to Bartholomen Bishop of Narbonne, he speaks of a certain Distemper, which took Men finddenly, and threw them down like the Falling-Sickness. Some also felt a fudden Burning, which left an incurable Wound. This ordinarily happen'd in the Churches, and the a-

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ftonish d People to guard themselves from it, gave considerable Gifts to the Churches to secure them. Agaband disallows this practice, and searching into the Cause of this Plague, he says, treas nothing else but the will of God, who punished Men by the Ministery of an Angel. Asthe which, he relates several Examples of the like Chattliements out of Scripture, in which God hath exercised his further by larges and other Creatures. He affirms, that these fort of inflictions hat exercised his further by larges and other Creatures. He affirms, that these fort of inflictions hat come the power of the Devil, although he owns that God sometimes suffers the Devil to diffusier and tornent Men. Returning then to the Question of Bartholomew, viz. what we ought to think of the practice of those, who coming into the Churches, where they were seized with this Diftemper, bring prefents to them. He fays, that fear causes these people to do what they ought not, and hinders them from doing what they ought; for it were better, fays he, to give Alms not, and hinders them from doing what they ought; for it were better, fays he, to give Alms to the Poor, or Strangers, to address themselves to the Prieft to receive Unction, according to to the root, or organisms, to address themselves to the river to receive organisms, accounting the Command of the Golpel and of the Apolite, to fall and pray, and do works of Charity, it is true, adds he, that if the Offerings given to the Church be employed as they ought, they are an Action of Charity, but because at present, they are used only to satisfie the Coverousness and Avarice of Men, and not to honour God, or relieve the Poor, it is a shame to give them to such co-

rice of Men, and not to honour God, or refere the Foot, it is a name to give anch to liter to retous Wretches to be kept, or ill imployed by them.

The Injufrice and Violence which was practifed among the people of Lyons, and could not be reftrained, obliged Agobard to write to Manfiedus, a powerful Man in the Emperour's Court. He begs of him to use his Interest with his Frince, to hinder those Disorders, and cause justice to He begs of him to use his Interest with his Frince, to hinder those Disorders, and cause justice to the Compliment is short, but urgent. The Letter to the Clergy of Lyons concerning be done. the manner, how the Bithops and Pattors ought to govern, is an excellent instruction for them, the fays, that those who are entrusted with the Government of the Church, the Spoule of Christ, the fays, that those who are entrusted with the Government of the Church, the Spoule of Christ, who is Peace. Truth, Justice, and the Author of all Good, ought to love that his Spoule fingulation is the Church of the who is react, a ruin, jurice, and the Audior of an Jood, bught to for that in spoule lings larly as himself, and apply himself entirely to the spiritual good of his only Spoule. That those who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither who neglect to do their Dury, and place all their Pleature and Assections upon Riches, Fither Riches and Ric nery, Hunting, and Debauchery, are the defroyers of God's Work, and the Affittants of Anichrist; That though they feem to be Bishops in the Eyes of Men, they are not so in the Eyes of God, no more than Hypocrites, who affect to appear outwardly Holy, but whose Heart is full of Impurity, who seek not the Editication and Instruction of the Faithful, but their own Interest or impurity, who leek not the Edulation and Institution of the Raintin, but their own intent and Glory, fuch are those, who feek to get into the facred Ministery, only to obtain Honour and Riches, or to live finely. He adds, that all those, that make it their main Business to gain them felves the Love and Respect of those that are under their Charge, and not to make Jesus Christelless the Love and Respect of those that are under their Charge, and not to make Jesus Christelless the Love and Respect of those that are under their Charge, and not to make Jesus Christelless the Love and Respect of those that are under their Charge, be loved and honoured by them, who is the only Spoufe of the Church, are Adulterers and unworthy of the facred Minifery, because they defign rather to feed themselves than their Flock. Never theless he advices, that the Sheep should endure wicked Pattors, through Prudence, when they

His Book concerning the Diffeening of Ecclefiaftical Revenues, was not written against the can't reform them. ill utage, which Clergy-men might make of them, but againft the Laity, who took them away and kept them unjully. Lewis the Gody, having called an Affembly of Clergy-men and Lords at kept them unjully. Lewis the Gody, having called an Affembly of Clergy-men and Lords at kept them unjully. Lewis the Reformation of Church and State, Agobard advices Adelardus Abbut of Attirny, in 822. for the Reformation of Church and State, Agobard agvices Adelaratis ADDR of Corbey, and another Abbot called Helificarius, that they ought to rectifie the Disorder, that was in Church about the Ecclesiastical Revenues, which the Laity had appropriated to themselvat that they might freak to the Emperour of it. He zealously represents to them, that the Churchs that they might freak to the Emperours, Princes and Bissions, had made an abundance having been enriched by the Giffs of the Emperours, Princes and Bissions, had made an abundance having been enriched by the Giffs of the Emperours, Princes and Instinct, havened from encroached. of Laws and Canons for the prefervation of the Revenues, and to hinder Lay-men from encroadon Laws and Canons for the preservation of the Revenues, and to fufficient Reason to over-looking upon them; That the necessity which they alledged, was not a sufficient Reason to over-look those Laws, nor to authorize the Usurpations they had made of them. The year following, his matter was more fully debated in an Affembly held at Compeigne, where the Clergy again reprefenced that the Latry were not to be fuffered in the quiet Poffession of the Revenues of the Church, which they had usurped. The Lords would not agree to the Restitution of them. The Emperour thought to accommodate the matter between the Bishops and Nobles, by causing a part to be reflored only, but the Nobles not contented with it, declared at Length, that they would not hear of any accommodation, and complained grievously against Agobard, as a Man whole draifed a question, which was fit to trouble both Church and State. In this Book he defends himlelf by bringing Authorities out of the Old and New Testament, to shew, that it is a great Crime to meddle with the Goods Confectated to the Temple, Altars, maintenance of Ministers, and relief of the Poor. To them he joyns the Authority of the Canons, and chiefly those of the French Cherch. He observes, that fome would not receive them, because the Popes and Emperous Deputies were not prefent at the Councils that made them, but its his Judgment, that where ever Orthodex Bifkops are met in the name of Jefus Christ for the good of the Church, the Decihors they make ought to be respected and followed, which says he, is established upon the Aumority of the Popes, who have ordained that every two Years, two Councils shall be held in every Province, and have commended great Councils. Laftly, Agobard not only condemns the Laymen, who make use of the Revenues of the Church to maintain Doggs and Horses, and great Retinues of Servants, or to fatisfie their Pleafures and Paffions, or fpend them in Spors and inperfluous Gallantry, but he involves in the fame Condemnation the Biffings, Abbots and Clergy-men, who put those Revenues to any other use, then is allowed by the Laws of the Church and Doctrine of the Fathers.

Applied's Treatife against the Judgment of God (i. e. the proofs made of Mens Innocency, either by fingle Combat, or by holding a red-hot-fron, or by standing immoveable by a Cross, or by any other proof of like Nature) contains feveral Maxims taken out of the Holy Scripture, and chiefly out of the New Testament; by which he proves, that this usage is contrary to the Gofeel, Christian Charity, Right Reason, and the Principles of our Religion.

In his Discourse of the Faith, Agobard runs through the chief Articles of our Belief, as the Triney, Incarnation, Redemprion; the Union of Jefus Christ with his Church; the Necessity of the Grace of Jefus Chrift; to doe Good, and Resist Temperations; Patience in Adversity; Obligation or Prayer, &c. and sets down on every point Texts of Scripture, or Fathers: Tis rather a Sermon, than a Doctrinal Treatife.

The Letter of Lamentation about the Division of Europe, Dedicated to Lewis the Godly, was Written by Agobard in 833, when that Emperour made War against his Children. Agobard, who winds for peace, although he was of Loharin's party, sent this Letter to him. He fift of all represents to him, that it is the duty of a faithful Subject, and chiefly of a Prelate, to admonish his Prince, when he sees him ready to engage in a bad Cause, where his Soul is endanged'd. He calls God to witness, that this was the onely cause of his Writing to Lewis the Godly. Last-After he hath lamented the Calamities and Diforders which the War had caused, he tells him, That he did some time since part his Countrey between his Children, and made Letharins a Partner in the Empire: That it was done with all the Solemnity possible, and with the consent of the Nobles and Bishops; That to consult the Will of God about it, he had commanded a Fast, me Mouse and Dinops; and to Combit the will of Gold about an in-finished, he four the Act to Rome, to have it confirmed by the Pope. Laftly, That he obliged them all to Swear, that the approved the Election of Lathering, and Divition of the Empire. That, at fift, all Letters and approved the Name of the Two Emperours in the front of them; but afterward he put out the Eddes bore the Name of the Two Emperours in the front of them; but afterward he put out the Name of Lotharius without any Reason, and attempted to disposses him of it. He beseeches Lewis the Godly not to persist in that design. He lets him know, that the Oath he had taken obliged him to be of Lotharius's party; and he endeavours to terrifie that Prince, who was of a fearful birit, by threatning the Judgments of God, and hatred of Men upon him.

About the same time he sent a Treatise to Lotharins, Entituled, A Comparison between the Ecelefiaftical and Civil Government; in Answer to an Order, which the Emperour had given to the Nobles, as well of the Clergy as Laity, to be ready to fight for him; the one with the Sword, and the other with the Tongue. Agobard tells han, That he ought in War to put his truft in God's help, more than his own Forces; and that in all Disputes we should seek for Truth, rather than Eloquence. Since he was one of those that Lotharius had Commanded, not daring to come himself, he Admonished him by Writing, of the Respect he ought to give the Holy See; and, to perfeaded him to it, he Cites a Passage of Pope Pelagim, against some Bishops, who would not recite the Pope's Name at Mas: And another passage out of St. Leo, about the Primacy of Peter.

Agobard touched upon this string, because Lotharins carried Pope Gregory the IVth along with him, to Authorize his own party, and make his Father's odious. He knew what the other Bishops of Prance faid, That if he came to Excommunicate them, he should return Excommualeased himself. Si Excommunicaturus vernitet, Excommunicatus abiret Agobardus. That if Gregor ame, with an ill defign, to foment the War, he deserved to be sent away with Differace: but he maintains, that if he came to procure the Peace and Quiet of the Empire, they ought to obey him, and not relift him. Now, he affirms, that this is the end of his Voyage, fince he came to fertle what was done by the will of Lewis, and consent of all the Members of the Empire; and confirmed by the Authority of the Holy Sec. He adds, That he had received Letters from him, commanding, that Prayers and Fafting be made for the Restoration of the Peace, and Agreement of the Empire, and in the Emperour's Family. Lastly, Agobard exhorts Lewis the Godly to be of that Mind.

This Writing is followed by a Letter, or rather a Fragment of a Letter of Gregory the Fourth to the Bishops of France, who would not receive him. It serves for an Answer to a Letter which they Wrote to him. In the beginning of it he finds fault, that they had called him Father, and Pope, in the Superscription of their Letter. He requires them to give him the Name of Father, as if the Bishops were not his Brethren, and had not that Title given upon many occasions; yea, is the dinops were not his Brethren, and had not that Title given upon many occasions; yea, in those very Letters he sent to them. The Second thing that Gregary finds fault with in the French Bishops Letter, is, That they declare their Joy for his Arrival; being perswaded, that it would be prostable for their Prince and his Subjects; and that they would have paid their Respects to him, had they not been prevented by an Express Order from the Emperour. He complains, That they prospend the Center of their Prince. they preserred the Order of their Prince, before their Respect due to him; and maintains, that the Matter of Fact was not true, for they had notice of his Arrival, before they had any fuch Command from the Emperour. He adds, That they ought to know, that the Spiritual Government of Souls is more excellent, than the Temporal Government of Princes, as S. Gregory Nariangen boildy told the fame Emperour: That they ought to imitate the Liberty of Green the Great, who told the Emperour, That he was one of his Sheep, and that he ought to hear and believe him in things that bolong to the Faith. That, in flead of those foolish flasteries which

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Against Withing the plant of the control would, but formerting flar, and without or season. I beginner in the control would be control with the control would be control with the control with th

His Works are published by Propring Mallout, and Printed at Paris in 1605, in Octavo ronof at MS. which his found, by aparties in a Book Studers Shop, at Lyons, which he designed us no Ward-paper; sand "which have Studens at the Book Death," but into the Kings Library. But
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Paris, 1666, in Two Vot. Octavo, Review, by the fame. MN, with great exactness, who hash
added a Treamin of Agobar's to it against his Book of Offices, made by simulating, taken
out of a MS, which was communicated to the by F. Chiffetius. [This Baltion is pur into
the last Educion of the Ribbard, Parum, Fon. 14, p. 234.]

Amelo, Amelo, or Amelos, a Deacon of the Church of Lyons, under Agobard, succeeded him in 341. He was in great Reputation and Favour with Charles the Ball. He was President to a Council held at Lyons, 843.

We have already spoken of this Letter to Gossesshalar about the Question of Redestination and Grace: But we must here give an Extract of another Letter Written to Theoboldish, or Theoboldish

atmole hereuport servales the Blance of Lawrer to remove their Bones out of the Church, and Bury them in their excess places are attliant from it, in the preference of time few perfons; for lawy the fibre of the Bones of fome Saim, we ought not to deprive them of all now here fibre the state of their or the Bones of fome Saim, we ought not to deprive them of all now here the state of the Bones of fome Saim, we ought not to deprive them of States and the States of the state of Scandal Philosoft New Arthur and States and the state of Scandal Philosoft New Arthur and the States of Scandal Philosoft New Arthur and the Decree of Pope Getafine. He Waste appear he alleges the prantite of States and the Decree of Pope Getafine. He Waste appear he was the states of the Saints, without approxing other Signification, and the Church of S. Bengmu the facts of the saint between the States and States and States of the Saints, without approxing other Signification of the Saints, without approxing other Signification of the Saints, without approxing other Significant of the Saints and Ferder of the Saints and Ferder of the Saints of the Saints and Works of the Saints and Saint

tifm; as well as the Body and Blood of. Jesus Christ, where he useth to hear Soleum Masses, from whose Priest they receive Penance, are affisted in their Sickness, and are Buried after their Death; to whom they pay their Tithes, and bring their Offerings, to which they got to hear Saving Instructions. That in these Churches it is, they must meet to pay their Vows and Prayers of God, to beg the Prayers of the Saints, to give Alms to the poor Widows and Orphans, Plat this is the Lawful and Regular Discipline of the Church, and the ancient practice of the Faithful. That if it happens that Christians fall into any Weakness, or.Sickhess, they ought to follow the Command of St. James, to call the Priests to Pray over them, and about them with Collision. The Name of the Lord. He doubts not but if this were put in practice, all these prove oblitinate, to have them Scourged, till they shall confess the Truth. He adds; That since these Distempers happened, through the Illusion of the Devil, they would do better to implore the help of the Lord of their Churches, than to remain in a distant Church; and that one Saint will not contradict the Monour given to another, because they are all united in the same Love. If they will go to wist the Churches of the Martyrs, they ought to doe it as those times, which are appointed for it by the Church, viz. In the Rogations, Lent, and Resivals of the Martyrs, werethelds he don not condemn those, who doe it at other times out of Devotion, provided they doe it without Othentation and Tumult; but he sinds that which them for neglecting to doe it upon the Solemn Days set apart by the Church; and tells them, they doe it at other times to no putpose, through Vanity and Oftentation. Lastly, Since there are continued of the Martyrs, in private, with gentleness, and not expose them to the throng and minute of the People. These are the principal Arguments of Amulo in this Letter, which prove; that this Bishop had much sincerity, knowledge, prudence, zeal and cloquence. He is also the Gemine Auth

Addardus, the Son of Count Bernard, Brother of Pepin, Grandson of Charles Mariellus, Great Addardus. Master of the French, and Abbot of Cosley, was sent to Rome to Pope Leo; about the Question concerning the Procession of the Holy Ghost. Having joyned with Bernard King of Italy, in the Conspiracy, against Lewis the Godly, he was forced to shy into Aquitain; to the Monastery of S. Philibert, but he was re-called in 322, and restored to his Monastery. He made some Statutes for the Church of Corbey, published by Fasther Dachrius, Tom. 4, of his Spicilegium. He died in 326. His Life is Written by Paschassius Rathbertus, Abbot of Corbey.

Anlegisis, Abbot of S. Wandrillus, is the Author of the Collection of the Constitutions of Angesias. Charles the Great, and Lewis the Godly, of which we have already spoken. He died in 844.

Halitgarius. Succeeded Hildegaldus in the Bishoprick of Cambray, in 816. He was sent with Halitgarius. Blbs. of Rbeims to Preach the Gospel in Denmark; and, by Lewis the Godly, Ambassach Bishoprick, the Emperour of Greece, Anno 823. Being returned from that Embassy, he Edwinin 830, 3nne 25. He Composed in Work, Entituded, Of Vicer, and their Remedies: Of Green and the Order and Judgments of Penance. The a long Penitential, divided into Six Books, which is sound in Tom. V. of the Collection of Canisus, and in the Biblioth, Patrum [Tom. XIV.] This Work is also attributed to Rabanus.

Mate; Surnamed the Good, a Scholar of Hildinn, and Deacon of Pardillus, Bishop of Lain, Isaac, the was preferred to the Bishoprick of Langer, and prefers at the Council of Savoniers In 1893 and the following Councils; made a Collection of Ecslefiafical Laws, taken out of the Laws of the Councils, held by Bonisea Arch-bishop of Menux, and confirmed by Pope Zawoniers, and out of the Configurations of the Frence Kings; chiefly out of the Three Books, which the Deacon Benèdit hath added to the Collection of Anlegistic. This Collection is sphilified by Father Sipmonium, in the Nint Tome of the Councils of France; and by M. Basings, Tome I. of Capitularies. F. Dasberius hath published a Small Tract about the Canon of the Mass, which bears Islae's Name. But M. Basings and the M. Basings of the Mass. The Collection of Stella, which bears Islae's Name was Abbot of Stella, whose Name is bears in form MSS. and under whose Name is hath been published in Tom. VI. of the Biblioth Cisteriorum.

Hererd, made Arch-bishop of Tours in 855, made a Collection of Ecclesiastical Laws in 856, Hererd. taken out of the Capitularies, which he propounded to a Synod of Priests, held in May the same, year. This Collection is in Tom. VIII. of the Councils of the Last Edition; and at the end of Tom. I. of M. Baluzius's Capitularies. This Arch-bishop died in 871.

Watterius, or Gauterius, Bishop of Orleans, about the year 870, made also a like Collection Watterius. of Canons for his Diocels; which is Printed Tom, VIII. of the Councils.

Wulfadus.

Raufe den having been Ordaned, as we have full, by Elbe, and moleched by Himmon ; was made the translation of Routes in 866. Her kepts left a Fertocal Lecture, directled to the Prince of the Plants I, which Farter Madelles had put our in Tom IV Analect. This Rithop died in 876.

Riembha: white was Bithop of Soiffens; about the end of the Ninth Age, fent, in \$89, a Pattoral Letter for the Curates of his Dioces. simplifing 30 very ulcful Confitutions for one dering their Differities and Massers. He exhaugt about to about after the Sandthy of their Pendering their Differities and Massers. He exhaugt about to about after the Sandthy of their Pendering their good Example and Knowledge: All a differs them to be confiture in Divine Soir, and exhaut their Parthinocas to be there as offers as they can; but so be fure not to he wide and Echinic and Sundays. He requires them of the parthinocas of the Major, Creat, Suignapue, Sec. That they though the Republic about in Singing, and the Leffons, a dar; That they should have Rimals to Adminifer algorithm; a Maile, a Book of the Leffons, a gay's Borry Homilies. He also preferibes what Omeniteus they sught to have, and Orders them to take care of them, to keep them near, as yield as the Holy Blaces. He orders them to infired the Carechunens in Len, that they may be keptized, and receive the Euchelment of the Configuration, till they have performed the state of the Massers, and not to recommend them to Abiolation, till they have performed the state of the Major Canane; and it is happens them to the Canach them to have a particular can they are forced to it by necessity, or any other Reading and of them to have particular can of the first them to have particular can of the first them to have particular can of the first them to have particular can be forced to it by necessity, or any other Reading as the Holy Unchion, after Conficion, and of them. He Orders them to the Sick the Holy Unchion, after Conficion, and Absolution, but before Communion. He allows them so give absolution to the Sick, that have loft their Speech, if there be any that can witness than they defined it. He puts them in mind toft their Speeca, it there be any that can witness that they defined it. He puts than in ministry of the Division of the Churches Revenues into four parts, and requires an account of they which is to be employed for the Service of the Church. He takens them to have two or three which is to be employed for the Service of the Church. He takens them to calculate them to calculate the strength of the Church in the church in the church in the church and the church in the church Sunday Holy. He requires them to take nothing for the Barial of the Dead, but allows Sunday Proty. He requires them to take nothing, not the Burial of the Dead, but allows them to take any Free-kirs. He orders the Deans to call Affenblies of the Curats owns them, on the First day of it; but forbids Feathing as them; and enjoys them to have Conferences about what concerns their Ministery; and the occasions of their Parishes. He orders them to reconcile those that are Remies, or Excommunicate them is they rould. He enjoys them to give Noige of the Fasts, he hash appointed, to the People. This Lotter is published by Condesius, with Hinemarus's Works F at Paris, 1665. J and is Printed in Tome IX. of the Councils.

Elias.

Elias , Bishop of Jerusalem, Wrote in 887, a Letter to Charles the Groffe , the Clergy and Lords of the Kingdom of France, to defire of him some Relief for the Churches of his Countrey; He tells him, That the Prince under whose Government they were, being become a Christian, had allowed them to re-build, and repair their Churches, which were either quire rain'd, or ready to fall . That to doe it, they were forc'd to Morrgage their Eands and Revenues, fo that they liad nothing to purchase Oil, Ornments, and Hall Vessels for Divine Service: Then he exhorts this Prince, and the French, to exercise the Charity upon this occasion, and to beflow founding upon the Two Monks which he would fend to gather their Alms. This Letter is in Latin in Tome II. of Dacheriu's Spicilegium. It well Written, but very thort.

Luisberen, , Arch-bilhop of Ment, hath Written a Letter to King Lewis; In which Luibernia, Archibinop ofmaence; nam written a neuen of range, news a willing tells that Brince; Than feeing the Danget, their Churches were exposed to, he was obligated the Brinance; and Digning, of Sr. Peter is affaulted and Diffeonured by the to fipcale, became the Primary, and Digning, of Sr. Peter is affaulted and Diffeonured by the contract I human white before the contract I will be seen I when the contract I will be seen I when the contract I will be seen I wi to freak, becaute the Frimacy, and Digainy of Sr. Peter is affailted and Differenced by this who ought to be the Leaders, of the People of God., who prefer Humane things before Bying informath, that he is affailed, that the Strig, which is in the Heady, will freak felf into all the Members, unless a Renedy be timely provided. He rells the King in their is prefent danger, because those their ought to warch for the Salvation of orthes, there is prefent danger, because those their ought to warch for the Salvation of others, there is no confer with those, that follow the Lawton God; that he may remove the Scandals, and/or confer with those, that know the Lawton God; that he may remove the Scandals, and/or Peace in the Church. He adds, That it is so much the Eafer, because all the Body. The Church is not corrusted as yet. That there are some Members, with the united by the united reace in the Church is not corrupted as yet; That there are fome Members wakefixed by the wound the Church is not corrupted as yet; That there are fome Members wakefixed by the wound the head, but may be cured with fuitable Medicines; That it feems necessary and profit he had, that King Charles call a Genocil found, that the Bishops of him beingdons, and profit not infected with the Diffease, might joyla with the Bishops of Germany and Flini, co-related to the Castologic Church, as foon as he requires from the Voyage the Peage, and Agreement of the Castologic Church, as foon as he requires from the Voyage. he was about to take. This Letter feeties to refuse to the Troubles, which happened after the Death of Latherius, about the Kingdom of Lorain, which Pope Adrian claimed for the Emprour Levil; threatning Excommunication to Chiefler, and to the red; who were in possess

of the Ninth Century of Christianity.

Of all Authors of this Age, there is none that hath taken more pains about the Candis that Resina. He was chosen Abbot of Prom, about 892; after Farabertus had voluntarily utilized it, but he enjoyed it not long, being deprived of it in 899; by the Arts of his Enemiles, who four Richarius, the Brother of the Counts Gerbardus and Montfredus, into his place. He addired this injustice, with a great deal of Patience, and lived a private Monk, in the Abbot of Prom. In this time he combosed his Collection of Canons, and Ecclefichtal Confituely tone de Chronicon, which ends in 968, dedicated to Adelbertin Bishop of Merz. We do not exactly know to what Age he lived. tions at the defire of Rathboldus, Arch-bishop of Treves. He finished it in 906. He also com-

His Collection of Canons is entitled 'A Treasife of Ecclefisfical Discipline and of the Christian History, collected by the order of Rathboldus, Arch-bishop of Treves, by Regino, herestowe Abbos, in Philippine, and taken out of the Pathers, Councils and Poper. It is divided into two Books. In the first, with the Canons, which concern Ecclefishical Persons, and in the Second, those that the History of the Latry. These two Books begin each of them, with a form of such things, as Bishops, or the Canons of the Canons o contern the Laty. I nete two Books begin each of them, with a torm of fuch things, as Bingops, as the latter of the fifth concerns the Clergy; and that which is at the beginning of the fifth, concerns the Clergy; and that which is at the beginning of the fecond, consider the fifth concerns the Lairy. "Then he confirms the Articles of the fifth by the Canons and Ecclefiatical Control of the Canons of the Councils, and particularly those of France, the Confirm this confirms the Canons of the Popes, and lometimes the falle; some paterns of the Fathers and Ecclefiatical Authors. This Collection is very large, and exact. Burney of the Fathers and Ecclefiatical Authors. diridit, Too Carnaterifis, and the other Collectors of Canons that follow him, have made use of it, and often copy it out. It hath been published from a M.S. of Flaccus Illyricus; and printed at and other copy to the Relativists hath taken care to print it at Paris, by Muguer, 1671; ha-Helmfad, 1659; and fince M. Baluzius hath taken care to print it at Paris, by Muguer, 1671; ha-ring received it by a very ancient M.S. in the Library of the Fathers of the Oratory at Paris, the fiath fer down in the Margin, the places from which the Canons and passages of that Coslection and taken, and where the Articles of Burchardus's Collection are found.

Regino's Chronicon is divided into two Books. It was printed at Frankfore in 1583. Trimethius affures us, that this Author wrote feveral Sermons, some Letters, and other Works, which never came to his Hands. He much commends his Ingenuity, Learning and Piety; and fays, that He is the best of the German Writers of his Time.

"Lattly, we have another Author of this Age, who treats of a very curious Subject of Disci-pline, and that is Auxilius, who maintains the Validity of the Ordinations made by Pope Formolius. He was (a) ordained by this Pope, and twas his Interest to defend it. He hath made two small Treatises upon that Subject, in which he shews

a great deal of Learning for the Age he lived in.

The First is a Collection of Ecclesiastical Constitutions and passages of Fathers, to prove that a Bishop deprived of his Bishoprick may be dignifyed in another Church, when it is for the good and advantage of the Church, and with the Pope's Permission. This Collection was designed to prove the Translation of Formolius, from the Bishoprick of Offic to the Roman See, Lawful. Then he adds some other Testimonies to shew that though the ordination of Formofus was not lawful, yet the Ordinations made by him were valid. Upon the first Head, he brings a Pasfage out of the false Decretal of Anteins, the Example and Authority of St. Gregory Nazianzen, the Examples of some Translations alledged by Socrates, and what is observed in the Greek Book, about the Translation of S. German of Cyzicum to Constantinople. Then he shews, That the Canons of the Council of Nice, do not forbid all Translations, but those only, that are made through ambition, andto diffurb the Church. He approves the Law, which Hofius propounded in the Council of Sardica, which forbids those Translations which are made for Avarice, Ambition, or Dominion; but he disapproves what is added, that those who gass from one See to another, shall be reduced to

Lay-Communion. He affirms this Law, comes hear the Rigour of the Novatians, Condemned by S. Austin, That it was not approved by the Holy See; and that Hosius was of no great Authority, having fallen into Herefic. He ought to have observed, that all the Bishops of the Council, approved the opinion of Hofiu:.

Auxilius then passeth to the Second Head; which concerns the Validity of the Ordinations made by Phorius, and alledgeth the Testimonies of S. Innocent, S. Austin, S. Leo, S. Gregory, and S. Anastasius, to shew that the Ordinations made by unlawful Bishops are valid, and ought not to be repeated. He confirms this Doctrine by a Canon of the Council of Nice, which accepted the Ordinations made by the Novatians. He fays, that fince the Ordinations of Pope Liberius, who was an Heretick, and Vigilius who was an Ufurper, guilty of Simony and Murther, were

a Ordained by this Pope.] fays it plainly at the end of his first Treatile, in which baving spoken of the Validity of the Ordinations of this Pope; he adds, That he continued in the order which he had received by Confectation , waiting for the equitable Judgment of a General Council. In the Thirty First Chapter of his Second Treatile. His Adversary objects, that he was a Stranger; and at first he don't deny it, but about the end he puts in a Doubt; faying, twas a fiction of his Adverfaries. He says also in the same place, That he was ordained a Priest by Formesus. In the Chapter of the Second Book, he fays alfo, that he was ordained by Formojus, and was come to Rome from his own Countrey.

well approved, there is much greater reason to allow of those made by Estimbil. He proves, that it will cast the Church of List, into stringe Consustant, and the Fathful into inexpressible that it will cast the Church of List, into stringe Consustant, and the Fathful into inexpressible Trouble. He observes, that if these was any default in the Translation of Formplus, it, did not believes, the content who chock him, and, aso belong to him, who accepted it, but to the Clergy and Nobles of Romes, who chock him, and, aso belong to him for their Bishop, Lastly, he proves, that they who swear, that, their Ordination is void, are guity of Sacrilege, and they are not obliged, thereby to obey, the Commands of their Superiours, which are contrary to Justice, and the Law of Godf. I hat, their Excommins in their superiours, which are contrary to Justice, and the Law of Godf. I hat, their Excommins in the country of the contrary to Justice, and the Law of Godf. I hat, their Excommins in the country of the contrary to Justice, and the Law of Godf. I hat, their Excommins in the contrary to Justice, and the Law of Godf. I hat, their Excommins in the contrary of Justice, and the Faith or Religion, although, they not be follow those that preside in them, if they depart from, he Faith or Religion, although, they are obliged to obey them in thise things, they order well, although they would not do it. In an obligation of the properties of the See, but the Conclusion. He advices, "That this Collection of Testimonus may perhaps seem needles to she can be a superior of the contrary of the cont

The Second Treatile of Auxilius, laith Sigibers in his Catalogue of Reclefialtical Writers, is written in form of a Dialogue, by way of Queltion and Answer. It was composed at the deline of Lee, Bithop of Note, who had been contained by Fermeliu, who being arged to acknowledge, that the Priefs hood which he had received from Pope Fermeliu, is null; first consulted the French Bithops, and the Bithop of Beneventum about it, who answered implies the ordinations of Fermelius, and the feight had received to Auxilius, to answer the Dibections made against the Ordinations of Fermelius At the beginning of this Treatile is propounded a general Question, which serves as a Preface to it, vir.' whether those who have been ordained. To which he answers, that as we do not respected to the property of the property of

The first Objection made by the Objecter, is about the Translation of Formosiu. He say, having left his Wife, i.e. Bishoprick, he hash taken away the H. See from them, who ought to be ordained in it; so that he is a Reprobate and Hypocrite. The Desender says, That he did not trouble himself with what Formosiu was, but he maintained that the Ordinations of Formosiu made by him were valid and Lawful. The Objecter insists and says, That Formosiu on being Pope, all the Ordinations and by him are null. All that Chapter contains this Difficulty. The Desender maintains, that his Ordinations may be valid, since S. Leo acknowledgeth the Ordinations of falle Bishops to be so; That sanssays he was all discovered to the ordinations of the Bishops to be so; That sanssays he valid, since S. Leo acknowledgeth the Ordinations of salle Bishops to be so; That sanssays he valid, since declared their Ordinations void, and that Pope Immoent afferts, That an Hypocrite and Reprobate can't conferr Ordination, because the hath none. The Desender Replies, that this ought to be understood of some, and not all Herericks, since he approved of those that Bonglus ordained. The Objecter insists upon his Principle, and demands how it can be, that the Ordinations of a Reprobate can be valid, since the Members can't exist without the Head; and to urge it the farther, he asks to whom Formosiu's Crime ought to be imputed; if his Ordinations are of Force, the Desender says, it belongs to the Clergy and people of Rome, and not to a Clergy-man, who being a Stranger, came sar with a good intention to receive Ordination from him, whom he saw settled on the H. See. Then he proves by the Teltimonies of sanssays, whose Ordinations were declared and an Hypocrite may administer Sacraments effectually, and consequently Ordinations. The Objecter says, that is it were so, a great number of Men are Condemnable, because the number of them that believe Formosiu's God regards not great or small Numbers, but Justice; That his Flock is small; That he never

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had hardwill pardon a multitude of Sinners, though never fo great, which he clears by the habit nervoir partion a minimate of somets, mough never to great, which recrears by the finally number of those that ferniance faith and the finall number of those that ferniance faith finally finally for the final number of those faith final number of t call neigher of Persons that continued in the Catholick Faith, and did obtain the Crown. The Hernder having afferred, that those who are ordained a Second time ought to be excluded for replication the Sacred Ministery. The Objecter propounds two difficulties against the Proposition of the Pro Scood in Thit Clergy-men who have fallen into Idolatry, may do their Duty, and perform their Functions, and therefore 'tis probable, that the fame thing may be allowed to thole who are re-ordained. The Defender answers to the First, that a Minister's Function is not like the Title of a Christian, that this is necessary, but that the other is not. To the Second he says, that they have been depoted without all hopes of Restauration, who have voluntarily renounced the Faith, and no Mercy hath been shewed, but only to those who have done it through the viobe rain, and no mercy main ocen mewes, our only to those with mare done it moving and loce of Torments. The Obedience due to the Pope; and the Oath, which he required, to achieve of Torments. The Ordinations of Formelus are null; create new Difficulties. The Defender towards the Oath which he required to achieve the ordination of Formelus are null; create new Difficulties. movinge man the Ordinations of Formages are man, create new Dimenties. The Determine thoughy maintains, that Superiours ought not to be obeyed, when that which they command is forbidden, and that the Oaths taken in fuch Cafes oblige not. He takes himself not to be obliged to go or the Synod, which the Pope had appointed, and treats the Biftons, that were at it, as go or the Synod, which the fore and appointed, and treats the Biftons, that were at it, as go or the Synod, which it is fometimes convenient to diffcover the faults of Superiours, especially Wolves. Wolves. He agas, that it is iometimes convenient to discover the faults of Superious; ejecually when they are prejudicial to the Church, and they can't be remedied any other way; and in fine, infifts upon the Fact that 'tis a Fault, which is published, and aggravated by those that defend it. He proceeds yet fairlier; he says, that we ought not to fear or regard the Excommunication that is injustly pronounced. He repeats what he had said in his first Treatife about the Distinction of Sees, and them that fit in them. He comes next to the Examination of the affair of Formefur; and fays, as he was deposed, so also he was absolved by the Pope; That the Oath which ber made him take never to come to Rome, or to return to his Bishoprick, was a Cruelty and an inheard of Violence; That he did it only by Constraint. He brings several Examples of Bishoprick has been supported by the Property and an inheard of Violence; That he did it only by Constraint. He brings several Examples of Bishoprick has been supported by the Property and an inheard of Violence; That he did it only by Constraint. hops condemned and depoted, who have been reftored again. He adds, that Formofus having pops condemned and ocpoied, who have been reflored again. The adds, that Fermingh having been reflored by the Pope; his first Deposition could not be alledged as an Obstacle to his promotion to the Pope-dom; That only Godknows, whether it was through Ambition that he was raised to the Pope-dom; That only Godknows, whether it was through Ambition that he was raised to the Pope-dom; That only Godknows, whether it was through Ambition that he was raised to the Pope-dom; That only Godknows, whether it was through Ambition that he was raised to the Pope-dom; That only Godknows, whether it was through Ambition that he was raised to the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; That only Godknows, whether it was through the Pope-dom; led to the H. See, and so it belongs only to him to judge of it. That all the City of Rome, and Neighbouring Provinces did bear Witness of his Piety, except some who had the boldness to blaft his Reputation. He endeavours to justifie his Translation by the Example of several others, of whom he makes a long lift. He answers as he had done in the other Treatise to the Law proof whom he makes a long lift. He answers as he had done in the other Treatise to the Law proposed in the Council of Sardiea, approving the first, and condemning the second part. The Council of Africa was objected, which forbids him who doth the Office of a Clergy-man in one-Church, to pass to another. He replies, that it is only forbidden by that Canon, to sective the Clergy of another Bishop. He explains the Carons, which forbid Translations, of such as the through a kind of Ambitious Avarice or Dominion, and proves that they do not comprehend are through a kind of Ambitious Avarice or Dominion, and proves that they do not comprehend the People of Rome to answer for the Necestiry and Advantage there was in Translating of Rome for the Rose. It was objected; that although Formosu might be excused as to those Points, yet the Blow he had received by suffering simfelf to be re-ordained, was not to be cover. This Objection much outside Austilius, and to answer it, he suppose that the Priests and Bishops Objection much puzzled Auxilius, and to answer it, he supposeth that the Prices and Bishops are not effentially diffinct, and endeavours to prove it by the famous passage of St. Jerom, from whence he Concludes, That as a Prieft is Confecrated to make a Bishop, without any intentiori of Confecrating him a Prieft anew, but only adding the Epifcopal Title in like Manner. Formafur by his Second Ordination, did not lofe the Title of Bishop he had before, but only received
the addition of the Apostolick Dignity. This Sophistical Answer of Auxilius, did not excuse Farfur if the Marrer of Early were rule; but he maintains immediately that it was a supplying the property of the content of th molus, if the Matter of Fact were true; but he maintains immediately, that it was very falle; and that he was informed by those, that were present at the Instalment of Formesus, that he did and that he was informed by tholo, that were pretent at the Initialment of Formolius, that he did not receive a new Ordination, but was conducted to the H. Apolfolick See, by finging of Prayers, and was infialled with a Speech proper for that occasion. He adds, that none but his Prayers, and others, that had a prefent Quarrel with him; faid, that he was ordained a Second Time, whole Teltimony was not worthy of Credit: That to pals a true Judgment of this Matter, a general Council ought to be called; which might easily remove the Scaqdal, and ferture Peace in the Church; That the Sytod held at Reasema had confirmed the Ordination of Formolius for which indeed the Bithons were accused of Bribery, but very unjustly. He appraises the reace in the Church; I hat the Synon new at resemble had committed the Church file, for which indeed the Bithops were accused of Bribery, but very unjustly. He aggravates the Cruelty exercised by Pope Stephen against Formosius, whose Corpse he took up and brought it to a Council, where having firipp d him of his pontifical Habits, he cauced a Lay-Garb to be put on him, and having cut off two Fingers of his Right-Hand, he caused him to be Buried in the Church-Yard for Strangers, from whence he was after thrown into the Tiber. Auxilius fays, that they that exercised this piece of inhumanity upon him, acted like Savage Beasts; That this their Action was contrary to Heathen Morality, which obliges us to spare the Dead; That although the Translation of Formssiu had been contrary to the Laws of the Church, it ought to have been tolerated with a Christian Compassion, and not aggravated with an unheard of Cruelty. That all that could have been done, had been to have called a Council to forbid the Peowhatever eise is necessary to Celebrate Divine Service. He acquaints him, that he had gotten Schools of Singers, who are so very excellent in their Art, and are able to Instruct others. That he has Readers, who not only Read Publickly, but are fit to Expound and Interpret. That he has caused a great many Ecclessifical Authors to be Transcribed; Rebuilt and Beautified a great many Monatteries, and other Religious Houses; and likewise erected a Cloyster for the Canons and Prebendaties, and many other things both of Use and Prosit. The Second Letter of Leidradus is Consolatory to his Sister upon the Death of her Son and Brother. The Works of Leidradus are in a plain and natural stile, but have nevertheless a great deal of good Sense and very Christian Thoughts. These two last Letters are in the Bibliotheca Partum, [Tom. 10. p. 232.] Papyrius Massons and M. Bahusu have joyned them to the Works of Agobardus, to whom Leidradus resigned his See to retire into the Monattery of St. Martin at Soisson. There are other Anonymous Answers given to the Question proposed by Charles the Great in his Letter. All these Authors give an Account of the Ceremonies of Baptim, and put a Mystical Sense upon them, for the Instruction and Edification of Priests and Believers.

Lewis, Sirnamed the Kind or Godly, was not less Curious than his Father, in endeavouring to un-Amalarius, derstand the Ceremonies of the Church. Amalarius, 2 Deacon of Mets, to whom is also given the Title of Abbot in Ancient Manuscripts, and whom some have called Suffragan, Dedicated to him Four Books of the Ecclefiaftical Office, in his Preface of which he gives him great Commendations. concluding it with many wishes for his long and happy Life. In these Books he relates the Ceremonies and Customs of the Church, according to the Roman Establishment, and gives Mystical Reasons for them, which are in no wife to be thought the true Reasons for the Institution of these Ceremonies. but Humane Inventions, and for the most part groundless Suppositions, and which I do not think my felf obliged to give any Account of; therefore shall only take notice of a few Points of Discipline in them, which are the most considerable. The First Book is about the Service of the Church from Septuagesima to Pentecost: Where he teaches us, that from Septuagesima to Easter, neither Hallelujah, nor Gloria in Excelsis were sung in Churches; that Lent began the Wednelday after Quinquagefima. That on Holy-Thuriday they Confecrated Oyls for the Sick, for the Catechumens, and those that were Confirmed. That these three Oyls had three different Confectations. That they mingled Balm with that used for Confirmation. That on Good-Friday they worshipped the Crois, and after they had brought out the Body of Christ (referved the day before) they mixt it with unconsecrated Wine, which they thought sufficiently consecrated by this Mixture, and so gave it immediately to the People. But he takes notice at the same time, that in the Church of Rome the Prietts only Communicated. That the Service of Saturday was for Saturday Night till Sunday, and that they bleft the Wax Candle. He speaks of some of the Ceremonies of Baptisin made use of at that time, and principally of the Unction, which was pour'd by the Priests on the top of the Novice's Head. He feems to disapprove of the Fast upon Rogation, which he says, was instituted by St. Mamertus, and was never in use with the Eastern Churches. In the Second Book he Treats of the Twelve Lesions * Of the of Divine Service, of the Fast of the Four Ember Weeks, of the several Orders and * Habits of Habits of Priests, of which he gives very Mystical fignifications. The Priest's Vest fignifies the right manage-

Fields, fee ment of the Voice, his Albe the fubduing of the Paffions; his Shooes, upright Walking; his Core, Darsand. Good Works; his Stole, the Yoke of Jelus Chrift; the Surplife, Readinels to Serve his Neighbour; Ration.13- his Handkerchief, Good Thoughts, and the Pallium, Preaching. The Third Book Treats of the Method observed in Celebrating Mass. Of the Habits, of the Office of the Singers, of the maneer of the Bishop's going to the Alters of the Place where he firs, of the Prescusing of the Chalice by the Acalythus to the Subdeacon, who receives it. Of the mixing of the Sacramental Bread with the Confecrated Wine; and lastly of the Kis of Peace. He Discourfes at the fame time of the Prayers which are faid, viz, + Of the Introduct, the Kyrie Elesson, the Gloria, the Collects.

† Concerning these parts of the Mass (533.) if any defire to be evacity informed, let him consult Durand. Ration. lib. 4.

city informed, let are given at the end of the Maß. He also adds some Restlections upon the Masses and Service used on All-Saint: Day, the Advent, Christmar Day, and the Purification; upon the Hour of Celebrating Maß, and the differences between the Masses for the Dead. We may thereby Learn, that the Practice in his Time of Celebrating Maß was not different from what it is at present. But the Mystical Ressections he makes upon these Ceremonies and Prayers are for far-fetched and incongruous, that there is no great use to be made of them. He has one particular Observation to himself about the Body of Jesus Christ, which he divides into

the Tractus, the Responses, the Hallelujah, the Offertory, the Secret Prayers, the

Preface, the Canon, the Lord's Prayer, the Agnus Dei, and the Bleffings, which

He has one particular Observation to intime a bout the Dougle person of person of the Christ shadow three flates or conditions. 1st. Of Jefus Christ if again, represented by that part of the Eucharist which is put into the Chalice. 2. Of Jefus Christ upon Earth, represented by that which is consumed by the Priest. And, 3. The Body of Jefus Christ in the Termb, represented by that part which remains on the Altar. The last Book is upon the other parts of the Divine Service; if As the Prayers for the First, Third, Sixth.

These hours of Irayer, and the Reasons of their Institution, are at large explained by Darant, in this Rational Divin. 0f. 1, 5. 3.—10. Sunday and Holy-edgerum, and Night-Office, as well for Sunday and Holy-edgerum, and reprincipal Feats of the Year.

Is Rationate Divin-0j1. 1-5-0. 3—10. Sundays and Holy-days, 'as other Principal Feaths of the Year. F. Mabilion, in the Second Tome of his Analeiis, has Printed a Supplement to this Fourth Book artipluted to Amalarius. But it appears by Agebard's Book, writ againit this Work, that the latt Chapter of the 4th book, was the fame with the laft and 47th in the Vulgar Editions: Allo vis certain, that his Supplement is rather added by the Monk Ademarus, than the Work of Amalarius. Moreover 'tis plain, this Addition has no Connexion or Conformity with the other parts of that Treatife.

The fame Author has Writ another Book, called * The Order of the Book of Anthems, where he *Do erdint gives a Reason for the Order he has observed in the Book of Anthems, which he made for the Antibona-Churches of France, in to disposing the Anthems, Responses and Falms. Admarus informs us, iii. Liber. That Annalarius was also Author of a Treasite, named A Rule for the Canons and Canonesser, Published in the Council of Aix-la-Chapelle, which consists of nothing else but a Collection of Precepts and Canons, gathered som the Fathers and Councils, relating to the Lives of Clergy-men and Monks. The Deacon Florus makes mention of two other Books of Annalarius, made before the former, and adds a third, called An Intraduction or Prefeter to bis Works: but this we have altogether lost.

Mon. Balufus amongst the pieces which are at the end of the second Volume of his Capitulary, hath Published some Eclogues of choice Researchs, upon some places of the Roman Order, concerning the Ceremonies of the Mass, which gounder the name of Amalarius: But altho this Work be very sull of Researchs, much like those of Amalarius, yet it is very dubious whether they be his or no; for besides that it is not likely he would Treat a second time of the same thing, only after a different manner, of which he had spoken before in the third Book of his Divine Offices. It appears to me, that this Author's Style and Manner of Writing is something different from that of Amalarius.

There are five Letters of this Authors, in the feventh Tome of Dacherius's Spicilegium, [Tom. 6.] The first is directed to Terence, Arch-Bishop of Sens, concerning the manner of Writing the Name of Jesus Christ, together with Terence's Answer. The second is on the same subject, Writ to Jonas Bishop of Orleans, with that Bishop's Answer. The third is to Renearing Bishop of Neyson, about the meaning of the Words in the Gospel; This is the Cup of my Blood, of the new and eternal Telament.

The fourth is to the Monk Heston, who was Abbot of Fulds, after Rabanus, about the Word Seraobim, whether it be of the Masculine or Neuter Gender; And the fifth is to Gontard, where he treats of this Quettion, viz. Whether a Person may be allowed to spit just after receiving the Holy Encharift. It feems by this last Letter, that he believed that there was no harm in spitting some time after, when one cannot eaftly forbear longer: And if it should happen that without their knowledge or will, they should let drop some of the Eucharist, they need not much trouble themselves about it: Allo, That he doubted whether Christs Body once Received did Incorporate with ours, and accompany it to Death; or whether it evaporated through the Porcs, or was exhaled into Air, or converted into Blood or went into the Drought; fothat this has given occasion to some, to accuse him of the Error of the Starconanists, as Heribald and Rabanus were. The Books of Amalarius were very ill receiv'd in France, and chiefly by the Church of Lions, which would by no means endure them. Agobardus Bishop of this See, wrote three Treatiles against his Offices and Book. Floris a Deacon of the same Church, attackt him very vigorously, and accused him in the Councils of Cressiand Thionville: First about his Opinion of the Body of Chrift, under three Forms, represented by three pieces of the Sacramental Bread: Secondly about his Moral and Myfrical fignifications of the Ceremonies of the Church, which he looke upon as falle Opinions and Imaginations without Grounds. Thirdly, because he infitted only upon the Roman Order, and Expounded it word for word, altho he knew that this Book was unknown to the Arch-Deacon of Rome, of whom he had many Traditions.

Amalarim thus having attacked the Cuftoms of the Church of Lions, Agebard, who was their Arch-Bihop, Defended them in his Correction of the Anthem Book, to which his Treatife of the minner of finging Pfalms in the Church of Lions, ferves for a Perface. He observes that the particular Cuftoms of some Churches ought not to be reflected on. He approves of that of the Church of Lions, in not Singing new and funtaftical Pfalms, in not making use of Poetry in Divine Services, and by keeping exactly to the Scriptures. This was what Amalarim Quarrel'd with, but Agobard vigoroully defended it, and proved it highly reasonable and conformable to the sense of the Church.

This Correction of the Anthem Book is Dedicated to all Believers, but principally to the Singingmen of the Church of Lion: He there gives reasons for the Corrections he has made, and shows that he has only retrench all that was not taken from the Holy Scriptures, he gives particular reasons for leaving out some Anthems, and proves that they were contrary to the Truth, and did not at all gree with Mysteries. He afterwards Quotes several Places in the Fathers, to show that it is necessary to endeavour to reform the Service, and to retrench those Errors and Abuses which are slid into it, either by Malice, Ignorance or Simplicity. He complains that there are some Clergy-men, that spend their Liver more in learning to Sing, that in Studying the Holy Scriptures, and other matters that relate to their Ministry: He says that the Ancients to avoid this disorder, chose rather to repeat the Plalm often, than to charge the minds of those that sung with a great many superfluous pieces. And lastly he concludes, That as the Church has a Mass Book whose Doctrine is very pure, and a Collection of Lessons taken wholly out of the Holy Scriptures, so it ought also to have an Anthem-Book Purged from all Errors and Humane Inventions, and composed out of nothing but the Bible.

This Treatife is followed by another againft fome paffages of Amalarius's Book, concerning the Dvine Service: He reproves what Amalarius maintains; That on the twenty fifth of April might be used Lizinies or Rogations, without Falts and Ablinence; he laught at what Amalarius Mad afferted, that upon that day they prayed Publickly for Eggs, Bread and Fifth. He finds fault with Amalarius's Explanation of the passage of St. Paul. He reproves divers expressions and Notions of this Author; as when he says, that the Holy Ghost did drive all Carnal Defires out of the Apostles Hearts: That Man, and by consequence Jesus Christ, was Created out of the four Elements; That Jesus Christ dyed for the just and unjust; That there are two Sacrifices, the one General for all Men, and the other particular only for the Sains: That the sains: That the sains : That the sains : That the sain to the death of Jesus Christ, and the second the

Prayers

Prayers of the just, which are united to the Sacrifices of the Angels: This Treatise of Agobard

feems imperfect. Rabanus or Herbanus, firnamed Maurus and Magnentius, has made himself very famous by his Works, which he has Written concerning the Ceremonies and Discipline of the Church. He was born at Majence, in the year 788. He was put very young into the Monastery of Fulda, where he was brought up; from thence he was fent to Tours, where he Study'd some time under the famous Alcain: He returned afterwards into Germany to his Monaftery, where he was entruited with the Government of the younger Monks, and was afterwards ordain'd Prieft in the year 814. and at latt chosen Abbot of Fulda in 822. After having managed this charge twenty years, he voluntarily quitted it to fatisfie his Monks, who accused him, that heapplied himself too much to Study, and neglected the ariairs of the Monattery. He retired to the Mount of St. Peter, and was at last chosen A.ch Bithop of Majence, in the year 347. He held a Council the same year for the Reformation of Dic pline, he Condemned Gotescalcus a Monk of Corbey in another Council, and sent him to Hinemans Arch-Bishop of Rieims; he dyed in the year 856.

He ence I'd all in the common Learning of those times, such as expounding the Principles of Aris, as the Rules of Grammar and Rhetorick; in a readiness of Collecting from the Fathers of the Church, common places upon the Holy Scriptures. In Inventing Allegories upon the Histories of the Bible; in the Expolition of the Mytrical Reasons of the Ceremonies; in a knack of turning Profe into Verle, and in the manner of reducing his common places into Precepts and Instructions. All the

Works of Relame, are of this kind.

I shall not speak of the Grammar that is attributed to him, and which is nothing else but an Extrack of Prifeian, because these kind of Works do not relate to our Subject; and that those that have

twrit his Line, and the Catalogue of his Books, have not mentioned it.

His Treatile, De Universo, or of the fignification and propriety of Words, composed for Haymen Bithop of Haib ritar, and fent to Lewis the Godly, is nothing but a Collection of common Places, about a great number of things. It is divided into twenty two Books, of which there are but the five first, which have any relation to Ecclefialtical Affairs, the others being all about the Sciences and profane Arts. The first Book is concerning the three Persons in the Godhead; in the first Chapter he explains the leveral names of God, and gives the sence of such Expressions in the Scripture, as auribuses the Members and Actions of Man to him. In the second he considers the different Names which are given to the Son of God, in the Old and New Tellament. In the third he explains what relates to the Holy Ghott, which he affirms to proceed from the Father and the Son. In the found he treats of the Mystery of the Trinity, and in the last of the Names of Angels, and of their different Orders. In the fecond and third Book he fearches into the Significations of the Names of the Patriarchs and Prophets, and other remarkable Persons in the Old Law. The fourth concerns the Church only; he there Explains the Names and Parables in the New Testament, he takes Notice of the Signification and Etimology of the Words which are made use of in the Affairs of the Church, fuch as Clerk, Bishop, Martyr, Ge. Also be dittinguishes the different forts of Monks : he speaks of Herefies, and concludes with an Exposition of the Doctrine of the Church, which is taken, of rather Copy'd out of the Treatile of Gennadius, upon Ecclefiaftical Opinions. In the fifth he Dicourles of the Books of the Holy Scriptures; he makes a Catalogue of them, and adds moreover to those the Church has received as Canonical, some that have not been allowed by the Canon of the Fers. Fie fets down those that he believes to have been the Authors of the Old and New Tellament, and makes an Albridgment of their Works. He speaks also of the Restoration of the Holy Boxks by Effres, of the Libraries of the Version of the Septingint, and of other Versions of the Holy Scriptures; he extreamly commends that of St. Jerom, and prefers it before all others, as being the most literal and clear. Verboram tenacior & perspicuitate Sententia Clarior. He Treats also in the fame Book of other Ecclefiaftical Writings of Canons, or of Concordances of the Evangelift, of Definitions of General Councils, and of Ecclefiaftical Offices. He comes at laft to the Sacraments, and other means of Sanchifying us. He fays, That Sacraments are things which ought to be received Holly; That Baptifin, Chrism, the Body and Blood of Jesus Christ, are called Sacraments, because the Divine Grace works in them by the Visible Signs; that they have their Effect, whether they be Administred by good or bad Men; that Baptilm remits Sins; that there are feveral forts of Baptilius, as that of the Holy Ghoft, and that of Martyrdome, &c. That there are in the Church other means of purifying our felves from our Sins, and principally Confession, Penance and Tears; that Cirifm or Unction Sanctifies us, and that the Prieft lays his hands upon us to endue us with the Holy Ghoit: That as to the Sacrament of the Body and Blood of Jefus Chrift, God has chosen Bread and Winz to shew us that his Body and his Blood is for our common Nourishment; That the Sacraments give Life to some and Death to others, because all receive them, tho few have the virtue and benefit of them. He speaks lastly of Exorcisms, the Creed, the Lords Prayer, Lent, pablick Penance, and Littanies or Processions.

Robanin's Work in Fraile of the Holy Cross, is of a very particular kind; it must needs have cost him a great deal of pains and study, tho it be but of little use. The body of the Work is composed of letters divided from one another, and range over against one another in lines. In reading from the right hand to the left, every line contains an Hexameter Verse. These Letters thus rang'd in lines, make a fort of a draught or platform, on which there are Figures or Simbols of the Cross Painted; the letters enclosed in these Figures make also Verses, which have some relation to the Figure. There are 28 Figures in 28 Tables, the Verses are Copy'd entire; afterwards at the of the Ninth Century of Christianity,

end of every Table, and the Mystery explained in Prose. The first Table contains the Image of Christ, extending his Arms in the form of a Cross. The 47 Verses read long-ways, from the right Hand to the left, show the leveral Names that have been given to Christ, in the Old and New Teflament. The Letters comprized in the draught of the Figure Compose other Verses; as for Example, Those that meet in the Crown about his Head, read round, make exactly this Verse, Rex Regum Dominus Dominantium. In the other Tables he represents many different things upon the Cross, as the Angels, the Virtues, the Elements, Ciphers, Myttical Numbers, Gifts of the Holy Ghoft, the Bearitudes, Books of Moses, Names of Adam, Allelujah, Amen, &c. In the last he represents a Cross. ar the foot of which is Painted a Monk Worshipping it, and in it these Words, Rabanum memet clemens rozo, Christe tuere, O Pie, Judicio. This first Book is explained by a second, which contains 28 Chapters in Profe. Rabams undertook this Work at thirty years of Age, and prefented it a great while afterwards to Gregory the Fourth, to whom it was recommended as a wonderful piece

of Art by Alcuinus, who had been Rabanus's Mafter.

These are the Contents of the first Tome of Rabanus's Works; the second confists of four Books of Commentaries upon Genefis, four upon Exedus, seven upon Leviticus, with an Abridgment of them, by Strabo his Scholar, four upon Numbers, and as many upon Deuteronomy. All these Commentaries are Dedicated to Freculphus Bilhop of Lyfieux, at whose desire he undertook them. Rahanus in his Epistle entreats him to Examine them; and tells him, That he ought not to expect any thing extraordinary from one that was more fit to Work for his Living, than to write Books for the nse of the Learned, and besides whose charge of Abbot allowed him but little Leisure. The third Tome contains two Books of Commentaries upon Judges, Dedicated to Humbertus Bishop of Wirtzbourg. One on the Hiltory of Ruth, four on the four Books of Kings, Dedicated to Hilduin, four others upon the two Books of Chronicles, Dedicated to Lewis Emperour of Germany. One Commenpary upon the Hiltory of Judith, and another upon Hester. These two are Dedicated to the Empress and the A Comment upon the Canticles, which is Composed into Morning Hymns, for every day of the Week, Dedicated to Lewi King of Germany. Three Books of Commentaries on the Proverbe of Solomon, as many on the Book of Wisdom, and two upon Ecclesiastes. These two last are Dedirated to Otgarus Arch-Bishop of Mayence. The fourth Tome consists of nineteen Books of Commentaries upon the Prophesie of Jeremiah and his Lamentations, twenty upon Ezekiel, Dedicated to the Emperour Lotharius. And two more on the two Books of Maccabees; the first is to Lewis King of Germany, and the other to Geroldis Arch-Deacon of that Kings Chappel. The fifth Tome contains eight Books of Commentaries upon the Gospel of St. Matthew, Directed to Aistulphus Arch-Biftop of Mayence: and lattly, thirty Books of Commentaries upon the Epiftles of St. Paul, written at the requelt of Lupus of Ferrara, and Dedicated to the Bishop Samuel. Many Homilies upon the Sundays, Feafts and Holydays of the year, and also upon divers points of Morality, Dedicated to Aistulphus and Latharius. A Treatile of Allegories upon all the Scripture, where, after having explained the difference between Tropology, Analogy, and Allegory; he ranks in Alphabetical Order, many words of the Holy Scriptures, to all which he gives an Allegorical or Myltical Sense.

Those Authors that have mentioned Rabanus's Works, add to these several other Commentaries, upon Fosoua, Esdras, Tobit, Job, the Psalms, Isaiab, Daniel, the Minor Prophets, the Gospels of St. Mark. St. Luke, and St. John, the Acts of the Apostles, and Canonical Epittles, and some others which have never yet been Printed. All these Commentaries consists of nothing else but Collections out of other Mens Works, which be Copy'd from them without any exact choice or diffinction.

The Sixth Tome of Rabanus's Works contains many Books; the first and most considerable of all thele, is his Treatile of Instruction of Clerks, divided into three Books. He Compos'd it for the Monks of Fulda, who propounded to him divers questions about their Duty, and Dedicated it in the year 819. to Aistulphus Arch-Bilhop of Mayence. The first Book treats of the several Ecclesiastical Degrees and Habits of Clergy-men; also of the four Sacraments of the Church, as Baptism, Chrism, the Body and Blood of Christ, and the Service of the Mass according to the Roman Order. The second is upon the Liturgy it self, the Canonical Hours, Fasts, Confessions, Penance, Holy-days, the rule of Faith, and about Herefies; the last is of Ecclefiastical Knowledge and

In the first, after having observed that the Church is an Assembly of Believers, he divides it into three forts of Members; first Lay-men, secondly Monks, and thirdly Clerks: He observes, That the Clergy are admitted into it by Shaving the Crown, which is a Ceremony that demonstrates, that they ought then to part with all Vice and Disorderly Living. It seems they did not then content themselves to cut off a little Hair, but Shav'd all the top of their Heads, leaving only a circle round about, which Rabanus believes to have been a mark of the Royalty of the Christian Priesthood, He reckons up eight Ecclesiastical Orders; the Porter, the Querister, the Reader, the Exorcift, the Acolythus; the Sub-deacon, the Deacon, the Priest, and Bishop. He says, That this last must be Ordained, not by one Bishop only, but by all those of his Province; least so great Power being trusted to a single Person, he should undertake any thing prejudicial to the Faith. He adds, That in Confecrating him he has a Staff put into his Hand to admonish, that he is not only to Guide but Correct the People committed to his charge, and a Ring to denote either the Honour of the Priesthood, or the Secrets he is to keep. He counts three forts of Bishops; first Patriarchs, secondly Arch-Bishops or Metropolitans, and thirdly single Bishops. He adds moreover Suffragans, which he compares to Christs Disciples, who could do nothing without their Masters Orders. These forts of Bishops were Establish'd for the sake of the Poor in the Country, that they might not be depriv'd of Confirmation, which these Suffragans had power to confer upon them, tho they were Ordained by one Bishop onely, as the Priests are. He tells us, that thele last were also called Bishops, and that they had the power almost equal to theirs, for they could Consecrate the Eucharist confer Baptifm, and Preach. But nevertheless they had not the chief Dignity of Prietthood, Pontificatus Apicem, fince they could not anoint the Forehead with Chrism, and bestow the Holy Ghost, which two only belong to the Bishops, as it appears by the Acts of the Apostles; neither can they confer Holv Orders, which is also referred to the Bishops. The Deacons are Ministers of Sacred Things, they have right to Baptife, they are necessary in the service of the Altar, for the Priest cannot take the Chalice from thence, but must receive it from the Hands of the Deacon. The Sub-deacons are under them; these take the Offerings of the People, and carry them to the Deacons who place them upon the Altar; they are obligd to live unmarried: These are not Ordain'd by Imposition of Hands, but only by receiving the Cover and Chalice from the Hands of the Bishop; and the Christal Bottle and Napkin from the Arch-Deacon. He says nothing particular of the lesser and inferiour Orders. I shall pass by the Remarks he makes upon the likeness of our Ministers with those of the Old Testament, and the Mystical fignifications he gives to the Bishops Habits. To come to what he teaches concerning the Sacraments, He says, That Baptism, Christm, and the Body and Blood of Jesus Christ are called Sacraments; because that under the Vail of Corporal things, the Divine Power produces Salvation and Grace, after a fecret manner by the power of the Holy Ghoft. which works this Effect, informuch that they are equally Efficatious, whether they be Administred by the Good or the Bad. That Baptilm is the first, because it must be received before Confirmation, and before the Receiving the Body and Blood of our Lord. That in this Sacrament Men are dipt in Water, to denote, that as Water outwardly purifies the Body, so Grace inwardly does the Soul. into which the Holy Ghoft descends. He relates afterwards the Order of Administration, and the Ceremonies of Baptism; and from thence passing to Confirmation, he Remarks, that the Bishop dispenses the Holy Ghost by Imposition of his Hands; and that he Anoints the Believer a second time with the same Chrism the Priest had done before, with this difference only, that his Anointing is on the Forehead, whereas the Priest's was on the Crown of the Head. He attributes to this last Unction the Sanctification and Grace of the Holy Ghoft. At last speaking of the Body and Blood of Jesus Christ, which he considers as two different Sacraments. He asks the Question, Why Jesus Christ has comprehended the Mystery of his Body and Blood under things which we eat and drink? And why of all the forts of Food we cat, he has made choice of Bread and Wine? To which he Answers, That Jesus Christ has given us his Body and Blood in the form of Nourishment, because effectively his Flesh is such and his Blood Drink. That he hath made use of the Fruits of Earth, because he was upon Earth, and that he has chosen Bread and Wine to accomplish the Sacrifice of Melchisidech, and to show that as Bread and Wine consists of many Particles, which together make but one Substance, so we are all United into the same Church by the same Charity, being all made Members of the same Body by this Sacrament. He adds, That this Sacrament serves for Nourishment to our Flesh, and converts itself into our Substance, and that by vertue of this Sacrament we are changed into Jesus Christ. That we participate of his Spirit and Grace; and in a word, that we become his very Members. That the Bread which is made use of is without Leaven, to denote, that those which approach it ought to be exempt from all Impurities. That Water is mixt with the Wine, because we read in the Gospel, That Blood and Water came out of the Side of our Saviour. And that as it is good for them that are not separated from it by their Sins, often to approach this Sacrament, so it is very dangerous for such as have committed such Crimes as debar them from it, to receive it before they have Repented. After having treated of the Sacraments, he speaks of the Celebration of Mass, which he believes to have been so called, because of the dismissing of the Catechumens with these words, Ita Missa est. He says, That the Mass is a Sacrifice which the Priest offers to God, instituted by Jesus Christ, practised by the Apostles, and used by all the Church. He acknowledges that at first they did not Sing as they do at present; but he believes they read the Gofpel and the Epiftles of the Apostles; he ends this Book with a short Exposition of the Ceremonies and Pravers of the Mass.

In the second Book after, he hath spoken of the Hours for Divine Service, and the different sorts of Prayer. He treats of the Confession, the Litanies or publick Prayers, and the divers kinds of Fasts. He diftinguishes three forts of Lent; the first, that which precedes Easter; the second, the Fast observed after Pentecost; and the third, that which begins in November and ends at Christmasday. He notes, that the custom of his time was to Fast Friday and Saturday. He does not forget to speak of the Fasts of the four Ember-weeks. He approves of other Fasts ordered by the Bishop on any particular occasion, or practis'd thrô Devotion by Christians. In speaking of abstaining from Wine and Flesh, he observes, that Birds are allowed to those who are forbid to eat of any four-footed Creature, because that 'tis thought, they were formed out of Water as well as Fish.

He diftinguishes two different forts of Alms, and ranks amongst this Number the good Works we do for our Salvation, which are as Alms we bestow upon our selves. He defines Penance a Punishment. by which a Man corrects himself for what he has done amiss. He says, that Penitents let their Hair and Beards grow, wear Sack-cloth, throw themselves on their Faces on the Ground, and besprinkletheir Bodies with Ashes. That Repentance is a second remedy for our Sins, after Baptism. That to effect a true Repentance, it does not suffice only to bewait ones Sins past, but we must never commit them again. That this is the fatisfaction, followed by Reconciliation. That Penance and Reconciliation ought to be publick, for publick Transgressions; but as to those whose Sins are

concealed, and who have confest them secretly to a Priest or a Bishop, they may do Private Penance, fuch as the Priest or Bishop will order; and afterwards be reconciled when they have performed their Penance. That the ordinary time for Reconciliation is Holy-Thurfday, but Absolution may be granted at other times to those that are in danger of their Lives. He afterwards Treats copiously of the Solemn Celebration of Featts and Sundays. He speaks by the by of the Oblation of the Sacrifice of the Mass for the Dead, of the Dedicating of Churches, the Prayers of Divine Service, the Songs, the Pfalms, Hymns, Anthems, Responses, and Lessons. He makes a Catalogue of Canonical Books, which comprehends all that are at prefent acknowledged for fuch. He tells you those that he believes to have been Authors of the greatest part of them. He speaks of Ecclesiastical Benedictions, viz. That of Oyl, and that of Salt and Water; which he says, are made use of to comfort the Sick against the Illusions of the Devil, to heal the Flock, and to drive away Distempers. At latt, having spoken of the Apostles Creed, and given an Abridgment of the Doctrines agreeable to the Faith, he fets down a very imperfect Catalogue of Herefies, in which he forgets some, and

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reckons others which are altogether unknown; as the Canonians and Metangismonites.

The last Book is concerning the Learning of Clergy-Men. He says, they are not allowed to be ignorant of any thing they should teach others, and which is necessary to render them capable of Infructing them. That they ought to understand very well the Holy Scriptures, not only the Historical part, but be able to Expound the Figures and Mystical Sense of it. That it is good for them to have a Tincture of other Arts and Sciences. That they be Civil and Regular in their Manners, and Affable and Courteous in their Speech. That they be of an Acute Judgment, and know how to apply proper Remedies to the different Diseases of the Soul. He afterwards makes use of the words of St. Gregory the Great, to Reprove those who undertake to teach others, and Cure Souls, without being very well instructed in their Duty themselves: I mean such as enter into the Ministry meerly through the Prospect of Interest or Ambition, and those that dishonour God by an Irregular Life, whose Deportment does not answer their Doctrine. He says, That the Grounds and Perfection of Wildom is the Knowledge of the Holy Scriptures, which is an Emanation of the Eternal Wifdom of God, and a Participation of his Truth. That all the Wisdom and Truth that Men have, and all that is to be found Profitable in Profane Writers, is to be attributed to the Divine Wildom, which gave it a beginning. That the Scripture has its Obscurities, which are good to exercise Mens wits: But there are scarce any Truths contained in one place, which are not explained in another, Nibil autem de illis obscuritatibus eruitur quod non plenissime dictum alibi reperiatur. This is taken from St. Austin's Treatise of Christian Doctrine, as well as the rest of this Book; which is nothing but an Extract from this Father, excepting what he says upon the Seven Liberal Arts, upon which he quotes a passage taken out of the Pastoral of St. Gregory.

The Book of Orders, Holy Sacraments, and Priests Habits, which followeth this, is almost nothing else but a Copy of the first of the three foregoing Books: It is very near the same with the three Books of Ecclefiaftical Discipline; for the two first are nothing but an Abridgment of those of the Instruction of Clerks, to which he has added some passages out of St. Austin. In the last, which is

about the Christian Warfare, he Treats of Vertues and Vices.

* The two Books dedicated to the Abbot Bonofus, of which the first is about the Vision of God, * Dr. Caux and the second upon Penance, are made up of passages out of the Fathers upon these Subjects. The three Books of Questions about the Rules of Penance, do not belong to Rabanus. The first third, De

and second are Halitgarius's, Bishop of Cambray, and the third an unknown Author's. the three Books of Vertues and Vices belong to the same Halitgarius, who has also made a Peni-the Parity tential at the Request of Ebbo, Arch-Bishop of Rheims, divided into Five Books, and published un- of the der his Name by Canifius. These are not much different from the Five Books, which here bear the Heart. Name of Rabanus.

But the Penetential dedicated to Otgarus, Arch-Bishop of Mayence, is certainly the Work of Rabamu, which he composed towards the Year 841, before he was Bishop of Mayence. [This Track is

Printed alone at Venice, 1584. Quarto.]

The Name of a Penitential has also been given to the Letter which he wrote to Heribaldus, Bishop of Auxerre, published by Stewart in his Addition to the Antiquities of Canifius [at Ingolftadt, 1616.] and by M. Balusius, at the end of Regine, [at Paris, 1671.] But this is a Canonical Letter, in Anfwer to some Questions propounded by that Bishop. It is divided into Atticles, and quoted by Regino and the Collectors of Canons. He there gathers together many Canons concerning the Penances of Homicides, Adulterers, Forsworn People, Sorcerers; and about the Punishments of those that commit any great Crimes after they are admitted into Holy Orders, and about other Circumstances of Penance and Absolution. But towards the end he Treats about two Questions much debated in his Time. The First about the Eucharist, whether it goes into the Draught? A Question that has been spoken of before. And the Second about Ebbo, Old Arch-Bishop of Rheims, who after his Deposition, retired to Hildesheim in Saxony, where he exercised his Episcopal Functions. He says, that he knows not whether he was justly or unjustly Deposed; but nevertheless that it did not hinder him from doing the Duty of that Office: For he has heard that he was afterwards re-established by the Holy See. He adds, That he had lately written thereupon to Hinemarus, after he understood that he had removed from the Priesthood and Clerkship, all those who had been ordained by Ebbo after his being deposed. This Letter of Rabanus was written about the Year 853. a long time after the Penetential, of which we have spoken before.

Rabanus's Letter to Humbere, about the Degrees of Confanguinity, within which 'tis forbidden to Contract Marriage, is also a Work of the same Nature. In it after he hath related the Opinions of Theodorus, Arch Bishop of Canterbury, and Isidorus, he says, 'tis his Judgment, that a Man may Marry after the fifth Degree of Conlanguinity. And that if there be any Marriages found within that Degree, without their knowledge they were so near of Kin, they might be suffered to continue married, only enjoyning them Penance, and exhorting them to live in Abitinence from the Marriage.

Humbertus not being fatisfied with this short Answer, sent him some new Questions about this Subject; and also askt him what he thought of Fortune-tellers Divinations? Rabanus Answers him in a longer Letter, in which he shews, that he was in the right to make use of the Chapter in Leviticus to Regulate the Degrees of Consanguinity, within which it is forbidden to Marry: Because that this Law related to Manners, and that the Precepts of this kind have not been abolish by Jesus Christ. He afterwards relates a passage of St. Austin, which explains the passage of Leviticus. Another passage in the Auswer of St. Gregory to Austin the Monk; and a great many Canons concerning the Degrees of Consanguinity, in which it is forbidden to Contract Marriage. In the Second Part, after having spoken of the Artifices of Magicians or Sorcerers, he concludes, That we ought to take care how we apply our felves to them for the Cure of any Diffemper, or to find things that are ftollen or loft.

In his Book, Of the Soul, he treats briefly, contrary to his ordinary Cuftom, about such Questi ons that respect the Original and Nature of our Souls. He says also, that it is a disputable Point, who ther God created it to be infuled into our Bodies, or whether it be produced from the Souls of on Fathers and Mothers. He maintains, that it is altogether Spiritual, and has no particular Figure. although its principal seat be in the Head. He says, it is not less in Infants than more aged Persons; and that it is of the same Nature in all Men, though the inequality of Organs hinders it from ading every where alike. He Treats afterwards of the Principal Vertues of the Soul, of the Form of

the Body, and of the Senses.

The Treatise of the Rise, Life, and Manners of Anti-Christ, contains a Description of his Life and Actions, framed out of what is faid of him in the Holy Scriptures: That he should be of the Race of the Tems, and of the Tribe of Dan: That he should be born according to the order of Na ture, of a Father and Mother: That at the very Minute of his Conception the Devil should enter into his Bedy, and always dwell there: That he should be born in Babylon: That he should extend his Dominion to a great diffance. That he should do Signs and Prodigies. That he should stirup a great Persecution against all Christians. That when he should come, the Roman Empire would be entirely ruined, and Judgment would be at hand. That he should call himself Christ, and draw all the Jew: after him. That he should also sit in the Temple of God, that is to say, the Church That he should have Elias and Enoch for his fore-runners: That they should be killed after three Years and a half's Preaching. That the great Perfecution of Anti-Christ should commence from their Death, and that it should continue three Years and an half; but that although the Anger of God should be enslamed against him, and that he should be slain by Jesus Christ, or the Angel Michael armed with his Power. That 'tis thought this shall be on the Mount of Olives. That the Judge ment shall not follow his Death immediately, but that God should grant some time to those that have been seduced, to Repent, and acknowledge their Transgressions.

At the end of these Works we find Rabanus's Verses, in which he confesses, that his Writings are

only Collections and Composures out of others Writings.

The Martyrology attributed to Rabanus, is very short, and seems to be a Genuine Piece: It has already been published by Canissus, [Antiq. Left. Tom. VI.] We owe to the Jesuit Browsers the Collection of Rabanus's Poetry, where there is Sence and Wit, although it is every where full of Barbarous Terms, and have neither Elegance nor Politeness.

The Commentary upon the Rules of St. Benedict, attributed to Rabanus, belongs to the Abbar

Smaragaus, as we have noted before.

The Lift of some Latin words rendred into High Dutch Terms, and the Figures of the Letters or Characters of the Hebrew, Greek, Latin, and Tutonick Tongues, are taken from the Second Tome of the Hittory of Germany, composed by Goldastius, which are such Ancient Pieces, that they may very well be attributed to Rabanus. These are the whole Contents of the Six Tomes of this Author, Printed at Antwerp in the Year 1626. bound in Three Volumes in Folio. [And by the Care of Gen-

gius Colvenerius, at Colen, 1627. Fol. Vol. 3.]

There have been fince published some other Works of Rabanus. For without reckoning the three Letters of Predestination and Grace, written against Gotescalcus and published by Sirmondus [at Park, 1647. Octavo.] of which we have spoken. M. Balufius has given us in the last Edition of the Works of M. de Marca, two Treatiles, which without doubt do belong to Rabanus, and which are most elaborate, useful, and best Written than any of his other Works. The first is Dedicated to Drego Bithop of Mets, which is concerning Suffragans. Opinions were then divided in the Gallican Church, about the Dignity and Power of Suffragans; fome affirmed they were real Bishops by their Ordination, and that they might ordain Priefts and Deacons, Confirm, Confecrate Altars, and do all the Office of a Bishop: But others denied this, and affirmed that their Ordinations and Confirmations were null and void. Charles the Great confulted Pope Lee the Third upon this Question, who Answered. That he was certain that Suffragans had not this Power, and that all they had done belong ing to Bishops, was ipso fasto void, and that they ought to be deprived of any such Power. The Council of Raiibon followed the Popes Advice, and ordered them to remain in the rank of Priefts.

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This Decision did not hinder, but that there were yet Suffragans in many Diocesses, and that the Bishops did still allow them Privileges which belonged only to them. There has always been many Churches, and chiefly in Italy and Spain, where Suffragans have been effected no more than Ordinary Priefts, where they Re-ordained fuch as were made Priefts or Deacons by them. Confirmed anew those they had been Confirmed by, and Confectated anew such Churches as they had Confecrated. Rabanus having understood this, undertook to defend the Suffragans. He says, that their Order had its Original from the times of the Apoltles; and that they had such Affiltants who could Ordain and do the same Offices with them. He believes that St. Linus and St. Cletus were Suffragans to St. Peter and St. Paul in the Church of Rome. He accuses those Bishops that undervahie Suffragans, and who look upon them no more than Ordinary Priests, of overthrowing the Order he their Ambition. He endeavours to prove by the Canons of the Councils of Ancyra and Antioch. that Suffragans might Ordain thro the permittion of their Bishops, and that they have received the Episcopal Confecration and Ordination. He afferts, that if Suffragans had northis Right, they would he of no use to the Bishops as they now are: And upon what was objected against him, that it is faid in the Acts, that the Apostles themselves had been sent into Samaria, to bestow the Holy Ghost on those that were newly Baptiz'd; He answered, that the Apostles were fent thither, because there was then no Suffragan at Samaria but only the Deacon Philip, who had Baptiz'd them. The reit of the Treatife contains some Admonitions to the Bishops about Humility.

The other Treatise of Rabanus, Publish by M. Balusius, is concerning the respect Children owe to

their Parents, and Subjects to their Prince: It was writ upon the occasion of the Conspiracy of Lewis the Godlie's Children against their Pather. Rabanus there quotes several places in the Scripture, which prove, that every one ought to obey his Prince and his Parents. He confirms these Truths by Examples, and shows in particular, that it was never permitted to a Subject, to take Arms against his Sovereign upon what account soever. He mightily condemns those children who would deprive their Parents of their Estates. He speaks against unjust and rash Judgments, openly blaming that which the Bishops pronounc't against Lewis the Godly. He shows plainly that Clergymen ought not to meddle with Secular or Temporal Affairs. He maintains, that none can Condemn or put to publick Penance, a Sinner that accuses himself, unless he be otherwise Convicted. He adds, that those that are forry for their Sins and are converted, deserve forgivness. At last addressing * Merit himself to the Emperour, he exhorts him to despile the falle Judgments given against him; and Pardonadvertifes him, that he may nevertheless with good Works * merit Heaven. He Counsels him, not Heaven to be surprized at the attempts of his Enemies, but to be encourag'd by the truth of the Gospel. Under the and to believe in his Judge and his King, who has given him a Crown on Earth, and promised him word meone in Heaven. He tells him, that if the Conspiracy of his Enemies have done him any wrong vit, which he fould trouble himself but little aboutit, but be thankful to his Defender and Saviour Jesus Christ, we often met he house trouble maintained that the loves. He exhorts him in fine, not to feek after any Re- Fathers, venge but heartily to forgive all fuch as have offended him. This Treatife is Elegant and well Written. It haven, the same of the loves in the loves.

M. Balusius, has also Published in the first Tome of his Miscellaneous Works, his Trea- of Rome, tile about the account of Time, directed to Macarins. Rabanus writ this when he was a private which gent-Monk, in the year 820. This Book is written by way of Questions and Answers. It treats of all rally couthat relates to the Kalendar; as Days, Months, Years, Epacts, Cycles and Easter. These Matters, thes her tho they be very obscure, are here treated of with a great deal of Exactness and Method. false Do-

drines, under old Names, would have us understand a Merit ex condigno, whereby we destroe Heaven as a just reward of our Works; whereas they mean a Merit of impetration, as a conditional qualification for happines.

The same M. Balufius hath put out in another of his Works, (viz. his Collection of some ancient Acts, which he has put at the end of his Capitularies) a Letter of Rabanus's to Regenbaldus, Suffragan of Mayence, about some Questions, that Regenhaldus had prorounded to him, about several cales. The first is concerning a Person who having beaten his Wife, had caused her to bring forth a dead Child. He answers, he ought to be dealt with as a Man-slayer. The second is about a Person, who having been bit by a Dog, applyed immediately some of his Liver to the Wound, as most likely to heal it. He excuses him that did this through Ignorance; but he says, he ought to be forwarn'd of committing the like again. The third is concerning such as are guilty of the Sin of Bestiality. He condemns them to suffer the Punishments specified in the ancient Canons. The fourth is, Whether it be lawful to eat the Calves brought forth by Cows polluted with the Abominations of Men? He Answers, that that is not forbid to his knowledge. The fifth is concerning the Penance of those that have voluntarily, involuntarily, or otherwise killed their Parents and other Relations. He refers these to what has been said about Homicides. In the Conclusion he tells this Suffragan, that he may moderate Canonical Punishments with Psudence and Discretion.

There is at the end of the eight Volume of Councils, in the last Edition, another Letter of Rabanus's to the same Reginbold or Reginbald, about other questions of like nature with the former. The first is concerning those that carry away and sell Christians to Pagans. He Answers, that they ought to be subjected to the Penance for Homicides. The second is about Infants, who are stifled by lying with their Fathers and Mothers. He fays, that although these Children came by their Death, contrary to the knowledge of them that were the cause of it; nevertheless they ought not to be exempt from doing some Penance; and if they knew it, they ought to have been punisht as Homicides. The third is about the degrees of Confanguinity, within which it is forbid to Marry. He fends him upon this question, the letter which he writ to Humbere. The fourth is concerning the

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Sins of Fornication or Adultery amongst Relations; Rabanus hereupon quotes divers Canons. The fifth is, whether it be lawful to Pray for a dead Slave, who had run away from his Matter. Rabanus fays, that we ought not to refuse to Pray for him, if he had committed no other Crime; but withal, that we ought to admonith other Slaves not to commit the like. The fixth is concerning a Man, who pleading to be a Prieft, althoue was none, had Administred the Sacrament of Baptism. Rabanni fays, it ought not to be reiterated, if it was Conferred in the Name of the Holy Trinity. The latt is about those that eat Flesh in Lent, and who swear by Relicks. Ribanus answers, that they do very ill, and that they ought to be made to do Penance for their Crime.

Walafridus Strabs, (so called as some think, because he was Squint-Ey'd) a Monk of Fulda, a Walafridus Walafridus Stralo, (to called as some tinins, becaute he was a followed; followed and imitated strabo. Scholar of Rabanus; afterwards Dean of St. Gallus, and Abbot of Richeson; followed and imitated strabo. Scholar of Rabanus; afterwards Dean of St. Gallus, and Abbot of Richeson; followed and imitated strabo. his Matter, not only in Composing a Glosse upon the whole Bible, Collected principally out of his Commentaries: but allo in making a Treatile about the Beginning and Progress of Divine Worthip, Dedicated to Reginbere, in which he explains particularly what relates to the Ceremonies of the Church. This Work has been Printed in the Collections of Writers concerning Divine Offices, [by Cachlens at Mentz, 1549, and Historpius at Paris, 1610.] and also in the Bibliotheca Patrum,

[Tom. XV.] The principal Points which he handles in this Book are thele:

He says about the Original of Altars and Temples, that Noah, Abraham and Isaac, erected them in Honour of God. That Mofer was the first that Built a Tabernacle for the People to Wor ship God in. That Solomon afterwards Built a Temple, which was preserved a great while by the That Pagans, and Authors of falle Religions, have imitated in this the Worship of the True, in Honouring Devils and Falle Gods with the like Ceremonies. That when Christians, who are the true Worshippers of God in Spirit and Truth, began to set up Places for their Worship, they always fought out pure places, diltant from the noise and hubbub of the World; where they might quietly offer God their Prayers, Celebrate the Holy Mysteries, and Comfort one another. That they have fometimes made u/e of, their houses for that purpole, but the number of them encreasing, they were foreed to build Churches. That oftentimes to avoid Perfecution, they have met together in Caves, Caverns, Church-yarus, and other private places; but at length, Religion being fully establishe, they Built new Churches, and turn'd the Temples of their Falle Gods, into those of the True. That they then did not much mind in what Scituation their Churches were built, although the common cuffom has been fince, to turn towards the Eaft to Pray. That at first they had no Signal to call them to the Affemblies. That fome were led thither by their Devotion, others had notice of the Day and Hour at their laft Meeting, and others by reading it upon certain Tables, fet up in their Affemblies for that purpole. That they afterwards made use of an Horn and Trumper, and at last of Bells, the larger of which are called Campana, and the leffer Nole; fo named from the Town of Nola, where they were first used. Having explained the names of Church, Temple, Basilick, and their parts, together with the Barbarous name of the Officen, he goes on to Difcourte of Images, the Abftracts of which, I shall for some reasons forbear to set down here.

He proves afterwards, that Altars ought to be Confectated, and so passes from the material parts of Churches, to what is to be done in them. He fays, that Praifes ought there to be Sung to God, the Golpel Preacht, and Baptilm Administred. That a great deal of Care ought to be taken, to keep them from Profane uses. That Prayers there ought to be fliort and pure, and accompany d with Tears; and that they ought to proceed from Hearts worthy to be the Habitation of God, who loves the Offering of Virtues, better then any Corporeal Gifts. That nevertheles God accepted and the Sacrifices of the Jews, till fuch time as Christ, which they That he by his coming, has caused all Sacrifices to cease, and has established new Mysteriu. given the Sacrament of his Body and Blood to his Disciples; and commanded them at the large time to Celebrate it in Commemoration of his Passion. That he has cholen for this Mytter, the Species of Bread and Wine, to fignify the Union betweet the Head and its Members; and that Water is mixt with the Wine, to shew, that the People ought not to be separated from Jesus Christ. That these Mysteries are called Sacraments, because of the Secret Virtue, by which they work our Sanctification. That it is for this reason, that such as cease to be Members of Jesus Christ, by committing Capital Crimes, are excluded from these Sacraments, for fear that if they should approach them, they should be made worse, or be Corporally punish: And to the end, that the terrour of this Separation might engage them to Repentance; he takes notice, that heretofore other things than Bread and Wine were offered upon the Altar; and that in some places at Easter, they Sacrified a Lamb, which was laid upon the Altar, or the side of it, and which they afterwards eat; but he altogether disapproves of this Practice. He afterwards shews there was

great reason, that the Eucharist should be received in Lent.

As to what relates to frequent Communion, he observes, that some have thought it enough to Communicate once a year, and that others Communicated every Sunday, and many upon all Holydays; that afterwards they added fome folemn days for Fasting. He approves of their Practice, that Communicate and Say Mals every day, provided they be free from great Sins. He adds also, that there were some Priests that would not Cetebrate Mass above once a day, and that there were others, who believed themselves obliged to say it three or four times; for according to the Church of Roms, there are sometimes two or three Masses appointed for one day, as for Christmas-day, and some Feasis of Saints. He gives every Priest the liberty of using them as they think fit, provided they don't condemn each others Practice. As to the Prayers of the Mass, he says, that no body knows by whom they were established, as they now are; and that the Apostles Celebrated it, after a plainer

of the Ninth Century of Christianity.

and most unaffected manner: Quod nunc Agimus multiplici Orationum, Lectionum, Cantilenarum, Confecrationum Officio, totum boc Apostoli, & post ipses proximi (ut creditur) Orationibus & Commemoratione Paffionis Dominice, sicut ipfe præcepit, Agebant simpliciter. That the Ancients say, that they did, as we do now on Holy [or Good] Friday; and that after they had repeated the Lord's Prayer, and made Commemoration of Chrift's Patition, they received the Body and Blood of Jefus Chrift. That afterwards the Offices of the Church were enlarged, as well as the Ceremonies. That the Romans added to what they received from St. Peter, what elfe they thought fir. That their ulage was admired by fo many People, because they were a famous Nation, and were taught by St. Peter himself, the Head of the Apostles; and because there never was a Church in the World to free from Herefies. That St. Ambrofe compos'd a Form of Prayer for his Church, and for the Churches of Liguria. He fixes upon the Roman Order, and explains the parts of it, taking notice of the Popes, to whom some attribute the Institution of them. He wishes, that they would Communicate at every Mais; and observes, that the time of Communion is before the Prayer, which is faid at the end of the Mais, in which they commonly Pray for those that have Communicated. And although he acknowledges, that Priests may Offer and Communicate alone; nevertheless he fays, Illam effe legitimam Missam cui interfunt Sacerdos, Respondens, Offerens & Communicans. As to the hour of the Mais, he observes it is different, according as the Solemnities of the day will permit; that fometime it is before Noon, fometimes towards three a Clock in the After-noon, fometimes in the Evening, and fometimes at Night, but never before nine a Clock in the Morning. He fpeaks afterwards of Holy Veffels and Priefts Habits. He makes feveral remarks upon the Hours of Divine Service, of which these are some of the most considerable. That the Irish kneeled down often; that the Distribution of the Pfalms into many parts of the Service, was not begun before the time of Theodofins. That about the fame time they began to fing Hymns in the Church of Milan, and to Celebrate Vigils. That St. Ignatius goes for the Institutor of Anthems. That the name of Hymns may be given to all Psalms of Praile, altho they be not in Verse. That there are a great many Churches, where they are never Sung in Verse. That St. Ambrose was not the Author of them all. That the Gloria Patri is differently exprest. That the Spaniards Sing it thus; Gloria & Honor Patri. & Filio, & Spiritui fancto in Secula seculorum, Amen. And the Grecians, Gloria Patri, & Filio, & Spiritui Sancto, & nunc & semper, & in Secula Seculorum, Amen. That the Latins add. Sicut erat in Principio. That 'tis thought to be the Council of Nice that Instituted this Hymn, That many put it at the end of those Hymns which they divide into a great many parts, as those which follow the Service of St. Beneditt. That the Romans use it not so often in their Pfalms, as they do in their Refponses: That all the Offices begin with, Deus in Adjutorium, except that for the dead, and that for the Holy Week, [or Week before Easter]. That the Romans still Sing the Psalms, according to the Edition of the Septuagint, but the French and some of the Germans, according to the Correction of St. Jerome; that Stephen the III. coming into France, introduced the Roman way of Singing.

Strabo, after having finisht what related to the Divine Service and its several parts, treats of the Administration of Baptilin. He lays, That the Ceremonies of Baptilin have been encreated by little and little, that the Unction of Chrisin was added to it, which no body doubts but 'twas taken from the Old Law. That from the very first, Confirmation was Administred by Imposition of Hands, which was then always Conferr'd by the Bishops, and so is still. That the solemn times of Adminittring Baprism, are Easter and Whitsunide, that some have added Christmas-day and the Epiphany. That in cale of necessity Persons may be Baptized at any time. That they may be Baptized by Dipping or Sprinkling, Plunging the Infant in the Water once or thrice. That at the beginning of the Church, Baptizing of Adult Persons was more frequent; because that those which were Converted, were capable of being instructed in the Principles of Religion, and in answering for themselves. That as for Infants, they had Godfathers and Godmothers to answer in their Names, who are obliged to put them in mind, when they come to have the use of their Reason, of the Promise, that they

have made for them.

He passes afterwards to Tithe's, and shews that they ought to be given to the Clergy, who must divide them into four parts, whereof one is for the Bishop, another for the Clerk, a third for the Poor, and the last reserved for the Buildings of the Church. He does not forget to speak of the Litanies or Proceilions, used in the days of Rogations, established by Mamertus; but he observes, that some keep them between Easter end Woitsuntide, according to the Council of Orleans; but the Spaniards defer them till after Whitfunide, and others to December. He adds, that the name of Litany does not only fignifie, that Prayer by which the Saints are Invoked, but also every fort of Prayer, by which we ask any favour of God. He speaks afterwards of the Sprinkling of the Holy Water, of the Confectating of Wax-Candles, and ends with an enumeration of the feveral Orders of Clergy, which he compares to Civil Employments. These are the several Orders of the Clergy. The Supreme Bishop who enjoys the See of Rome, and holds the place of St. Peter, being rais'd to the Dignity of Head of the Church. The Patriarchs of other Churches, who are equal in Dignity to the See of Rome, which are of Antioch in Asia, and Alexandria in Africa; besides these three Patriarchs, there are many others which are Inferiour to them [as the Patriarchs of Constantinople and Ephefus]. The Arch-Bishops are above the Metropolitans, to whom succeed in order the Metropolitans, Bilhops, Abbots, Great Chaplains, Little Chaplains, Suffragans, Priefts that are possessed of Churches where they Administer Baptism, and Priests who have the Government of private Chap-

pels, Arch-Priests that have the charge over Canons, Arch-Deacons who have care of the Bishop's Family. Then Deacons, Sub-Deacons, Exorcifts, Porters, Acolythus's, Readers, and Singing-men. This is an exact Abridgment of this Work of Walafridus Strabo, which treats of Matters very rationally. He seems to have read a great deal. He often quotes the false Decretals of the Popes, and fomerimes Cites Apocryphal Histories. There is another small Treatife of this Author's, upon the Deltruction of Jerusalem, and a great deal of Poetry, Publish by Cariffus [Antic. Lee. Tom. 6.] The Lives and Miracles of St. Galius and Othmarus. Publish by Surius [Oct. 16. & Nov. 16.] The Lives and Miracles of St. Galius and Othmarus. Publish by Surius [Oct. 16. & Nov. 16.] The Life of Blainam Abbot of 1st, and the Visions of St. Wittimus in Sac. Benedict. IV. of Father Mabillon. Walafridus dyed in the year 849.

CHAP. XIV.

Such Orders and Constitutions relating to a Monastick Life, as were made by the Authors of this Age.

Benedict, Abbot of Aniana

Enedict, Native of Languedoc, Son of Aigulphus, Earl of Magnelone, having palt some time at the Court of Charles the Great, retired into the Abbey of St. Sequanus, in the Diocess of Langres. The Abbot of this Monastery being dead, they would have chosen him in his room, but he refused it, and returned to Languedoe, where he Erected near the River Anama a Monattery, which afterwards became very confiderable. The Reputation of this Holy Abbot was so great, that he was chosen to Govern divers Monasteries, and to effect a Resormation in all the Abbies of France. Being Invited to the Court of Lewis the Godly, he Built the Monastery of Indus, near dix la-Chapelle; he was present at the Council held in 817. in that City, and framed Statutes for the Monks. He dyed in his Monastery of Indus in the year 821. He has made a Collection of all the Rules and Orders of Monks, both of the East and the West; and another Work, in which he shews the Conformity of other Orders with that of St Benedict. The first is Entituled Codex Regularum, i. e. a Book of Rules; and the second, Concordia Regularum, or an Harmony of Rules. The first has been Publisht at Rome by Holstenius [1661] and since Printed at Paris in Quarto, in the year 1663, by Billaine. And the fecond Publifit by Father Menards, and Printed at Paris in 1648. At the end of the first, there is a Collection of Works of Fathers, proper for Monks. It is Composed out of the Pious Treatiles of St. Athanasius, St. Basil, Evogrus and Faustus; also out of other Writings about a Monastick Life. There is also another Collection of Passages of the Fathers, which also bears the name of Benedict of Aniana, Composed of Extracks, out of the Works of St. Jerome, St. Auflin, St. Epbraim, St. Cefarius, Cassian, St. Fulgenius, Co. There are also some other small Treatises of this Abbot, as a Penerential printed in the Addition of Capitularies [by M. Balufiur]. A Confession of Faith, which is to be seen no where but in Ma-

Ardo Smaragdus, a Scholar of St. Benedist of Aniana, and a Monk of his Monastery, has written the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and Inserted in the first Tome of F. Martitlen the life of his Master, Publish by Father Menard, and Inserted in the first Tome of F. Martitlen the life of his Master by Pather Menard, and Inserted in the life of his Master by Pather Menard, and Inserted by Pather B. Master by Pat

We ought not to Confound another Smaragdu with the foregoing. This was Abbot of St. Michael, in Lorraine; he taught human Learning to his Society, as it appears by his Commentaries upon De natus, and other Profane Authors. He wrote a Book concerning the Duty of a Prince, under the Title of Via Regia, i. e. The King's Way, which he Dedicated to Lewis the Godly, who was made King of Aguitain, by his Father Charles the Great. He has also written Sermons upon the Epillis and Golpels, throughout the whole year, Collected for the most part out of the Fathers: Likewike a little Treatife for Instruction of Monks, Entituled Diadema Monachorum, or Monk's Crown, and a Commentary upon the Rule of St. Benedia, which he explains and confirms in many places by other Rules. Charle: the Great made use of him to Write to Pope Leo, about the Procession of the Holy Ghost. And he also writ the Acts of the Conference held at Rome, in the year 809, and upon the fame Subject. The Book Entituled, The way of Kings, was Publish'd in the fifth Tome of Dachsrius's Spicilegium. His Sermons were Printed at Frank fore, in the year 1536. The Monk's Crown at Antwerp, in 1540. And the Commentary upon the Rule of St. Benedict, is Published amongst the Works of Rabanus, Printed at Colen, in the year 1625. (where it was Printed before in 1575.)

Hildema-

Hildemaris a French Monk, called into Isaly about the year 830. by Rampertus Bilhop of Breffs, who committed to him and Leurgrius, the care of Rebuilding the Church of St. Faustinus and St. 30vitus. He has written a Commentary upon the Rule of St. Benedist. This Work has never yet appeared in Print. Some have attributed it to Paul the Deacon, but it is none of his, and it ought to be restored, according to the Manuscript of Dijon, to Hildemarus. There is also in the thirty eight Chapter, a Letter writ by Hildemarus to Urfus Bishop of Benevensum. This Author dyed in the vear 840.

we may also place amongst those Authors that have written concerning Monastical Discipline. Lubus Abbot of Ferrara, whose Letters contain divers Laws and Instructions for a Monastical Life, Lubus Ab-He was Born about the beginning of the Ninth Century. He was certainly of the Province of Sens, but of Ferand of a very confiderable Family. He was brought up to Learning, and was admitted betimes into the Abby of Ferrara, where he was foon after Profest under Aldricus, who was then Abbot. and afterward Arch-Bishop of Sens. He was sent into Germany to the Abby of Fulda, there to Study the Holy Scriptures under the famous Rabanus, who at his defire, Compos'd his Commentaries upon the Epiftles of St. Paul. Lupus, who was then but Deacon, made great Progress in Ecclesiatical Knowledge, under so able a Master, and returned to France with great Reputation. in the year 830. He was presented to Lewis the Godly, by the Empress Judith, and stayed some time at Court, in hopes of obtaining fome Abbey. It was at this time that he received the Order of Priethood: Afterwards he was chosen by Charles the Bald, to supply the place of Odo Abbot of Ferrara, whom this Prince refolv'd to deprive of his Monastery, because he had favoured the Party of Lotharius. Being come thither by the King's Order, he was received for Abbot in November 842. and drove out Odo from the Abbey in the year 844. He affifted at the Council of Verneuil, and was ordered to compile the Canons. He affifted at divers other Affemblies of Bishops, and was font to Pope Leo the IV. by Charles the Bald. He affitted at the Council of Soiffons in the year 852. and lived in great Reputation for Knowledge and Piety, till the 862.

There has been a Collection made of 130 Letters of this Abbot's, upon different Subjects. There are divers upon the difficulties of Grammar, and other Civil Matters; but there are some which relate to Ecclesiastical Affairs, and which treat of some points of Doctrine, Discipline, and

The fourth is a very Christian Consolation to Eginhardus, upon the death of his Wife, who was Daughter to Charles the Great. This is an Answer to the third Letter of Eginhardus, written to him; in which he declared, that he was not capable of Comfort under his Loss. He says. That it afflicted him most, that the hopes he had put in the Intercessions and Prayers of the Marturs were all in vain. Lupus Answers him in that point, that his Vows and Prayers, that have not been heard for a Temporal Good, will serve to procure him Erernal Life; and that he does not in the least doubt, but that this Death will be Advantagious both to him and his Wife; because it was more convenient that he should die last, it being likely that he had the greatest Strength to bear this Affiction, and to refift the troubles that are suffered in the World: That oftentimes God does not grant us what we ask, but what is most fitting and convenient for us. That God perhaps had taken away his Wife, to reconcile the Division that was in his Heart, between Her and the Lord, and to Unite all his Love in this only Object. He tells him at length, that tho it be feemingly out of his Power to end his Grief, yet he ought to have recourse to the Goodness and Mercy of God. and refign himself entirely to this Sovereign Physician, who easily heals those Wounds that Men think most Incurable. Then he Exhorts him, to ask of God Eternal Happiness for his Wife; and for himself Perseverance in good Works, growth in a Spiritual Life, and Christian Consolation. About the end he speaks of a Book of Eginbard's, upon the Adoration of the Cross, and thanks him for Dedicating it to him. We have loft this Work.

In the Eleventh Letter he Petitions Lotharius, in the Name of the Monks of Ferrara, to let them e..joy the Revenue of the Monastery of St. Josse, upon the Sea, which Charles the Great had given m Alcuin, and to the Monks of Ferrara, to maintain Pilgrims, and relieve their Necessities. Rhodiness obtain'd it of Lotharius by Surprize: He begs of him to restore it; and conjures him to it by the respect he ows to the Holy Virgin, St. Peter and St. Paul, through whose Intercession they

daily pray God for his Health and Salvation.

In the twelfth, writ to Pardulus Bishop of Lam; he desires this Bishop to use his Interest with the King, in favour of the Monks, of the Monastery of St. Columbus of Sens, who were going to Court, to recover the Privilege of Exemption, which had been granted them by the Arch-Bishop of Sens, and by the Kings. M. Balufius observes upon this Letter, that the Kings were then able to Exempt Abbies from ordinary Jurisdiction. That that of St. Columbus had been put under the Jurisdiction of Feremy Arch-Bishop of Sens, by Lewis the Godly, and afterwards taken from him. That after this it loft its Liberty again, under Charles the Bald, but soon recovered it again; as it appear'd, by a Charter from this Charles, dated the 13th of November, 847. which serves to fix the Date of this Letter. M. Balufius adds also many other Examples to show, that the Exemptions of the Monasteries of France, were Granted and Settled by the Authority of Kings, who took them into their Care, Management and Protection, fub tuitione.

It appears by Lupus's 18th Letter, that he was charged with care of the Abbey of St. Amandus, without ever feeking it: That he was glad when he was rid of it; and that he was fent to a General Affembly called by the King, near Paris.

In the 19th, Lupus being informed of the Poverty of a Monastery, of the Diocess of Auxerre, by a Monk of the same Monastery, who was come into his; gave Heribald Bishop of Auxerre notice of it, and defired him to remedy it.

The 20th is about some difficulties of Grammar; he takes notice towards the end of a very remarkable thing, which was, that Probis a Priest of Maience had begun a Book, in which he placed Cicero Vireil and Others, that he believ'd to have lived well, amongst the number of the Elect; for fear it should be faid, That Jesus Christ had unprofitably shed his Blood, and did nothing when he was in Hell. These are his Words, An certe incheatam Satyram, quad magis existima, Scribens Ciceronem & Virgilium, Ceterofg; opinione ejus probatissimos vivos, in Electorum Collegium admittat, ne frustra Dominus sangumem suderit, G in Inserno osium triverit. It is to be thought, that this Probus did not speak this feriously, as you will be convinced, if you please to consult M. Balusius's Notes upon it.

The 21st Epittle of this Lupus's is an Excuse to Jonas Bishop of Orleans, that he had Accused Agus his Kinsman of having wrong'd the Estate that his Monastery had in his Dioceis. He makes an Apology also for taking his Predecessor Odo's place. The 23d, 24, 25, 26, 27 and 28th, are some

Letters of this O.10 about Affairs relating to his Monastery.

The 29th Letter, dedicated to Wenilo Archbishop of Sens, is very remarkable. Two Priests of this Diocess, one call'd Adegarius, and the other Baudrius, having a design to turn Monks, had desired of the Archbishop that they might leave their Churches or Cures, titules, to enter into the Order of S. Benedict. Wenilo answer'd them, That he would not give them this permission, unless Lupus, into whole Monastery they were to be admitted, would fatisfie him it might be done regularly and lawfully. Lupus writ him word, That he had never heard it question'd; and that without doubt it might be done. That Jesus Christ having taught that the perfection of a Christian Life consists in quitting all, and leaving the World, Clergy-men fure ought not to be hindred embracing that perfection which Jesus Christ proposed even to Lay-men. Hereupon he makes a strong Objection, and answers it. You will object perhaps, says he, that as none are allow'd to break the carnal Union of Marriage, unless it be for Formcation; so none are permitted to quie the Pastoral Charge, which they have once undertaken, as long as they are able to labour for the edification and salvation of their Flock. This is true, answers he, unless he that has established the Marriage does break it himself, or that he that has charged us with the Government of others, does secretly command us to quit it. For he that has forbidden any man to put asunder those whom he has joyn'd together, the same great God bath made this separation himself when he has pleas'd. because heir God. For we have many Examples of vertuous Persons of both Sexes, that have quitted all carnal Commerce to serve the Lord in holy places. He adds, that there has scarce been any Monastery whereinto some Priests have not retired. He quotes amongst the rest one of his Predecessors, an Abbot of Ferrara, call'd Frigulphus, who had quitted the Habit of Canon, to take upon him the Profession of a Monk. He says that Aldricus, the Predecessor of Wenilo had resolv'd before his death to leave his Archbithoprick and retire into a Monaftery. That it is not to be thought that these great men were ignorant of the Canons and Rules of the Church. That the Apostles and Clergy of the Primitive Church had in some measure practised a Monastical Life, by putting their Goods in Common That there may be bad Monks among them, but that he ought to have Episcopal Compassion for them, And, in fine, that there is no furer way to Salvation, than by entring into that religious Order prescrib'd by St. Benedict. Whose Constitution, so much commended and approved by S. Gregory the Great, shows that we may, and we ought to receive Priests into our Monasteries, since he allows them to enter, and the Abbot to receive them, altho with greater difficulty and precaution than others. Then he entreats Wenio to allow these two Priests that Liberty they had desired. This Letter teaches us, first, That Priests, who had Ecclesiastical Charges, ought not to quit them to become ter reacues us, mis 1 ma 11 mis 3 mis And M.Balufin confirms this in his Annotations by an Example of a like permiffion requested and granted by Arnoldus Bishop of Lifeux. Secondly, That Bishop of Lifeux Secondly is the permiffion requested and granted by Arnoldus Bishop of Lifeux. shops might give this permission, or refuse it. Thirdly, That Curates were so closely link'd to their Churches, that it was not in their power to leave them, nor in the Bishops to take them away from them at their pleasure; which M. Balusius confirms in his Notes by divers Canons and very cursous

The 3cth, directed to Grotescaleus, contains an Explanation of a Passage of S. Austin concerning Happinels. He shows that this Saint believed, That God would make himself clearly known to the Bleffed, and that this knowledge would engage them inviolably to him. That this knowledge of the Divine Substance belong'd only to the Soul, but that the Eyes of the Body should perceive his presence by the admirable Effects it should work upon the Creatures. Thus he expounds what St. Auftin says, That God shall be seen by the Eyes of the Body. He advises Grotescaleus not to perplex his mind with fuch Queltions, for fear they make him uncapable of understanding teaching Matters of better use.

The 35th Letter contains an handlome Reflection on the fludy of good Literature. He observe that it ought to be joyn d with the study of Wildom and Vertue. That if we labour to correct the Defects of the Tongues we ought not to be less diligent to reform the Vices of our Manners. That if one has a great deal of care to polish his Discourse, he ought to apply himself more vigorously to acquire Vertue and Goodness. He exhorts him to whom he writes, to live like a Christian in whatever Condition he engages in, and to make often and ferious Reflections on his Duty towards God.

In the 42d and 43d Letters written to Hincmarus, he employs his Interest with Charles the Bald, to get the Revenue of S. Josse restored to him, making use of the Poverty of his Monastery to perswade him to it. He also recommends it to King Charles in the 45th Letter, and humbly shews him, That for fifteen years, or thereabouts, feventy two Monks of his Monastery, that prayed continually for his Health and Prosperity, had endured great want of Habits, Pease and Fish, (M. Balusius concludes from hence that they eat no Flesh) and that they could not relieve the Poor and Pilgrims. He entreats him to confider feriously upon their Wants, and to bestow some Charity upon them. He mentions in the 42d Letter, a Vow that Charles had made by Hincmarus's folicitations, in the Church of S. Dennis. He also there tells us that he compiled the Canons of the Council of Verneuil.

In the 51st Letter he writes to his Monks that he had some hopes to recover the Revenue of S. 3est. Where you may meet with this fine thought, That the Abbot ought to have the Charge and Govern ment of the Revenues of the Monaftery, but the enjoyment of them only in common with the other Monks.

In the 53d Epiftle he presses King Charles vigorously to restore him this Revenue; and 'the better to engage him to it, he informs him, That his ancient Monks have observed, and heard of their Predeceffours, that all that have ever done any confiderable damage or wrong to their Monastery, have been punish'd either by the loss of their Estates, their Health or their Lives. He exhorts him to perform the Vows he has made; and moreover, threatens him with the Judgments of God if he doth

In the 55th Letter to Marcuadus Abbot of Provins, he entreats this Abbot to come to Court to af-6th him in obtaining the Reltitution of the Revenue of S. Josse. He informs him, that he came this ther the last of November, and has continued there with a great deal of expence and trouble. That the King endeavours to elude his Demands, and always delays him, because that Odulphus, (who then was posselt of St. Fosse) was absent and sick, as he was inform'd, but not very grievously (says he) to that this fickness may serve to humble and correct him: Nor so dangerously as to be the cause of his death, for which he should be forry, because 'tis certain he would be damn'd if he should die, in the unjust possession of the Revenue of the Church. At length Lupus, after many delays and put offs obtain'd the Restitution of the Revenue of S. Fosse, as it appears by the 61st and 62d Letters. The 64th Letter is an Instruction to King Charles concerning his duty.

The 79th contains an Extract of a Letter written to Hinemacus, by which he recommends his Kiniman Hilmeradus to him, who was named by the King to be Bishop of Amiens; affirming, that the had not much Learning, yet he might be made terviceable to the Church by following his directions. And that if he was not well atted for Teaching the Word of God, yet, he might do Works that might fave him, and those that should imitate him. M. Balusius in his Notes declares himself of a different Opinion with his Author, and says, That in this he has hearkned more to the

Sentiments of Nature, than the Principles of Reason. The 81st Letter is written in the name of Wenilo Archbishop of Sens and Count Girard, who were fent to Amolo Archbishop of Lions, by the King's Orders, to command him to Ordain Bernus Bishop of Antun. They represent to him, That twas not a new thing for the King to make Courtiers Bithops of the principal Churches. That Pepin had had in the like Case the Consent of Pope Zachary in a Synod, where Boniface Bishop of Mayence affitted. They also desired the same thing of him for Godeseldus, named by the King Bishop of Chalons.

The 82d Letter is written to Wenilo in favour of a Priest Accused and Suspended from the Exercife of his Function. Lupus defires Wenilo to give him liberty to exercise his Duty, till a Synod were call'd, in which he hoped to clear himself of the Charge brought against him.

The 84th is a Synodical Epiftle of a Council held in the Year 849, confifting of the Metropolitans of Tours, Rheins, Rouen, and about twenty of their Suffragans, whose names are set down at the beginning of this Letter, directed to Nomenoius Duke of Breton, about the Disorders he had committed. They reprove and blame him for having laid waste the Lands belonging to the Christians, for having destroy'd, pillag'd, and burnt several Churches, together with the Reliques of Saints, for seizing upon the Revenues of the Church, which are the Vows of the Faithful, the Satisfaction of Sins, and the Patrimony of the Poor, for having taken away rich Mens Estates, and kill'd and enslaved a great number of Christians. Of driving the Bishops from their Churches, and robbing them of their Goods, &c. But principally for having flighted the many Letters of Leo the 4th, Succeffor to S. Peter, to whom God hath given Supreme Power over all the Church. Of having entertained Lamher Count of Manter, a Rebel against the King. They exhort him to do Penance, and to fatisfie that which the Pope write to him about. And finally, they declared those Excommunicate that shall Communicate with Lambers.

The 93d is an Instruction to King Charles, to whom he proposes Trajan and Theodosius, as two Patterns worthy of his Imitation.

In the 94th he shows, That Afflictions and Sufferings are advantageous to good men.

The 98th is a Letter written in the name of the Cathedral Church of Paris, of the Abbies of S. German, S. Dennis, S. Geneva, S. Maurus des Fossez, and other Monasteries, to Wenilo, Archbishop of Sens, and to the other Bishops of that Province, acquainting them that after the death of their Bishop Ercanradus, they had chosen Aneas, who had been nam'd to them by King Charles, whom they desired them to Ordain as soon as they could. This Letter is followed by an Answer written in the name of the Bishop of Sens and his Suffragans, testifying their approbation of their Election of A-

The 100 Letter is an Admonition to the People, wherein they are exhorted to do Penance, to avoid Rebellions and Factions, to embrace a Peace, to forbear Robberies and Plunder, to think of nothing but Publick Good, and to live in Union with one another.

The 101st is a Letter of Recommendation, written in the name of Wenilo, to the Bishops of France and Italy, in favour of two Monks of Ferrara, who went to Rome, desiring them to afford them an Hospitable Reception by the way. This is followed by a Letter written in the name of Lupus upon the same account.

By the 103d Letter he recommends these two Monks to Pope Benedict, to whom he sent them. He entreats him to Instruct them in the Customs of the Church of Rome, and to fend him the Commentaries of S. Ferom upon Feremiah, from the fixth Book to the end, being not able to find them any where in France. He adds to this, the Book of Cicero's Book of Oratory, Quintilian's Institution ors, and Denatus's Commentaries upon Terence, &c.

of the Ninth Century of Christianity.

In the 105th he promifes to receive and deal mercifully with a Monk that had quitted his Habit and

Order, provided he would amend, and behave himself better for the future. In the 108th he thanks Lotharim for fending him this converted Monk. And excules himself for not letting him be his Secretary, because there was no likelyhood that a Monk, who had not all imaginable diligence, would ever be able to do his duty in the midst of the affairs and hurries of the World. Quoniam propositum nostrum vix mediocriter intrà Claustra Monasterii custoditur, ne dum inter sumultus Mundanos à quolibet præsertim non sain cauto valeat adimpleri. The following Letter is also about the return of this Monk. It is to be noted that Lupus fays in the first Letter upon this Subject. that he could not receive him without the confent of his Brethren.

In the 112th Letter Lupus condemns those that in commending Virginity blame Marriage. In the 124th he clears himself to Wenilo of the Accusation that Erard had preferred against him in

the Synod of Savoniers. The 128th and 129th Letters are those mention'd before which Lupus sent to Answer the Questions

concerning Predestination and Grace. The last is a Fragment of an Epistle written in the name of Wenilo Archbishop of Sons to Pope Nicholas the first, concerning Herimanus Bishop of Nevers, who was Non compos mentis. He there alledges that Pope Miltiades was of opinion, that a Bishop could not be deposed without the consent of the Pope. He desires Nicholas to send him this Decree of Militades, such as it is at Rome; and he affures him he will wait his Judgment, how to make afe of it against this Bishop, Whether he shall keep to the Moderation observed by S. Gregory towards the Bishop of Rimini, or whether he should

immediately depose him according to the Decree of Gelasius.

Pope Nicholas did not Answer this Question about the Decree of Miltiades; but baving enlare'd upon the Commendation of the Archbishop of Sens's Conduct, he acquaints him concerning Heriman, that he is not enough instructed in his Business; that the Heriman be Non Compos, he ought not to be allow'd to come to the Synod; that if he has no other defect than a Weakness of Mind, he ought to be pitied rather than punisht. And that as to the lewdness and extravagancies he us'd to be guilty of, he ought not to condemn him for them, as well because he is absent, as because he is not inform'd what those Extravagancies are; and then, whether he committed them in his right Wits. or when he was nothimfelf. This Letter in the Manuscript from whence F. Sirmondus took it, bears the nather of Servatus Lupus; which shows that its the Abbot of Ferrara's who is so called, and by confequence that the Treatife about the three Questions of Gotescalcus, belongs also to him; besides, that this Book and these Letters are of the same style, and that the same Doctrine is expounded in the 128th and 129th Letters, which are as it were an Abridgment of the other Work. Insomuch that there is no reason to believe that Lupus Servatus was any other but the Abbot of Ferrara. The likewife believ'd that he took this Sirname after he had been cured of a very dangerous Difease, this intercession of S. Faron, as it is related in his Life, written by Hildegarius Bishop of Means, a Co-

I have already given you an Extract of Lupus's Writings upon Predefination and Grace. He has also written the Lives of S. Maximinus Bishop of Treves, of S. Wigbert an Abbot, with two Homi-

lies and two Hymns upon the fame Saint.

Two great Men of our Age have given very different Judgments of Lupus Abbot of Ferrara, in relation to a Monaftical Life. One blames the inordinate Love he had for curious Learning, and his great Inclination for Prophane Sciences, which, he says, is a study unworthy of a Monk; and it would have much better become him to have lamented his own and the world's fins in his Cloyler, and to have supported his Brakers, then to hum after and sudy with someth diligence the Works of Profine Writer.
This is the Judgment given of him by the Abbas de la Frappe. F. Mahillon on the contrary thinks him an Ornament to the Monastical Order; a Man that was not less to be esteemed for his Piety, than his folid Doctrine. So well known and valued in his time, that there was no Council held without him; and whom they always employed in the most important Affairs, as the best Instrument and Secretary of the Bishops, and chiefest Churches of France. A Man extreamly well versed in the Fathers; and who in short was to be admired both for his Religion and Holinefs, and the great veneration he brought to the Monks of his Monastery, as Hildegarius observes. Pastor mod pro Religione Sanstitatis in Monasterio famossismo Ferrariensi, ubi Catus Monachorum in Christo cum illo toto Orbe est venerandus.

It does not belong to me to judge of the Monaffical Conduct of Lupus Abbot of Ferrara, neither am I fit to decide the Judgments of two Persons so learned as the Abbot de la Frappe and F. Mabilim, for both of which I have a very fingular respect. But in keeping to my Subject, that is, considering Lupur as an Ecclefialtial Writer, I may fay. That he was not only very knowing in general Learning and Prophane Sciences, but in the Dostrine and Discipline of the Church and the Works of the Latin Fathers. And that he writ, not only with Elegancy, Pleasantness and Politeness, but also

with a great deal of Solidity and Exactness.

His Letters were publish the first time by Papirius Massons out of a Manuscript of the Abbey of Herrara, and printed in the Year 1997. This Edition is very erroneous. M. Directessinis has since obliged us with one more correct, [In his Collection of French Historians, Tom. 3.] The Treatile of the Three Questions, and the Letters about Predestination and Grace, have been printed at Paris in 1648. from an ancient Manuscript of S. Amandus, and since by M. Mauguinus, together with a Collection of Fathers upon the same Subject. F. Sirmondur has publish the two Letters, and the Book of the three Questions [in 1650.] The same Author has put out a Fragment of the 130th Letter, taken out of a Manuscript of the Abbey of Fleury, which was communicated to him by F. Dacherius. The Life of S. Maximin, with that of S. Wigbert, has been publishe by Busaus, who had caused it to be printed with the Letters of Hinemarus at Mayence in the Year 1602, and the two Homilies upon this Saint in 1604. At last M. Balufius publisht a very fair Edition of all Lugus's Works, enricht with Learned Notes, and many Pieces added at the end of the Volume in Octavo, printed for Muguet in 1664. [From whom it is put into the Biblioth, Patrum, Tom, XIV. p. 1.]

CHAP. XV.

Commentaries upon the Holy Scriptures written in the Ninth Century.

Uch as in this Century have applyed themselves to the study of the Holy Scriptures, have The nature rarely produced any thing of their own, but only made Collections out of the Commenta- of the Comries of the Fathers. After this manner are those of Rabanus, Pascharius, and the ordinary mentaries Gloss of Walafridus Strabe composed, of all which we have spoken before. Florus a Dea- upon the He con of the Church of Lions, followed the fame method, and gathered together a great many Scriptures, Con or the Children's moderate and the same include, and gathered rogether a great many surprised by which he made divers Collections. And amongst others, a large Commentary upon composed in the Epittles of S. Paul, taken from fourteen Latin Fathers, and which has never yet been printed the Minister of the Commentary upon S. Paul, complete of Fathers, and which has never yet been printed the Minister of the Commentary upon S. Paul, complete of Fathers, and which has never yet been printed to Estary. Another Commentary upon S. Paul, composed of Extracts out of S. Austin, commonly attributed to Bede, altho it really belonged to Florus. It is printed amongst the Works of Bede. He has beside the Com-Bede, auno it reany octonics a form. The Mass, entituled, De Astione Missarum, which of Florus. is Comment upon the Canon of the Mass printed in the Bibliotheca Patrum [Tom.XV, p.62,] Also Two Discourses upon Predestination; and another upon the same Subject against Tohannes Scotus.

You meet fome Fragments of the first Discourse in Hincmarus. The second has been published by Father Cellot and Monsieur Mauguin. This last has also oblig'd us with Florus's Book against Tohan-Florus's mi Scotus, spoken of before, [Both at Paris 1650.] He has also made a Collection of Ecclesiastical Writings. laws, of which there are two confiderable Fragments quoted in another Collection of Manuscripts. whereof the first was publish by Father Dicherius in the Twelsth Tome of his Spicilegium; and the other by M. Balusius at the end of Agobardus's Works. The first consists of Laws and Canons against the Jews, and the Judgments of the Bishops. The second is concerning the Elections of Bishops, which he proves ought to be made by the Clergy and People. Lastly, Florus is Author of some Poein the Bibliotheca Patrum belong to him. For there is one Poem inscrib'd to Modnimus Bishop of Autum, and another to Wulfinus, who both lived in the Ninth Century. So that it must needs be acknowledg'd, that the true Author of these Poems was Florus the Deacon of Lyons, whom we now foeak of. Father Mabilion has also publisht in the first Tome of his Analetts some other Poetry of this Author's, of the fame nature with the former. The first Poem is a Complaint about the Division of the Kingdom, after the Death of Lewis the Godly. The second is a Letter to Modulinus Bishop of dutum, in which he complains that this Bishop suffer'd the Church of Lyons to be abused. The third is in honour of two Martyrs, call'd S. John and S. Paul. The fourth is in honour of S. Stephen the Proto-Marryr. The fifth is concerning the Reliques of S. Cyprian, which are generally believed to be at Lyons. And the last is the Inscription of an Altar, under which there were some Reliques of ceruin Martyrs; and upon it was pourtrayed Christ, the Apostles, and S. John Baptist. There was also a third Piece dedicated to Moduinus, of which Father Sirmondus published the beginning in his Notes upon Theodulphus, [at Paris 1646. which are also in Biblioth, Patrum, Tom. 14.]

There are very near all the Works of Florus which we have extant. He made a great many Collections, reason'd very properly, and writ tolerably well. He past for one of the best Writers in

Harmo [Aimo] or Hemmo, (a) a Monk of Fulda, or of Hersfield, a Scholar of Alcuin, who was

chosen Bishop of Halberstadt in Saxony in the year 841. is one of the Authors of this Century, that has writthe most Commentaries. In the Year 847, he affifted at the Condemnation of Gotescalcus in the Council of Mayence, and died in the Year 853. He has written Comments upon almost all the Books of the Holy Scriptures. both of the Old and New Testament, collected according to the cultom of this time out of the Commentaries of the Fathers, whose Expositions he does but Copy and Abridge. We have by Brayardus. those upon the Pfalms printed at Paris in 1533. [at Friburg the

(a) A Monk of Fulda, or Hersfield.] Some make him Abbot of Hersfield; but M. Bultean believes that he was no more than a Monk of this Monastery, as well because he has no other Character given him in the Chronicle of Saxony, as that Hui who was Abbot of Hersfeild in 831.did not die till 846.when he was succeeded

same year]. Those which he composed upon the major Prophets, and the Twelve minor, printed at Commenta-Colen in 1573. Seven Books upon the Apocalypse at Paris in 1540. and at Colen in 1529. [and 1531.] ries of One Book upon the Acts, and Seven upon the Canonical Epiftles at Colen in 1573. [at Paris 1556, Haymo of and under Remigine's name at Ment 2 1614] There is at last a Commentary upon the Epistles of S. Paul, state. which some attribute to Remigius of Auxerre, which is certainly Haymo's. It was printed at first at Rome in 1598, under the name of Remigius Archbilliop of Rheims, by the care of the Jeluit Villalpan-Y y

dus, known by his Commentary upon Erekiel, and afterwards Reprinted at Mayence, in 1614. Villalpandus attributed itto S. Remigius Arch-Bishop of Rheims, who Baptized Lewis; but all the Criticks eafily discovered, that this Opinion was not Maintainable: For how could S. Remigius, that dyed in the beginning of the Sixth Century, Cite the Order of St. Benedict, Bede, the life of Cestarins Bishop of Arles, &c. His Styleand Manner of Writing easily shows, he was of the Ninth Century; but yet they don't agree to what Author it ought to be attributed. Some give it to Remigius d'Auxerre, others to Remigius of Lyons, but the greatest part to Haymo of Halberstadt; which name it goes under in many Manuscripts, and in two Paris Editions, 1556. and 1603. This last Opinion feems most reasonable; for it is certain, by the Testimony of Sigebert and Trithemius, that Haymo did write a Commentary upon St. Paul: Bendes, this is very like his other Commentaries; there is the same Method, the same manner of Writing, the same Expression, and in the greatest part of the Manuscripts of it, it bears his name. Lastly, it was attributed to him 100 years after his death, in the times of Fulbertus and Carnatenfis. On the contrary, there are but very few Manufcripts that attribute it to Remigius of Auxerre, and Sigebert that writes of this laft, has not numbred it amongst his Works. It is therefore more reasonable to attribute it to Haymo, than

Other Works of

Remigius.

We have besides these Commentaries, two Tomes of Homilies upon the Evangelists, Printed at We have besides these Commentaries, two Tomes of Homilies upon the Evangelists of History Colen in 1532, and 1540, and at Answerp in 1559. An Abridgment of the Ecclefiattical Hiltory, Printed with Sulpitius Severus, and with Notes of Galesinius at Colen, in 1531. and Reprinted at

In fine, Dacherius hath Published in the twelfth Tome of his Spicilegium, a small Work concerning the fame place in 1573. the Body and Blood of our Saviour, which is apparently a Fragment of a Homily of this Bishop's He there teaches the Real and Substantial Conversion of the Bread and Wine, into the Body and

The Com- Angelomus a Monk of Luxeuil, has also written large Commentaries upon the four Books of Kings, nenaries taken out of the Works of the Fathers, and upon the Song of Songs; they are Entituled Stromath, of Angelo-because they are Woven up of many passages of divers Fathers: The first is divided into some Books, which he wrote by command of Drogo or Dreux his Abbot; but he did not finish it till after the Abbot's Death, in 855. And the fecond is Dedicated to the Emperour Lotharins, before he was deprived of the Empire, which happened in 855. These Commentaries are Allegorical and Myttical; they are Printed in the Blibliotheca Patrum [Tom. XV.] and have been Printed seperately at Colen, in 1530 and at Rome in 1665. Trithemius mentions another Treatife of this Author's, bearing the Title Of Divine Offices.

Some time before these Authors, of whom we have been speaking, and at the beginning of this mentaries Century, one Sedulius a Scotchman, writ the like Commentary upon St. Paul's Epiftles, which are noof Statuit thing else but Collections out of the Commentaries of other Authors. It is thought that this Seduliwas also Author of the like Collections upon Sr. Matthew. [His Collection on St. Paul's Epi-

ftles is Printed at Basil, 1528. 1534. and in Bib. Pat. Tom. 6.]

The Com- We must add to these Christianus Druthmarus, a Monk and Priest of Corbie, who lived about the menaries end of the ninth Century. He has made a Commentary upon the Gospel of St. Matthew, addressof Druth- sed to the Monks of Stavelo and Mulmedy. He tells us in his Presace, that he Compos'd it for the use of the young Monks; because that he observes, after he had Expounded to them twice the Gospel of Sr. Matthew, they had forgot what he had raught them. He fays, he exprest himself in Terms case enough to be understood; that he endeavoured to clear all difficulties, that he kept to the Literal and Historical Sence, because that the Letter is the ground of other Sences, and that without it they could not be well understood. He promises a Commentary upon the Gospel of St. John, for that of St. Mark, he refers to one of Bede. This Author performs his defign well enough; his Expontions are Short, Historical, Easte, and without Allegories or Tropes. There are also two Expositions of the same Author, upon some places of St. Luke and St. John. This Commentary has been Printed at Haguenau, in the year 1550. [1530.] in the Bibliotheca Patrum. This Author was called The Grammarian, because he was very skilful in the Languages, and understood Greek and Latin ad-

mirably well, and always kept to the Literal Sense.

Latily, Remigius a Monk of St. German's of Auxerre, was called to Rheims to fix his Studies there, The Com by Fullgrew who succeeded Himmarus [in that See, and had lately Erected a School at Rhimm] in the year 852. He was reputed to have been very Learned in the Prophane Sciences, says Sigeben; but yet he employ'd himself more profitably in Expounding the Holy Scripture. We have one of Auxure. his || Commentaries upon the Pfalm, Collected out of those of St. Ambrose, St. Augustine, Cassindare, F This and an Exposition of the twelve Minor Prophets, Printed at Antwerp in 1545, and in the Bibliothes Comment Pairum [Tom. XVI.] Sigebert makes no mention of these two Books: Some deprive him of the is come first, and bestow it upon one Monegondus; but Trithemius attributes it to Remigius of Auxerre. This out by it- fame Author makes mention of a Commentary of Remigiui's upon St. Matthew. We have observed, felf at Co- that the Commentary upon the Epittles of St. Paul, which some attribute to Remigius of Auxerts, 409,1532.] does rather belong to Hiven of Hiverstadt. Both Sigebert and Trithemius place among his Works, a Commentary on the Cang of Songs, which was never Printed. But in the Bibliotheca Patrum, we have the Exposition of the Canon of the Mass, of which the same Author speaks: They also say he wrote a Book of Divine Offices a Treatife of all the Feafts of the Saints, an Answer to Gualo Bishop of Aucun, who had proposed two Questions to him; one upon the Contest of St. Michael th' Arch-Angel, with the Devil about the Body of Mofes, spoken of in the Epistle of St. Jude; of the Ninth Century of Christianity.

and the other upon these words of God to Job, Lo, the Behemoth that I have made with you, Ge. and some other Treatiles. Trithemius adds, that he Compos'd a great many Learned Books, and amongst the reft, a Commentary upon Donatus, and other Ancients. Neither of these Treatises or the foregoing, have been yet Printed, no more than his Sermons.

CHAP. XVI.

The History of the Popes, that enjoyed the Holy See during the Ninth

EO the III, who had been rais'd to the Holy See, about the end of the foregoing Century, Dying in the year 816. he was succeeded by Stephen the IV. soon after his Exaltation he Stephen IV. imposed an Oath of Fidelity upon the People of Rome, to be true to Lews the Godly, and then went into France to visit this Emperour, where he was very honourably received: and after he had obtaind liberty for some Prisoners, and a return for some Persons that were then in Banishment, he returned to Rome, where he dyed a little while after, in the seventh Month of

Pajebal the first of that name, who succeeded him, was rais'd to the See of Rome in the year Pajebal I. 817. He immediately gave notice of his Elevation to Lewis the Godly, according to the cultom of those times. Having received Letters from Theodorus Studita, and other Defenders of Images or more times. Fixed price treates from towards strains, and or North North North Perfected in the Eaft; he write them back a Letter, to comfort them in their Sufferings. There are three Letters which go under his Name, but which are very faulty, and much to be suspected. The first is about a Privilege granted to the Church of Ravenna. The second is an account of the Invention of the Reliques of St. Cecilia. By the third he grants the Pall to the Arch-Bishop of Viunid. The two first are not worthy of credir, and the third is doubtful: [They are extant in Tom.

Eugenius the II. succeeded Pope Paschal in the year 824. There goes under his name a Bull, sent to Engenius the Bishops and Lords of the Army of the Huns, which does not seem a very Authentick Monument. There are also attributed to him some Canons, but without doubt they belong to a Council of Rheims, and not to this Pope. There is also a Letter under his name to Bernard, Arch-Bishop of Vienna, which has little more to be faid for it than the former. [This with another Letter attributed to

him, is extant Tom. VII. of the Councils.]

Valentinus who succeeded Eugenius in the year 827. having lived but few Months, Gregory the IV. Valentinus. was raifed to this Dignity, at the beginning of the following year. He came into France to favour Grigory IV. the Undertakings of the Children of Lewithe Godly, against their Father; threatning to Excommunicate the Bishops that would not be of his side. But the Bishops answered him boldly, that if he came to Excommunicate them, he should return Excommunicated by them. We have spoken of an Extract of a Letter, which this Pope writ upon this Subject, which is to be found amongst Agebard's Works. There are also two other Letters of this Popes, one upon the Affair of Addrieus Bilhop of Mans, whose cause he would have had brought before him, and in the mean time his Title of Bilhop to ceale: And the other upon the Depoling of Ebbo, which he disapproves of, and condemns of Violence. This Pope's Letters are in Tom. VII. of the Councils.]

Sergius the II. (increded Pope Gregor) the IV. in the year 844, We have but one Letter of this Stegius II. Popes, by which he makes Drogo Bifton of Mess his Vicar general in the Countries, on the other fide Popes, by which he makes Drogo Bifton of Mess his Vicar general in the Countries, on the other fide of the Alps, in confideration that he was Uncle to the Children of Lewis the Godly, and befides was very fit for that Office. He gives him power to Assemble the National Councils of all that Country; to examine the Cafes of those that shall appeal to the Holy See, and to prepare those of Abbots and Bithops. He forbids any to Appeal to Rome, that have not first had their Case Examined in a Provincial Synod, or in that of the Vicar General; because an Affair may be better understood in a place where it is Transacted, than any where else. This Letter is Directed to all the Bishops on the other fide the Alpes; tis written with a great deal of weight and worth. [This Letter is Printed in Tom. VII. of the Councils, p. 1799.]

Lee the IV. was chosen Pope, after the death of Sergim the II. the twelfth of April, in the year 847. He Governed the Church of Rome eight years, three Months, and some days; during this time he wrote divers Letters, but there are but two of them come to us entire, and it is not very

The first is a short Letter Directed to Prudenzius Bishop of Troyes, by which he commands him to Confectate an Abbey for Ademarus and his Monks, which was to depend upon the Holy See.

The fecond is fent to the Bishops of England, who had consulted him upon many Articles, and particularly about Simoniacal Bishops; he orders, that such should be tryed in a Council. He afterwards gives them a latisfactory Answer to their other Quellions: Concerning the first he says, 1. That the Hierarchy confifts of Bishops and Clergy men: 2. That every Bishop is to govern his Diocels, by his Priests and other Clergy, and make his Visitations: 3. That Priests ought not to be obliged by them to carry the Eulogies to the Councils: 4. That Charms are a fort of Witchcraft: 5. That no Body ought to Marry his Kinswoman: That the Bishops ought to regulate their Judgments, by the Canons of the Councils, and the Decrees of the Popes, Silvefter, Fericus, &c. but might also make use of the Authorities of St. Jerom, St. Austin, and St. Isidore.

We have some Fragments of a Letter of Leo, against Nomenocus Duke of Britain; of another to Lotharius, in which he refuses the Pall, to the Bishop of Autun; and of a third to Hincmarus, con-

cerning the Council of Soiffons.

Lattly, There is a Discourse attributed to this Pope, Directed to the Priests and Bishops, containing a great many Instructions relating to their Ministry and Duty. [All these Letters of Pope Lee.

are put into the VIII. Tome of the Councils, p.30.] Renedit.

Benedict the III. of that name, was chosen in July, 855. after the death of Leo the IV. His Election was opposed by a Priest, called Athanasius, who through the favour of the Commissioners of the Emperour, possest himself of the See and Palace of Rome; he also put Benedict into Prilon: But at last, such as espous'd Athanasius's Cause, were forc'd to yield, and to Depose him themselves, and to acknowledge Benedict. This Pope was but two years and an half in the Papal Seat, and we have but two Letters of his; One to Hincmarus, concerning the Council of Soiffons, and the Privileges of the Church of Rheims; and the other to the Bishops of Charles's Kingdom, by the which he Cites to Rome, Hubert Son of Boson, who had quitted his Profession of a Clergy-man, and livid a lewd and irregular Life.

There are also two other Letters attributed to this Pope; One to confirm the Privileges of the Abbey of Corbey; and another to ratifie those of the Abbey of S. Denis. But fince these Writings are doubtful, and particularly the last, we shall insist no longer upon them. These four Letters are prin-

ted together in Tom. VIII of the Councils.

Nicholas the first, Son of Theodorus a Roman, was Ordain'd Sub-Deacon by Pope Sergius, and Deacon by Pope Leo the fourth. He acquired a great Reputation under the Pontificate of Benedict the third. He was chosen after the death of this Pope by the Clergy and Grandees of Rome to his See in the Year 858. and was Confecrated in presence of the Emperour Lews, the 22th of April. He had at the beginning of his Pontificate a Difference with John Arch-Bishop of Ravenna, against whom many had brought Complaints to the Holy See. He cited him three feveral times to a Synod of Rome. But this Arch-Bishop not appearing, he Excommunicated him. John upon this had immediate recourse to the Emperour, who was then at Pavia, and afterwards came to Rome with some Officers which that Prince fent to accompany him. The Pope told those Officers, That they ought not to joyn themselves with one that was Excommunicate; and at the same time cited John to the Synod that was to be held in November. But instead of obeying, John immediately left Rome. The Senators of Ravenna, and the People of Amilia prayed the Pope to come himself in Person to Ravenna to reform the Disorders that John had caused there. He went and restored to the People of Emilia and Pentapolis the great Riches that John and his Brother had got into their possession. John fled to Pavia to beg the affiltance of the Emperour Lewis, but this Prince counselled him to submit to the Pope. and to reconcile himself to him. Which he did; and the Pope gave him Absolution from the Herefie of which he cleared himself, and received him again into his Communion. And upon the Complaints of the Bishop and People of Æmilia, he order'd him to come every year to the Synod at Rome: To Ordain no Bishops but such as were chosen by the Duke, Clergy, and People, and whose Election was first confirm'd by the Holy See. To permit the Bishops of Amilia to come to Rome when they pleased. To exact nothing of them, and not to seize upon any Revenues, under pretence that they belong d to him, till it was plainly determined by the Holy See, or Commissioners from it, that they did really belong to him. This Decree of the Pope was approv'd of by the Synod.

This Affair was follow'd by many others of greater Consequence, which Nicholas maintain'd with a great deal of Courage and Vigour. The principal are the Intrusion of Photius, and the unjust Deposing of Ignatius; The Divorce of Thietherga; The Deposing of Rolladus, and the Conversion of the Bulgarians. Which are not necessary to be any farther spoken of here, because I have treated of them in other places of this Volume. And this is also the reason that I have but little to say of his Letters, which are near an hundred; because the Course of our History about these Affairs, hathobliged us to make an Extract of them upon other occasions. The first fixteen are a Collection, which he made himself of those, which related to the Case of Ignatius and Photius. The rest concern the Affairs of France, the Peace between the Kings, the Divorce of Thietberga, of Lotharius, the Excommunication of Wildrada, the pardoning of Count Baldwin, the affair of Ingletruda and Beson, the Judgment pronounc'd against Rethadus Bishop of Soissons, the affair of Ebbo, the Privileges of some Abbeys, the Promotion of Hilducius to the Bishoprick of Cambray, the Dispute between the Bishop of Mans and the Monks of S. Kallais, the Pall granted to Egilo Arch-Bishop of Sens, the Bishopricks of Brittany, which the Dukes of that Country had a mind to take away from the Metropolis of Tours, and the Objections of the Greeks against the Church of Rome, about which he consults the Bishops of

France.

But there is one of these Letters, in which he Answers Rodulphus Arch-Bishop of Bourges, about several Points of Discipline, which we cannot passover in filence. It contains seven Articles. The first relates to the Ordaining of Priefts and Deacons by Suffragans. Some Bishops of France Deposed those they had Ordained; and others Re-ordained them. Because, says he, Suffragans were created in imitation of the Seventy Disciples, who might perform Episcopal Functions. But because the Canons forbid Suffragans to execute these Functions, he orders the Canons for the future to be obferv'd.

of the Ninth Century of Christianity.

The second is upon the Complaint the Arch-Bishop of Narbonne made, That the Arch Bishop of Bourges forc'd his Clergy to Commence their Differences in his Courts, and be tried by him; and that he disposed of several Matters that belong'd to his Diocese, without consulting him about it. Nicholas admonished the Arch-Bishop of Bourges of this, and told him, that his Quality of Primate and Patriarch did not allow him that Privilege. And that he ought to content himself to be Judge of Appeals of Causes which had been tried before by the Arch-Bishop of Narbonne. He repeats anew, upon this occasion, the Canons that constitute the Rights of Patriarchs and Primates.

In the third he declares, That in the Church of Rome they never anoint the Hands of those Priests and Deacons that are Ordain'd with the Chrism: Adding, that he never read that it was practi-

The fourth permits the Arch-Bishop of Burges to moderate the Penance, and relax something of the rigour of Canons made against such, as having undertaken a state of Penance, return again to

the World. The fifth is about those that are obliged to bring to Confirmation such Children as their Wives have had by a former Husband. He says, That if they have been guilty of the neglect of it thro' Ignorance, they ought not to be parted from their Wives, but only made to do Penance.

The fixth orders, That such as have kill'd their Wives, unless they have taken them in Adultery,

hall be made to undergo the Penance of Homicides.

The seventh intimates, That the Bishops ought to repeat the Gloria in Excelsis, on Holy-Thursday at Mass. But it is not permitted to any to wear the Pall on this day, unless they have leave from the Holy See.

F. Dacherius in the Twelfth Tome of his Spicilegium, has publish'd another Canonical Letter of Nicholas the first, sent to Harduicus Arch-Bishop of Besançon, in which the Pope prescribes the following

First, he proves by the Canons, That such as have married two Sisters, may not marry any more

for the future. Secondly, That those that have married their Relations, and are upon that account divorc'd, cannot marry as long as either of them lives; but that it is not forbidden when one of them

Thirdly, he also believes, That Marriage ought not to be absolutely forbidden to such as have committed the Crime of Sodomy, provided they repent of their Sin, and have left off that curfed habit.

Fourthly, he shews, That the Election of a Bishop by the Clergy and chief Men of the Diocele, ought to itand good.

In the fifth Article he fays, That it is forbidden Suffragans, not only to Ordain Priests and Deacons, but also to Consecrate Churches and Confirm Children, which only belongs to the Bishops, as wemay observe, not only by the Customs of the Church, but also by the Acts of the Apostles.

The last shews, That a Priest that is once fall'n into, and convict of a foul Crime, can no more

be restored to his Function.

There is another Work of Nicholas the first, concerning Church Discipline, yet more considerable than the former. 'Tis his Answer to the Questions of the Bulgarians, which contains *above 100.

In the first he says, That the Religion of Jesus Christ consists in Faith and Good Works.

The second is concerning the Spiritual Affinity between God-fathers and their God-children, which

hinders their ever marrying together.

The third is about the Ceremonies of Marriage. He says, that after the betrothing, the Priest ought to cause the Persons to come into the Church with their Offerings, and there give them his Benediction and the Voil, which is not to be given in second Marriages. That being gone out of the Church, they should wear Crowns upon their heads. These are the ordinary and solemn Ceremonies, which, as the Greeks fay of theirs, need not nevertheless always be observed. That consent, accordding to the Laws, might suffice; and that if that be wanting, the rest fignifies nothing.

The fourth fets down the Fasts which are observed in the Church of Rome; I. Lent; 2. The Fast after Whitfunday; 3. That before the Affumption of the Bleffed Virgin; 4. That before Christmas;

5. The fixth day of every Week; and 6. All the Vigils or Eves of great Feafts.

In the fifth he says, That the Fast on Wednesday is not commanded, but that of Friday is.

In the fixth, That it is not forbid to batheon those days.

In the seventh and eighth heapproves of the Cultom of Carrying and Kissing the Cross, and of the Reliques in Lent.

In the ninth he extolls the Custom of Communicating every day in Lent, provided the Communicant be engaged in no Sin, nor has any Mortal Crime lying upon his Conscience.

The tenth is about the Celebration of Sunday.

The eleventh fets down the Feafts in which we must forbear working, to affift at Divine Ser-

In the twelfth he says it is to be wisht that Men would on those days forbear also trying Civil and

In the thirteenth he excuses himself for not sending them Civil Laws.

In the fourteenth he aggravates the Cruelty which was us'd towards a Greek, who had his ears and nose cur off for pretending to be a Priest, and baptizing a great many People. In the fifteenth, he fays that such Persons ought not to bere-baptized in the Name of the Holy Tri-

In the fixteenth he fays, That those that did thus abuse this Priest ought to be put to Penance.

In the seventeenth he blames the King for executing the principal Leaders of a Rebellion raised against him by the Bulgarians, whom he had caused to be baptized. And he says that he has comthitted a great Sin, and particularly in the murthering their Infants who were innocent. But fince he did it thro' a violent Zeal for Religion, and a blind ignorance, he hopes he may obtain mercy, if he

In the eighteenth he fays, That those that have been baptized, and after forsake Christianity, ought to be first admonished by them, that held them to the Font, that if they do not reform, they ought to be accused to the Church; and that if they refuse to obey the Church, they should be punished by the

In the nineteenth he fays, They may make use of the rigour of their Laws against those, as would take away the lives of their Princes. Nevertheless, he exhorts the King to pardon such Offenders. This, and the following Articles relate more to Civil Policy than Church Discipline.

In the 41ft he forbids forcing Infidels to the Faith, and advices them to avoid communicating with

In the 44th, and those that follow, he forbids Hunting, Examining Causes, Playing, Marrying, or Featling in Lent; and in the 50th leaves it to the prudence of the Bishop or Priest, who have the care of Confciences to determine after what manner a man should live with his wife during that time

In the 51th he expressly forbids men to have two wives at a time. In the 53d he says that it is permitted to all Believers to make the fign of the Crofs upon the Table, and to give a Benediction thereupon in the absence of the Priest. In the 54th he does not disapprove of the Custom of the Greeks, who thro' humility used always to wash their hands before they went into the Church ; but neverthelels, he does not command it. In the 55th he says he does not think it needful to force People newly converted to pay their debts, that they may be received into Communion. In the 56th he approves of the Custom of ordering Prayers and Fasts for Temporal Necessities, as in a time of Drought, Ge. In the 57th he rejects the Superstition of the Greeks, who would not eat any Beasts kill'd by Eunuchs. In the 58th he orders, according to the Precept of the Apostle, that women should have their heads covered in the Church. The 59th and 60th relate to their Habits and the Hours of Eating. In the 61st he recommends continual Prayer to them. In the 62d he forbids them to make use of a certain Stone that they believ'd would heal or cure a Disease. The 63d and 64th shew the time when it is most proper to abstain from use the of Marriage. The 65th commands to receive the Eucharist salting. and allows those to come to the Communion, who have bled much at the nose or mouth; for which he makes the of the example of the Woman in the Golpel, who being fick of a Bloody-flux touched Christ's Garment; which makes it credible, that he doth not debar Women from it that are under the like inconvenience. In the 66th he forbids them to enter their Church with their Turbans on their Heads. In the 67th he forbids the Bulgarians to swear by their Sword, or by the name of any Creature. The 68th allows Women newly brought to bed to enter into the Church; In the 69th he fays, That the foleum times of administring Baptism are the Featls of Easter and Whitfuntide; but that it is not necessary to observe this in regard of the People newly converted, no more than in respect of such as are in danger of death. The 70th directs that they ought not to depole a Priest who hath a Wife; and that it is not lawful for Laymen to judge of Priests. The 71st shews that Priefts, how wicked soever they are, cannot defile the Sacraments; and that they may be received from them with fecurity. The 72d is about the question propounded to him concerning a Patriarch. He fays he cannot answer whether he shall grant them one, till he knows their number of Christians That a Bishop may serve their turn in the mean time; and that if their numbers of Believers encrease, and that there be divers Churches and divers Bishops, he will make choice of one of them for their Patriarch, or rather Arch-Bishop. In the 73d he says that their Patriarch, Bishop, or Arch-Bishop must not be Ordained but by the Supreme Bishop; and then he that is Ordained by him, having receiv'd the Privilege of Metropolitan from the Holy See, may Ordain other Bishops. That after this there would be no more need of coming to Rome for the Ordination of their Arch-Bishop, who then might be Ordained by the other Bishops, upon condition that he doth not execute any part of his Office till he has receiv'd the Pall. The 74th afferts that men may pray any where. The 75th and 76th, That the Bishops that he will fend them, shall bring the Rules of Penance which they defired, together with a Miffal. In the 77th he forbids them to have any thing to do with Lors, by putting a Pin irro a Book tofind out any thing they are in furficion of. The 78th declares that Penance ought to be refus'd to none. In the 75th he forbids superfitious Ligatures made use of ro cure men. The following Articles relate to Peace, Agreements or Bargains, Judgments and Civil Punishments. In the 37th he forbids forcing Widows to become Nuns. The 88th fays that it is not lawful to pray for fuch as dy'd in their Infidelity. The 85th recommends to them the Custom of Offering the First-fraits of the Earth. The 90th fays that it is lawful to eat Birds which have not been bled in killing them. The 91st forbids Christians to cat Beasts kill'd or hunted by Infidels. In the 92d he declares that they are the proper Patriarchs who govern the Churches founded by the Apollies, which are only Rome, Alexandria and Antioch. That the Bishops of Constantinople and Jerusalem are called Patriarchs; but they have not fo great Authority as these three. In the 93d he declares that of Alexandria to be the second Patriarch. In the 94th he declares the Cheat of the Greeks, who faid that Chrism came first from their Country. The 95th says that they ought not to be taken from the Church who have fled thither for Sanctuary. In the 95th he forbids Husbands to be divorced from their Wives, if it be not for Adultery. In the 97th he exhorts Malters to pardon their Slaves that have offended them. In the 98th he is willing that fuch as kill themselves should be buried, for tear their purrid Bodies should occasion Insection; but he would have no Obsequies bestowed upon them, nor any Sacritice or Prayer offer'd for them. In the 99th he permits such to be buried in the Church as have liv'd well. The 100th approves of the Custom of carrying dead Bodies into their own Countries. In the 101st he commends Alms. In the 102d he forbids doing violence to Pagans to convert them. In the 103d he commands them to burn the Books of the Saragens. The 104th is concerning the validity of Baptilin administred by a Jew, who had no Religion. Nicholas the first answers, That such ought not to be Re-baptized, if he did confer it upon them in the name of the Trinity. In the 105th he speaks of those that preach'd a Doctrine contrary to that of the Apostles. He solwers that they ought not to be heard : But that it doth not belong to the Bulgarian Lav-men to judge whether the Doctrine be true, or not. In the last he exhorts them to take Instructions from none but the Church of Rome, which always delivers the Truth to such as desire it.

Theie are the Decisions or Answers of Niebolas the first in this Work. This Pope was a great Canonift. He wrote readily and with Authority. He often quoted the Canons and Decretals of the Popes. He maintain'd the Grandeur of his See with vigour, and managed the most difficult Matters he was concern'd in with Honour. M. de Marca observes, That he had done some Injuries to the Discipline and Liberties of the Church by maintaining that it was not lawful to affemble a National Synod without the confent of the Pope : In attributing to himfelf the Appeals of the Clergies Cases determined in National Synods; and also after a Review brought, in Citing the Persons and Causes to Rome to be there determined anew, instead of appointing Judges on the places; and affirming that the Causes of Riftions wholly belong'd to his Cognizance. But these Pretentions have not been acknowledg'd by the Church, and particularly by that of France, who have always kept to their Liberties without the least diminution of Respect and Submission due to the Holy See. [These Epistles are all put out in Tome

VIII. of the Councils.]

After the death of Nicholas the first, which hapned the 13th of November in the year 867. Adrian Adrian II. the second, who was about 76 years of age, was chosen in his place. He was a Roman, the Son of Talanius, related to the Popes Stephen the fourth and Sergius the younger. Gregory the fourth Ordain ed him Priest, and gave him the Title of St. Mark. His Liberality gained him a great repute in Rome. and he was proposed to be chosen Pope after the death of Leo the fourth, and Benedict the third. And after the death of Nicholas he obtain'd it both by the Votes of the People, who lov'd him, and by the joynt consent of both Parties of Grandees. Lewis the Emperour approved of his Election; and he was Ordained the 14th of December. He was at first suspected not to favour much the Memory of his Predeceffor Nicholas the first, because he seem'd not so severe towards Lotharius and Waldrada, as he had been. But he freed himself from this tuspicion, and re-united those to him that before had forfaken his Interest upon this account.

The beginning of his Pontificate was diffurb'd by the Invasion of Rome, which the Dake of Spoleto feiz'd on, and harrafs'd with Robberies and Plundering of his Soldiers. But Rome was deliver'd both by the Authority of the Emperour, who depriv'd the Duke of Spoleto of his own Dominions and the Thunderbolts of Excommunication which the Pope fent out against these Robbers. A Peace was no fooner granted to the Church of Rome, but the Affair of Phorius was brought before Pope Adrian. The Emperour Basilius having rettored Ignatius, fent some of his Officers to Rome to accompany the Deputies of Ignatius and Phorius. Thole of Phorius's fide were drown d for the most part, and there appear'd in his behalf but one inconfiderable Monk call'd Methodius, who durft not maintain his Caufe, and who fuffer'd himlelf to be cited thrice, and was at last condemn'd for Non-appearance. But the Officer of the Greek Emperour, and John Metropolitan of Cafaria in Cappadocia, having prefented to Pope Adrian the Transactions of the pretended Council which Phorius had affembled against Pope Nicholas the first, he caused them to be examined and condemned in a Council which pronounced an Anathema againit Photius, and had the Book burnt which he wrote against Pope Nicholas. After this Adrian sent Legates to Constantinople to ailist in his name at the eighth General Council. They had at first all the satis . Stion they could wish, but after the Council, they enter'd upon the Affair of Bulgaria, and after it was debated in their hearing, judged that it ought to be subject to the Patriarch of Conflantinople, which troubled the Legates extreamly. Wherefore having protested against, and declared this Judgment null, they immediately left the City diffatisfied. And being but very meanly accompanied, they fell into the hands of the Sclavonians, who robbed them, and took them Prisoners. They foon after made an escape, and came to Rome at the end of the year 870.

There are five Letters of this Pope concerning the Affair of Ignatim and Photius in the Version of the Acts of the eighth Council done by Anastasius. The three which follow, relate to the Affairs of France, and the Churches of Brittany, to Lotharius and Weldrada, Actardus, Wulfadus, and the other Clergy-men Ordained by Ebbo. To the Kingdom of Lotharius, on which Charles the Bald feiz'd after his death, and which Adrian would have had been left to Lewn the Emperour. To the pretended Privileges of Caroloman, and to the Quarrel of Hinemanus Bishop of Laon, with his Uncle. It is not necessary to give any Extracts of these Letters in particular, having spoken of them particularly elsewhere. Adrian dyed the first of November in the year 872. He was naturally good and well temver'd, zealous for Peace, and for the welfare of the Catholick Church. His Letters are written in a

Style mixt with Gravity and Modesty, Zeal and Humility; he maintaining in every part of them his Authority, without Affectation or Contempt of any Body. He behaves himself towards those he had Busness with, according to the Rules of Honesty and Charity; not Flattering them by a base Complaisance, or Offending them by high Words, nor Enraging them by his extraordinary

John the VIII. was Arch-Deacon of Rome, when he was rais'd to the Holy See; it was in December 872. that he came to this Dignity, at a time when all Inal began to be very much modelled by the inroads of Barbarians, and Divisions between the Dukes and Lords. He was obliged to make a Treaty with the Saragem, to hinder their Invasions. After the death of the Emperous Lewis the II. he fet the Imperial Crown upon the Head of Charlet he Bald, in the year 875, and supported hin felf by his Protection, as long as this Prince lived: But having a mind after his Death to set the Empire fall into the Hands of his Son, he was opposed in his Design by the Lords of Rome, and by Lewis Duke of Spoleto, who seized both upon that City and the Pope in it. But he escaping some time after, sed into France, where he held the Council of Traire: After this, returning into the with some since cours, he drove out the Barbarians, and to procure himself a quiet Life, Crowned Charlet the Groß Emperour, in the year 880. and dyed at the beginning of the year 882. He has writ many Letters concerning the Ecclessifical and Civil Affairs of his time.

The first is Directed to Count Boson; he thanks him for the good Service he had done his Legates with Charles the Emperour, and acquaints him, that he expected those Succours from that Prince

with a great deal of Impatience, which he promifed him against the Saraqens.

The second to King Lewi, is about the Differences between that Prince and the Emperour Charles the Bald: He rells him, that he cannot hope to make them Friends, till he has heard them both, and Exhorts him in the mean time to think of a Peace.

In the third he advises Jeoffry Prince of Salern, that he has received Power from the Emperour to Conclude and Swear the Treaty made with him, and that he will shortly give him a Visit upon that Occasion

In the fourth, fent to the Clergy and Faithful of the Church of Valva, he condemns a certain Person, who would have seized upon that Church, during the Life of Armoldus, who was the Bi-Person of it. He commends them for not being willing to receive him; he forbids them to do it, and shop of it. He commends them so how the saturation if they should, as also he that undertook to settle him, if he persisted in it.

In the fifth he commands him that he writes to — which it may be was the Biftop of Naples, to feparate himself from the Duke of Naples, who would not submit to the Holy See, and threaters him with Rycompunication, if he does not do it.

him with Excommunication, if he does not do it.

In the fixth he orders his two Legates, which he had at the Emperours Court at Pavia, to return

immediately.

In the feventh he complains of Boson's retaining his Legates, and begs affistance of him against the

Sarazens, to prevent the Besseging of Rome, which they threatned.

The eighth is written to Charles the Bald; in it he allows of the Translation of Frotarius, from the Arch-Bishoptick of Burdeaux to that of Bourges, upon the Testimony and Remonstrances of the Bishops of that Province, having delayed to grant it till he was acquainted with their Senti-

ments, as he observes in that Letter.

The ninth is Directed to Landulphu, Bishop of Capua, to whom he sends word, that the Legates whom he had dispatched to the Emperour, had obtained of him, a Construation of all the Privileges anciently belonging to the Church of Rome, and particularly a Power to conclude such a Trealeges anciently belonging to the Church of Rome, and particularly a Power to conclude such a Trealeges anciently belonging to the Church of Rome, and particularly a Power to conclude such a Trealeges anciently belonging to the Church of Rome.

that he defign'd to be in that City shortly, that so he might make preparations to receive him.

In the tenth, he writes to Adelard Bishop of Verona, to come to Rome in December, to affift at the Council which was to be held there; and threatens him with Excommunication in case of a

In the eleventh, he defires the Emperour to pardom Emmenius, and take him into favour, altho he owns him to have been justly Condemned.

In the twelfth, he begs of him to Pardon a Man that had killed another, and who was come to

Rome ad limina Apostolorum, to expiate his Crime.

The thirteenth is Directed to the People of Baurges, whom he exhorts to receive Frotarius for their Arch-Bishop, by reason of the Desolation of the Province of Bourdeaux, because the Pagans having cruelly ravaged it, he was now become unserviceable in his sirst Diocese. In the following Letter,

he commands the Bishops of that Province to acknowledge him.

In the fifteenth, he orders the Bishop of Chartes, to restore to his Goods and Offices, the Murtherer of whom mention is made in the twelfth Letter, who had been at Rome ad limina, to make Atonement for his fault.

The fixteenth and the four following, are about an Affair wherein Peter Arch-Bishop of Grado was concern'd. It seems two of his Suffragan Bishops had revolted from him; and one Dominical Abbret of the Monastery of Altino, had got himself to be Elected Bishop of Toricelli in spite of him. The Arch-Bishop of Grado having brought this Affair to Rome, the Pope cites both these Bishops, and the Bishop Elect. to make their Appearance at the Council which he held there; but they failing to obey the first Citation, he was forced to threaten them with Excommunication if they did not come in Person, to a Council which was to meet in February. Then he wrote to two of

the neighbouring Bishops, to see this Sentence put in Execution, in case they did not obey; to the Duke of Venice, to send them to him; to two Bishops called Felix and Peter, that he interedided them, till such time as they came to his Synod; and that if they fail'd of coming thinker, he would creatably Excommunicate them. He blames Dominicans for his Carriage, and Summons him likewise to his Synod under pain of Excommunication; and he returns his thanks to the Duke of Venice for his goal Inclinations to the Holy See; requesting him to cause those Bishops to repair to the Synod which was to be Celebrated in February. He directed these Letters to a certain Bishop, whom he desires to Distribute the rest, to those Persons to whom they belonged, as it appears by the twenty stiffs Letter, which is addrest to that Bishop.

In the twenty first, he desires help of the Emperour Charles, against the Insults of the Sarazens; representing to him, the terrible Devastations they made among the Christians.

The twenty second is directed to Count Lambert, whom he severely reproves for not hindering the violent Oppressions of some of his Subjects, and threatens to Excommunicate him if he did not take care to regulate these Disorders for the future.

In the twenty third, he thanks the Emperour Charles the Bald, for the kind Reception he gave the Legates of the Holy See; as allo, because he sent english and Madigarius to Rome, with Commissioners to repress the Infolence of those Persons that were troublesome to the Holy See. He informs him, That they could not be Punisted according to their deferts, because they were fled to a certain Marquesse, and some great Lords, who took them into Protection: he prays the Emperour to find them out, and to Condemn them to Banishment; and humbly entreats him, not to suffer them in his Kingdom. In the following Letter he complains of the Conduct of Ansegsius, whom he accuses of maintaining a screet Correspondence with Count Lambert. He commends the Fidelity of Madigarius, upon whom he had bettowed a Pall, by way of Recompense.

The greatest part of the following Letters relate to the Wrongs which the Holy See Suffered by the Saratems and other Enemies of the Church; against all which he begs the Assistance of Charles the Emperour: And Exhorts the Bishops and Princes of Italy, to break the Treaties made with them; and animates them to declare War against them.

The thirty fourth Letter is an answer to Bishop Answers, who had Consulted him about the Promotions of Bishops and Abbots. He fends him word, That he must follow as much as he can the Direchions of the Canons; nevertheles, he hinks it convenient, he should wait for the coming of the
Emperour, that he may Act according to his Will and Pleasure. He says in particular, as to those
Persons he had been Consulted about, that an Exile may be favoured without doing any thing contry
to the Canons. That with Permission of the Prince, the Abbot that was put out of a Royal Monastery, might be Re-established, if he hats never been Convicted of any Crime: And that a Muttheer, or any Accomplice in sixth a Crime, ought to be deprived of all Spiritual Authority.

The thirty feventh is a Letter about the Translation of Frotarius Arch-Bishop of Bourdeaux, to the

Arch Bithoprick of Bourges.

In the forty fecond, he Exhorts King Charles the Groß to reftore the Revenues he had taken from a Nunnery at Breffe, and threatens him with Excommunication if he does not do it within fixty days.

In the forty feventh, he acquaints the Emperour Charles the Bald, that he had Excommunicated and Bithop of Verona, because he had eized upon the Monastery of Nonantula. He fends the fame thing to the Arch-Bishops of Revenua, Milan, and Aquileia, in the following Letter: and in the

forty ninth to the Clergy of Verona.

By the fifty third, he commands the Arch-Bishop of Milan, and the Bishop of Bresse, to meet at a General Synod of the Bishops of Italy, which was to be held at Revenua in June.

a General Synod of the Billiops of Italy, which was to be neu at a eventua in June-In the fifty fifth, he Cites Vitus Duke of Venice, and the Billiops of his Country to it. By the following Letter he commands the same thing to be done by the Billiops Peter and Leo.

In the fifty feventh, he requires the Arch-Bishop of Ravenna and his Suffragans, to be present at the General Synod of the Bishops of Italy, which was to be held at Ravenna.

The fifty eight is written to the Patriarch of Aquileia, to end his Affair in this Synod. By the fifty ninth, he acquaints the Arch-Bilhop of Ravenna, that this Synod was Prorogued to the nineteenth of 3ub; and he fignifies to him in the following Letters, that he has Summoned thither all the Bilhops of Isab, and especially those of Venice. The foregoing Letters are Dated on the tenth Indiction, that is to say, that they were written between September 876, and the same Month in 377. The following Letters are of the eleventh Indiction.

In the fixty fecond, he fent a Man-sayer to his Bishop, that had been enjoyn'd Penance, and who was come to Rome; but he nevertheless Exhorts and Intreats this Bishop, to mitigate the rigour of his Penance.

The fixty third is Addreft to Carloman. He acquaints him with his concern for the Death of Charles the Emperour, Exhorts him to Protect the Church of Rome, promifes to fend him Legates very freedily, greats him the Pall for Theademarus the Arch Bilhop, and defires him to fecure with in the Polletino and Enjoyment of the Revenues, which the Church of Rome has in Bavaria.

The fixty fifth is written to the English Arch-Bishop, where after he hath commended his Zeal for the Holy See, and Exhorted him to diffharge his Duty with Constancy, he warns him not to suffer Husbands to forsake their Wives and Marry others. He Construs the Privileges granted by St. Gregory to the Bishops of his See.

oy at, Gregory to the Dinnops of mis occ. In the fixty fixth Letter, he thanks Athanafius Bilhop of Naples, for Excommunicating his Brother Sergius who was an Enemy to the Church. He defires him to continue his Labour and A a a Vigilance

of the Ninth Century of Christianity.

Vigilance for his Church, and recommends to him the Deacon Peter. In the following one, he commends the Neapolitans for driving out Sergius, and giving the Government of their City to the

By the fixty Ninth, he fends to Landulphus Bishop of Capua, to joyn with the Bishop of Naples in the Defence of the Church of Rome, and requires him to observe the Treaty made with the A-

In the Seventieth, He reproves the Bishop of Ambrun, for Ordaining another Bishop of Venice than him, that had been chosen by the Clergy and People, and whose Election had been confirmed by the Confent of Charles the Emperour. He enjoins him to come to Rome, together with him that was Elected, and him that had been Ordained.

The 68, 72, and 73. are Letters written to Lambert Duke of Spoleto, an Enemy to Rome, to prevent his acting those Hostilities, which he intended against it.

The feventy fith and the fix Letters following, are written about the Affairs of Bulgaria to that King, to the Patriarch of Constantinople, and the Greek Emperour.

The following Letters are written againt Lambert Duke of Spolero, who had Invaded the Ter-ritories of the Holy See, and being possets of the City of Rome, had placed a Garrison in it, abufed the Bishops and Priests, and hindered them from performing Divine Service in St. Peter's Church. These Ourrages obliged the Pope to retire into France, to implore aid of Charles, of Carloman.

Lewis the Stammerer, of Engelberga, and Berengarius, as it appears by these Letters.

In the nirey first, he acquaints the Empress Engelberg, that he will compose the Service for the Anniversor of the Emperour Lewis her Husband, as she had defired him: He Conjures her to continue her care of the Affairs of the Holy See, and to act so, that he may return as soon as possible to Rome; he informs her also, that he will hold a Council at Troyes the first day of August.

In the following Letter he tells her, that he is come to Arles, and that he hath met Boson and Hermengarda, whom he wishes preferred to some higher Dignities, that they might be more able to

defend the Roman Church.

He Exhorts the Emprels to favour him in the Defign he hath for them, and to write to the Arch-Bishop of Ravenna to pray for him, and to send Legates to Rome to Comfort his Faithful Friends.

By Letter the ninery third, he makes the Arch-Bishop of Arles his Vicar in France, yet without prejudice to the Rights of the Metropolitans, for whichend he giveshim the Pall; and Commands the Bishops that are obliged to go out of their Provinces, not to do it without his Consent; and if there should happen any Disputes concerning the Faith, or about other matters of any difficulty among the Bishops, he requires them, after they have given him an account of it, to Decide it with twelve-Bishops which he shall Assemble, provided that if it cannot be Decided by these Judges, they shall content themselves with having fully instructed him, and refer the matter to the Holy See.

He Complains it is a great Disorder, that the Metropolitans of France Consecrate Bishops, before they have Received the Pall of the Holy See; he defires this Abuse may not be allowed to become Customary.

The Letter ninety four is to the same Person, and on the same Subject, 'tis a forged piece, Composed of part of St. Gregorie's Letter, and part of the foregoing. The ninety fisth is a Copy of one of St. Gregorie's Letters.

By Letter ninety fix, he invites Isaac Bishop of Langres to the Synod to be held at Trojes.

By the ninety seventh, he Excommunicates those that had taken his Horses and Baggage at Chilons, unless they return them in three days, and passes the same Sentence against Adurardus the Priest. whose Servants had taken a Silver Plate out of the Church of Rome.

By the following Letters, he invites and cites the Metropolitans and Bishops of France, to the Synod

to be held at Troyes.

The 108 is fent to Luitbertus Arch-Bishop of Mayence, whom he orders to return to the Daughters of Boson and Engeleruda their Father and Mothers free Estate. And declares Godfrey and Engeleruda uncapable of disposing of them; and in the following Letter, threatens Count Marfroy who was in possession of them, unless he presently restored them.

In the 110 he complains to the Arch-Bishop of Besançon, that he did not come to him to Condole his Persecutions: He Exhorts him to come as soon as he can, and forbids him to Consecrate a Bishop in the Church of Lausanne, tho the Prince command it, or the People desire it, till he hath confidered what will be most Expedient.

The four following Letters are in the Council of Troyes.

In the 115 he cites Count Bernard to the Council of Troyes.

In 117 and 118, he invites King Charles and Lewis to a Conference: King Lewis came, but not King Charles. The Pope complains of it in 119. Letter, and lets him know, that he had adopted Prince Boson for his Son.

The 120 is a Sentence of Excommunication against Count Bernard, who had deprived Frotarius Arch-Bishop of Bourges, of his Arch-Bishoprick and Revenues.

In the 121 he threatens those with Excommunication, that had seized upon the Revenues of the Church of St. Maurice of Tours, unless they speedily restore them; and admonishes those that owe their ninths and tenths, to pay them.

By the 122, he leaves to the Arch-Bishop of Arles the Decision of the Controversy, between the Bishop of Usez and Avignon, which could not be determined at Trojes, the Bishop of Avignon being absent,

The 122 is an Excommunication of Hugh, the Natural Son of King Lewis, and Emmo Brother of Bernard, for Conspiring the Death of their King.

The 124 is Addressed to the Bishop of Dol. and the Bishop of Brittany, who had withdrawn themselves from the Jurisdiction of the Arch Bishop of Tours, he charges them to submit with menaces of Excommunication, if they fail.

In the 125, to Lewis the Stammerer, he tells, how great Obligations he lay under to Boson, who brought him fafe to Pavia, and begs his affiltance in reducing the Enemies of the Holy See, and

recommends to him Agilmarus Bishop of Clermont.

In the 126th he accuses Anspert Arch-Bithop of Milan of unkindness, in not sympathizing with him in his Sufferings. He commands him and his Suffragans to come next Thurday to meet him at Pavia. He gives the fame Orders in the following Letter. He likewile Summons Count Beringarim by the 128th and 131ft Letters, and Suppo by the 130th. In the 129th he preffes King Leivis to reflore to the Daughters of Boson and Engeltruda the Free-Estate of their Father and Mother of which he was in Possession.

In the 135th he orders two Bishops to Excommunicate those that had stole Wibere's Son, and plundered his Country.

In the 136th he advises Count Hugh to punish some Thieves.

In the 137th he exhorts him, and two other Counts, to keep their League made with Bofon,

In the 138th he orders a Monk to obey Bishop Wipert, who had obtain'd him from his own Bishop and Abbot by Letters dimiffory.

In the 139th he orders the Arch-Bishops of Milan and Ravenna to meet, when the Bishop of Pavia mould require it.

In the 140 he Authorifes the Bishop of Pavia to Excommunicate those that had taken away a Wo-

In the 141st he acquaints the Bishop of Pavia that he shall shortly be at Turin, and prays him to mme thither. He intimates to him that he ought not to adhere to the Arch-Bishop of Milan in Prejudice of the Roman Church's Interest; and desires him to forward his Letters to the Suffragans of the Arch-Bishop of Ravenna.

By the 142d he calls four Bishops to a Council to be held at Pavia.

The 143d is a Decree for the Confilcation of the Goods of an Abbey.

In the 144th he promifes Salvation to all that are kill'd in Battel against Heathens and Infidels. and absolves them as much as is in his power.

By the 145th he Suspends the Bishop of Venice from Celebration of Divine Service, because he had Communicated with some Excommunicated Persons; till he and they appeared before him.

In the 146th he gives leave to promote to Sacred Orders, some Persons, who in their youth hapned to be in Company where one kill'd his Companion.

In the 147th he defires two Bishops to fend home the Wife of Roftagnus, who deferting her Hufband, was fled into their Diocele; and orders them to Excommunicate all that Communicated with

In the 148th he advices the Bishop of Mets, that he should not force a Man to marry a Woman who was Contracted to him, who by her own Confession was with Child by another Man. In the 149th he Orders the Bishop of Pavia to mitigate the Penance imposed by his Predecessor on

a Man, for being in Company when another was kill'd. In the 150th he orders the Bishop to cause Restitution to be made to some Persons he recommends

that were robbed. In the 151st he writes to the Bishop of Besançon that he had Absolved Fulcardus and his Wife; and

that he is again to admit them into his Communion. The 152d is an Exhortation to certain Bishops assembled in Council, to judge with Justice.

In the 153d he acquaints the Arch-Bishop of Ravenna, That it being order'd by the Canons that Councils should be held twice a year, he appointed one to be at the end of March; and orders him and his Suffragans to be there.

In the 154th he writes to the same Arth-Bishop, and tells him, That he wonders he should design to Ordain to the Bishoprick of Sarsenne another Person than the Priest Lupp, whom he had commanded him to Ordain; and forbids him doing it.

In the 155th he writes to Anspert Arch Bishop of Milan, and he Commands him and his Suffragans to come to a Council to be held at Rome the first of March, to choose an Emperour in the place of Carloman, whose Infirmities made him no longer able to bear the Burthen of Government. He adds, That as it belongs to the Pope and Bishops of Italy to Consecrate the Emperour, so it is chiefly their Right to call and choose him.

In the 156th he Comforts the Duke of Beneventum for the loss he had sustained by the Agare-

The 157th is only a Letter of Complement and Thanks to a Bishop that was very zealous for the Roman Church, and had enquired of his Health; and Condolance for the Death of his Brother. Here end the Letters of the eleventh Indiction, and those of the twelfth begin.

The fix first Letters contain nothing very remarkable, being chiefly about Civil Matters. In the 163d he forbids certain Bishops to Excommunicate the Person that brought the Emperour's Letters Patents, till his Cause were examined,

In the 165th he Excommunicates a Count and his Wife for taking a Nun out of his Monaftery. till they restored her.

In the 174th, 189th, 192d Letters he exhorts Michael King of Bulgaria, to submit himself to

the Church of Rome.

In the 181st and 182d he sharply reproves Anspert Arch-Bishop of Milan, for not coming to the Synod at Rome, after he had been thrice Summoned, and threatneth to proceed against him if he come not this fourth time. He forbids his holding any Affembly with any of the Kings of France that shall come into Italy.

In the 188th to the Bishop of Limoges, he decides, That a Man ought not to be parted from his

Wife, because he had Baptized his Child himself in a Case of Necestity.

In the 190th written to the Bishops of Dalmatia, he exhorts them to acknowledge the Jurisdiction of the Bishop of Rome, and to send thither their new chosen Bishop to be Consecrated, and Receive the Pall from him.

The 191st is to the Arch-Bishops of Arles, Narbonne and Aix. He orders them to confer with the Bishop of Nimes, to oblige him not to molest the Monks of a certain Monastery, and gives them power, if he does not do as he defires, to suspend him from all his Priettly Functions, till he comply, or appear at Rome to give an account of his Conduct.

In the 194th he Exhorts a Sclavonian Lord to continue in the Faith of the Roman Church, and live in its Obedience. He faith he hath written to Arch-Bishop Methodius, who was Ordained by Pope Adrian his Predecessor, because he had heard he taught other Doctrines than what he had pro-

fessed in Presence of the Holy See.

The following Letter is to this Methodius Titular Arch-Bithop of Pannonia: he commands him to come to Rome and justifie his Doctrine. Forbids him to Celebrate Mass in the Sclavonian Tongue. but only in Latin or Greek; as, faith he, the Church of Jesus Christ dispersed over the whole Earth

The 196th is to Anspert Arch-Bishop of Milan, about his refusing to come to the Synod at Rome. The Pope had suspended him from Celebrating Divine Service, till he came to Rome to justific himfelf: but not regarding of that Suspension, he continued to do all Episcopal Functions. The Pope

peremptorily commands him to come to Rome, or fend his Legates. In the 197th he thanks King Lewis for his good will, and invites him to come speedily to Rome,

promising to do his utmost to make him to be declared Emperour.

The 198th Letter is to Herard Arch-Bishop of Auch, and to the Bishops of Comminges, Conferant, and Bigores, concerning the Diforders in their Dioceses, which they could neither restrain by Exhortations nor Excommunications. They had written to the Pope to joyn his Authority to theirs, to put a stop to them. The Pope writes to them to use their utmost Endeavours to rectifie the Diforders of the People committed to their charge. And because the greatest were in the Marriages of Kindred, he saith, 'tis not permitted to Christians to marry their Kindred so long as they can make out any Relation. He declares all those, that are so married, and will keep their Wives, or those that shall so marry for the future, to be subject to the Churche's Anathema by Apostolick Authority, and forbids all Priests to give them the Sacrament, till they have done Penance. He also declares it unlawful to have two Wives, to forfake one Wife and marry another for no cause whatsoever, or to have a Wife and a Concubine at the same time. He forbids the Laity to meddle with the Church Goods. He orders Priests and Clerks to submit to their Bishops, and to do nothing without their confent; and that the Laity do obey their Bishop under pain of Excommunica-

The following Letters concern the Affair of Photius, which we have spoken of in the History of

the Eighth Council.

In the 204th Letter he writes to the Empress Engelberga, who had defired him to Absolve Ansper Arch-Bishop of Milan, and humbly represents to her, That he could not do it without the confent of his Brethren the Bishops, with whose concurrence he had Excommunicated him. That he must either come or send Deputies to the Synod to be held the eleventh of October at Rome, to answer fuch things as are laid to his Charge: and after Satisfaction given, he will Absolve him, and Receive him into his Communion. He faith he will Celebrate the Anniversary of the Emperour her Husband; and that he prays for the Soul of her Brother Suppo, that God would forgive his

fins.
The four following Letters are concerning the Troubles about the Election of Landulphus to the Bi-

The 216 Letter is written to King Charles, whom, he faith, he hoped to raise to the Dignity of Emperour, that therefore he was come to Ravenna: That he hoped he would labour all he could to Re-establish the Honour and Dignity of the Roman Church, and subdue its Enemies. That at his Return he found its Enemies more violent; having not only feized and carried away the Poffessions, but the Persons, that belonged to the Church of Rome. He desires him to send him three Persons before he comes, that he may concert with them concerning what belongs to the Honour and Good of the Holy See.

In the next Letter he prays the same Prince to protect the Church of Rome against its Enemies:

The 218th is addrest to the Arch-Bishop of Ravenna; he wonders he had not recourse to the Holy See, to redreis the Injury done him; he intimates, that he had fent a Prudent Person to Ravenna, whom he Impowred to inform himself of all had been done to him, he orders him to be at Rome by the beginning of October at the Synod, and promifes all manner of Affiftance, but finds fault with his quitting his Church to live elsewhere.

In the 219th, he orders him to refer it to the Bishop of Pavia, whom he had Commissioned to

Excommunicate those that deserve it.

The 221st Letter is to the Clergy of Milan, whom he orders to proceed to the Election of a new Arch-Bishop instead of Anspert, whom he had deposed in his Synod, and tells them, that he sends the Bishop of Pavia and Rimini to joyn with them in this Election: This Letter is the first of those that were written in the 11th Indiction, beginning in September 879. In the following Letter, he acquaints King Charles with the Depoling of Anspere and Joseph, whom the former had Ordained Bilhop of Vercelli, and that he had put another Bilhop into Vercelli, whom he defires him to maintain.

In the 223d he enjoyns the People of Vercelli to Receive the Bilhop he had Ordained.

In the 224th, he threatens to Excommunicate Nottingus Bishop of Novara, unless he restored to

the Empreis Engelberga the Goods belonging to her.

In the 225th he Declares the Amalphicains Excommunicate, till they separated from the Heathens,

with whom they maintained too familiar a Correspondence.

The 226th is written to four Bishops, whom he appoints to judge the Business of a Lady called Theodrona, the Widow of Tresigius. She came to Rome to complain, that after the Death of her Husband, her Brother-in-law had forced her to become a Nun, and that without the Bleffing of a Priest; and that the had often declared and protested against the Veil, and had worn it but fifteen days: The Pope orders them to Affemble and Examine this Affair, and if they find these things true, then to declare her discharged of her Vow.

In Letter the 227th, he Commands the Bishop of Naples and Magistrates of Amalfi, to break their League with the Sarazens; and threatens to Excommunicate them, unless they do it by the

first of December.

In 228th, he reproves a Bishop for not coming to his Synod, and Summons him to appear on the eighth of December, to give his Reasons why he had Excommunicated a certain Noble-man.

He gives the same Reproof to another Bishop in the following Letter, and Cites him to come and

Answer the Accusations brought against him by all his Clergy.

In 230th, written to King Charles, he wonders that he did not acquaint him with his Arrival at Pavia; and prays him if he be there, to fend him Ambassadors with Honourable Letters, that he might come and meet him.

In the 231st, he thanks this Prince for leaving the Church of Vercelli, in Possession of the Bishop he had Ordained. He Excuseth himself, that he could not absolve Anspert as he had desired, because the Sentence given against him was in these Terms, That he should be Suspended and Excommunicated, till he had appeared and justified himself before the Holy See.

By the 232d, he enjoyns the Bishop of Regio to Rebuild a Church lately Burned, to put in a Priest, and to fend thither the Holy Chrism; which the Bishop neglecting, he in the following Letter or-

ders the Bishop of Pavia to do it.

In the 234th, he reproves Bishop Egilbert for Communicating with Excommunicated Persons, and forbids him to Communicate with Luitfredus and Odebricus Excommunicated Persons; because they detain'd Goods of the Empress Engelberga.

In Letter the 237 he Excommunicates Luisfredus, for Receiving a Nun which was gotten out of his Nunnery, and detaining the Empresses Goods.

In the following Letter he threatens to Excommunicate Count Lambert, for Detaining the Goods of the Empress, and of the Church of Rime.

By the 239th, he commits to the care of Abbot Gifulphus, the Empresses Monastery.

In the 240th, he Congratulates the Grecian Emperours Officers, concerning their Victory over the Sarazens, and Exhorts them to come to Rome to affilt him against the Agarenians.

In the 241st, he commends the Bishop of Naples's Zeal for the Church of Rome; he Exhorts him to

break his League with the Saragens; and declares, that he will Excommunicate the Amalphicains if they do it not, of which he gives them Notice in the next Letter. Letter the 243d, is to intreat King Charles the Gross, to leave the Bishop of Lausanne in the

free Pollession of his Bithoprick, and to oblige Count Hubo, to restore what he hath taken from the Church of Besançon: In the following Letter, he recommends the affair of the Church of Langres to the Bishop of Vercelli, and in the 245th, to Thierricus Arch-Bishop of Besançen.

In the 246th, he commends the Zeal of King Charles toward the Church of Rome, and defires him to fend fome Body with Authority, to fee that all be restored to the Roman Church, which has

been taken from it.

The 247th is to Sfentopulcher, an Earl of Sclavonia; he Congratulates his Faith and Piety, and his Submiffion to the Holy See, of which he had been informed by Methodius Bishop of Moravia, whom he had fent to Rome: He faith, he had questioned him concerning his Creed, and found it the same with the Raman; and whether his Sentiments were Orthodox, and found him to be found in all points of Catholick Doctrine; upon which Account, he fends him to Govern his Church, with the Quality of Arch Bishop, which he confirms for ever. He adds, that he had Confecrated Wichinus Bishop of Nitria, and desires him to send some other Priest, that he may Ordain him Bi-

shop of some other Town, and that these three Bishops may regulate Affairs as need shall require: He orders all Priests and Clergy-men to submit to the Arch-Bishop; then he repeats what he had before faid, about the Celebration of Divine Service in the Sclavonian Tongue; and first, he approves of Prayer in that Tongue; secondly, he faith, 'tis not contrary to Faith nor found Doctrine, to say or fing Mals, the Golpel, or the Lessons of the Old or New Testament, or the Hours of other Service in the Sclavonian Language, provided that they be well Translated; for God is not only Author of the Hebrew, Greek, and Latin, but also of all other Languages which he hath made to Praise him with. Thirdly, he thinks it fit to read the Evangelists in Latin, for the greater Reverence, and afterwards in the Sclavonian Tongue, in respect of the People who understand it not, as its Practifed in some Churches. Fourthly, he writes, that if it pleases the Prince and his Judges to hear Massin Latin rather than in the Sclavonian Language, it may for them be Celebrated in that Tongue.

In the 248th he reproves a Bishop, for having violated a Treaty made with the Bishop of Capua in his Ordination; he orders him to go on with it, and in Case of default, threatens him with Excommunication: He permits him to come to him, if he have any Complaint or Excule to make.

The 249th is to King Charles the Gross, he thanks him for the good Offices he does to the Church of Rome; and particularly that he commanded all the Counts and Bishops his Neighbours, to defend the Territories of St. Peter, against the Assaults of all Enemies, not only bad Christians but Sarazens. who are always Pillaging the Roman Church. He faith, he would have Conferred with Wibodus. Son of Count Lambert, but he failed of Meeting at the place appointed: He promises that Count Boson shall find no Refuge or Asylum at his Court; and Rejoyceth, that King Charles will quickly come and beg of him, to fend Commissioners that may do him Justice.

The two following Letters are about Photius's Affair, which hath been spoken of elsewhere.

The 252d is also to King Charles, he acquaints him, that he waits his Arrival with Impatience, and complains that he had not fent him Commissioners according to his defire, and that an Excommunicated Person called Georges, being come from him, had seized upon certain Revenues in the Poffeifion of the Church, pretending they belonged to him, and also, that he very much molefted his Neighbours. He desires him to remedy this disorder, and to remove the Enemies of the Holy See; this, and the following Letters, are written in the XIVth Indiction, which begins at the Month of September 880.

By the 253d, he Summons the Arch-Bishop of Ravenna to the Synod, which had been Prorogued to November, to determine with other Bishops some Ecclesiastical Affairs. He acquaints him, That in this Affembly, they will go upon the Affair of Count Deus Dedse, whom the Arch-Bishop of Ravenna had Excommunicated, for Contracting Marriage with one of his Relations; adding, that the indeed it was in his Power to absolve him, yet fince the Council was so nigh, he thought it convenient to defer the Conclusion of it to the Synod, where he would be present. He tells him, That the Earls Wife had presented a Petition to him, wherein she says, that he was made Privy to her Marriage, and soon after the was Married, he had admitted and invited them to his Communion; he also gives him an account of another Affair.

The 254th is a Circular Letter to the Bishops of Italy, to call them to the Synod which was to be held the feventh of November.

The 255th is addrest to King Charles, he acquaints him, that the Saragens were defeated by the Greeks, but that those Barbarians were yet very troublesome, and desires his Succours against them.

It appears by Letter the 256th, Directed to Anspert Arch-Bishop of Milan, that John the VIIIth did once pardon him, and received him into his Communion; but that the Arch-Bishop having again offended him, by Apprehending two Monks of the Roman Church, and putting them in Prilon: The Pope commands him to release them. In the next Letter, he threatens the Proctor of Pavia

By the 258th he absolves the Marquesse Adelbert, because he found him faithful to the Church of Rome, and his Subjects, provided they make satisfaction to the said Church within fifteen days. In the next he writes, that he hath fent Legates with Instructions to treat with him; and Exhorts him to Compliance with his defires, and not to come to Rome.

In the 26oth to Anspert Arch-Bishop of Milan, he approves of the Ordination of Joseph to the Bishoprick of Ast, tho he had been before Ordained Bishop of Vercelli: But his Ordination being found faulty, he was deprived and put in the same State and Condition he was before.

In the 261st, he threatens the Arch-Deacon of Milan with Excommunication, unless he submits to his Arch-Bishop, and return to his Church.

The 262d is to a Private Church-man of Milan, whom Anspert had Excommunicated, for raising troubles in the Church, and detaining fome of his Goods: he Exhorts him to his Duty, and to give full satisfaction to his Arch-Bishop, or else he Confirms the Excommunication against him.

In the 263d he Entreats Lewis and Carloman to joyn their Confent with Charles, that Engelberga may retire to Rome, where he promises to have such an Eye over her Actions, that she shall undertake nothing against them, nor the Emperour for the future.

The 264th is a Bull, by which he puts under the Protection of the Holy See, the Monasteries and other Benefices belonging to one Harderick.

In the 265th, he complains of the Bishop of Naples, for not breaking the Treaty with the Sara-

of the Ninth Century of Christianity

The two following Letters are about a difference between the Bishop of Trent and Verona, about some Ecclesiattical Revenues, he writes about it to the Bishop of Trent, in Letter 266th and appoints them Judges in Letter 267th.

The 268th is Directed to Methodius Arch-Bishop of Sclavonia, he comforts him under some Persecutions, which he suffered from a certain Bishop; assuring him, that he had neither Contributed to in nor Privately Written against him: He Exhorts him to be Zealous for Religion, and promifeth him Justice against his Enemy.

By the 269th, he begs a speedy Resief of Charles the Emperour against the Sarazens.

In the 270th, he Pronounces Athanasius Bishop of Naples Excommunicate, for not breaking the Treaty made with the Sarazens.

The 271st is to the Arch-Bishop of Ravenna, who had brought Aldericus into his City from the Emperour. He blames his Carriage, and pretends 'tis contrary to his Oath. He promifes him, that returning from Naples, he will come to Ravenna, and do Juffice to that Church. He injoyns him to Ordain Dominicus Arch-Deacon, Bishop of Fayance, whom he had nominated to that

In the 272d written likewise to the Arch-Bishop of Ravenna, he reproves him for having obliged a married Woman to leave her Husband, and marry her Ravisher; and Accuses him of Disobedience to the Church of Rome: Therefore forbids him Ordaining any, till he had appeared at the Synod to be held at Rome in October.

In the 273d he commands the fame Arch-Bishop to dismiss the Clerks belonging to the Bishop of Playlance, that had retired to Ravenna, whom the Arch-Bishop had received without Letters of leave from their own Bishop; and commands him to Absolve the Clerks of Plassance, whom he had Excommunicated. We see by these Letters, that this Arch-Bishop had frequent Contests with Rome. This more plainly appears by the following Letter, which sheweth that this Prelate had Ordained another Person Bishop of Fayance than him whom the Pope had nominated. The Pope by this Letter Excommunicates him, and forbids him taking Poffession of this Bishoprick, or exercifing any Function, till he had presented himself to the Synod at Rome.

He Cites a fecond time the Arch-Bishop of Ravenna by Letter 274, intimating to him. That he flands Accused of several Crimes, and chiefly of Perjury.

In the 276th he determines the Affair of one Deus Dedit, an Inhabitant of Ravenna. His Arch-Bishop had Excommunicated him as Convicted of Incest: He appeals to the Holy See, and came to Rome to clear himself; but no Body appearing from the Arch-Bishop, the Pope would not Abtolve Deus Dedit, till he had written to the Arch-Bishop to send Accusers and Witnesses to Rome. He fent a Prieft and a Deacon with an Accusation in writing: Deus Dedie answer'd, and proved his Marriage to be according to Ecclesiastical and Civil Laws. The Pope and the Synod declar'd him Absolved, and confirmed his Marriage.

In the 277th he writes to Charles the Emperour to fend him two Legates, that he might regulate the Wrong and Injustices the Church suffers under his Reign.

The Arch-Bishop of Ravenna not appearing at the Synod, was Excommunicated. The Pope Advices those of Ravenna by Letter 278, and forbids them to Communicate with him.

By the 279th Letter he Congratulates the Emperour Charles his intended Journey into Itaby He exhorts him to Succour the Church of Rome, and to expel Guy out of the Possession of the Lands of the Church.

In 280, he thanks the Bishop Luiwardus for having procured the Emperour's Journey into I-

By the 281st he commands the People of Geneva to obey Optandus, whom he had Ordained their Bishop.

In the 282d he prays the Bishops and Counts of Italy to intercede with the Emperour, that Engelberga might come to Rome.

The 283d is directed to the Arch-Bishop of Cologne, touching a Priest long since Excommunicated by Pope Nicholas, for having Communicated with Ingeltrude, and had undergone eleven years Penance; the Pope Absolves and Restores him at the Request of the Arch-Bishop of Cologne. He likewise writes to this Arch-Bishop to Judge concerning the Divorce of Gideon , whose Wife had committed Adultery with her Brother, according to what St. Austin writes on that Matter in his Book of Adulterous Marriages; and what is ordered by Pope Innocent.

In the two following Letters he praises several Lords for their Zeal to the Holy See, In the 286th he expresseth his Joy for the Emperour's coming to Ravenna, and begs him to hasten

The 287th is to the King of Bulgaria: He expresses his admiration, that he hath not sent Ambaffadours to Rome, and Exhorts him to do it, and acknowledge the Holy See.

In the 288th he reproves the Arch-Bishop of Vienna for favouring the Allies of Boson, and

The 292d is written to the same Arch-Bishop, and blames him for causing Opeandus Bishop of Geneva to be apprehended, and Ordaining another in his place. He Cites him a fecond time to

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In the 293d he complains to the Emperour, that the Marquels Guy had seized on the Goods of the Church of Rome, and refused to do him Justice; desiring him to come in Person and do him

By the 294th he Absolves the Bishop of Naples, provided he break the Alliance made with the Sarazens, and itrangle the most Guilty of those that are in his hands, and send him the

The 295th is an Answer to Oteran Arch-Bishop of Vienna, who to clear himself, writ to the Pope, That he had Ordained a Bishop for Geneva before the Arrival of Optandus. The Pope answered, That twas well known to the World how long that Church had been without a Bishop; and that 'twas for that Reason, and the Necessity of that Church, that he had Ordained Ograndus Bishop of that place. That he ought not to object this against him, that he was not of that Church; fince he himfelf was neither a Clerk, nor Instructed nor Baptized in the Church of Vienna, of which he was now Bishop. He Cites him to the Synod at Rome with Adalbart Bishop of Maurienne, who was Accused of having injured the Bishop of Grenobie; 'tis to him that the following Letter is directed.

The 297th is to Michael King of Bulgaria, whom he often Exhorts to fend Ambaffadors, and fub-

mit to the Holy See.

In Letter the 298th, written to the Empress and Luitwardus Bishop of Vercelli, he entreats her to

press the Emperour to affift him against the Insidels, and to send Engelberga to Rome.

By Letter the 299th, Directed to Anspert Arch-Bishop of Milan; he Confirms the Privileges of the Church of Milan, and Exhorts him to Labour and Pray for the Church of Rome : Here end the Letters of the XIVth Indiction, and begin those of the XVth, beginning in September 831.

In the 30cth Letter, he enjoyns the Arch-Bishop of Ravenna to restore to Dean John all he had

taken away from bim. In the 301ft, he orders the Clergy of Ravenna to Apprehend Maimbert, whom he had Excom-

municated, and fend him to him. By the following, he adviseth his firm Friend to do it with Expedition; he enjoyns the same thing

to Duke John, in Letter 303.

The 304th is a Condoling Letter, written to the People of Ravenna for the Death of their Bishop: He Confirms the Election they had made of an Other, and charges them to respect him. He recommends to them the Dukes Deur Dedie and John, together with their Eftates.

In Letter the 305th to the Abbot Hugh, he defires him to Exhort King Lewis to come to Rome, and warns him to thun the Communion of Formofut, of John Arch-Bilhop of Riven, Adelard Arch-Bishop of Tours, and Frotarius Arch-Bishop of Bourges.

Letter 306 is Directed to King Charles, whom he entreats to Confirm King Carloman in his good

Intentions toward the Roman Church. In the 307th, he fends to Suppo to meet him at Mount Cenis, and to bring thither to him

the Princess Engelberga, Anspert Arch-Bishop of Milan, Wibodus Bishop of Parma, and some other

In 308th, he commends to a Bishop the Care of a Vacant Church, till it be provided of a

The following Letters are not fet down according to the Order of their Dates.

In Letter the 309th, written to Aldephonfus King of Gallicia, and all the Christians of that Country: he makes the Church of Oviedo a Metropolitan Church, with Authority over the Kingdom of Gallicia. In the next he advises that Prince to have the Church of S. Jame's Confecrated by the Spanish Bishops, and defires some Moor-Cavaliers to serve against the Enemies of the Church of Rome.

In the 311th he grants the Communion to some Priests of Salerno, who the Excommunicated by Pope Nicholas his Predecessor, yet were suffered to Exercise their Functions, on condition

they should Fast every Monday and Friday for three years.

The 312th is a Fragment of a Letter written to the King of the Bulgarians, accusing him of Schism, because he Received the Sacrament of such People as the Church of Rome counted

Excommunicated. In the 313th, he Creates Angegifus his Vicar in France and Germany with Power to Assemble Synods, if need required, and to regulate the Affairs of that Country: He orders him also, to Publish the Decrees of the Holy See, and to refer to him all Affairs of Difficulty or Confe-

In the 314th, he gives leave to Hinemarus Arch-Bishop of Rheims, to Ordain in the Church of Laon, him that was chosen in the place of his Deposed Nephew; this Letter is Dated on the

fifth of Fanuary, Indiction IX, that is to fay the year 876.

Letter the 315th, Directed to the Bishops and Arch-Bishops of the Kingdom of Lewis of Bavaria; he finartly reproves them, for not hindering their King from Entering into the Kingdom of Charles the Emperour; and he acquaints them, that he hath fent two Legates to Compole the Differences between those Princes, and to Excommunicate him that shall not agree to their Decifions.

nued faithful to him: and reproves in Letter the 318th, those that had abandon'd him. Letter 319th is directed to all the Arch-Biftops, Biftops, Abbots, Priefts, Judges and People of France and Germany. He gives them to understand, That Gregory Nomenclasor and George his Son-in-law, having been Impeached before the Roman Church, and Accused in two Wiltings, he had Cited them by two Bishops, and by his Secretary, who had delivered them Copies of the Accusations against them; that they had put off their Appearance from day to day, and in the mean time had conspired to Introduce the Sarazens into Rome. That not being able to affect their Defigns, and the Day of their Trial approaching, they had by Night opened a Gate of the City, and fled with Bishop Formosus, and some others, that had conforred against the Emperour Charles. That he had fent two Bishops to Cite them, but not finding them; and having put off their Trials to another Day, and fent again without success to feek them, he had affembled a Council, and pronounced against them the following Sentence: That Formosus Bishop of Posto, heretosore sent Ambassadour by Pope Nicholas to the King of Bulgaria, had engaged that Prince to receive no other Bishop sent by the Holy See

but himself: Alio being Convicted of having done his Endeavours to pass from his Bishoprick to that of Rome; of having quitted his Church; field out of Rome, and Conspired against Charles the Emperour; should be Excommunicated and Deprived of his Prielity Office, if he did not appear to justifie himself within Fifteen days, that is to say, by the Second of May, and that without hopes of Reftoration, if he paft Twenty days without appearing. That Greory, Srephen, George, Sergius and Conflamine, Authors and Accomplices of the faid Confpiracy,
and Guilty of divers other Crimes, should be also Excommunicated unless they appeared within Ten days, and he for ever Anathemized, if they do not do it in Fifteen. He adviseth by this Circular Letter all Prelates and Believers not to Communicate with them; and declares those that do so, Excommunicated as well as they. Letter the 320th is directed to Photius, and written concerning the Addition of the Filipque

added to the Creed: Pope John the Eighth disapproves of it. These Letters are followed by some Fragments of others, written by John the Eighth , ga-

thered out of Gratian.

In the first, taken out of a Letter written to the Bishop of Vannes, he determins, that a Bishop having committed Manslaughter, can never perform Priestly Functions afterwards. In the Second, out of a Letter written to Rostagnus Arch-Bishop of Arles, That the Sacrament

cannot be given to a Person ravished, till she hath quitted her Ravisher.

In the third, cited out of a Letter to the Arch-Bishop of Narbonne, he submits to the Judgment of this Metropolitan, an Excommunicated Priest who had been put to Penance by some Bishops of his Province, and advises him to take fix Bishops with him to judge of it.

In the fourth he writes to the Arch-Bishop of Cologne, That he cannot grant him the Pall, because in the Letter by which he desired it, he neither spoke according to the Custom of Univerfal Councils, nor the Decrees of the Popes, and that he had not figned the Letter, nor fent any one to testifie the Truth of it by Oath.

Lastly, There is a Fragment of a Constitution concerning the Cardinals, attributed to Pope Folm the VIIIth; which orders, that they shall be present at least twice a Month in the Churches, to which they are entituled, that they may inform themselves of the demeanour of the Clergy, prevent disorders, and judge of all differences between the Clergy and Laity in Ecclesiastical Affairs; healfocommits to their Charge, the care of Monasteries; he likewise commands them to be twice a Week at the Palace, according to the Command of Leo the IVth, to regulate Affairs there. In fine, He grants them half the Revenues and Contribution of the Parishes of Rome, upon Condition that they perform Divine Service there. These Constitutions do not appear to be fo ancient as 7obn the VIIIth.

Father Labbe hath made an Addition of some Letters, which he supposes to belong to Pope John the VIIIth: but either they are forged as the three first, or they are Grants of Privileges, which are not of John the VIIIth's, only as the fourth and the fixth; or they are found elsewhere as the fifth, which differs not from Letter 113th, and the seventh, which is a Paper of Inflruction, given to the Legates sent to Constantinople, about the Affair of Photius. [These Letters

of Pope Fohn's are Extant in Tome IX. of the Councils, with the Fragments.]

After John the VIIIth, the See was held by Marinus, and afterwards by Adrian the IIId, they lived but a short time, and did nothing considerable. Stephen the Vth who Succeeded, writ two Letters into the East; one to the Emperour Basilicus, and the other to the Oriental Bishops, about the Affair of Photius. There is also a little Letter that bears his Name, to Robert Bishop of Mets, in which tis Decided, that a Clerk having loft one Finger, might be Promoted to Holy

A Fragment of another Letter to Fulke Arch-Bishop of Rheims, in favour of Teutholdus chosen Bishop of Langres; which Commands him to put him in possession of that Bishoprick. I do not mention another in favour of the Church of Narbonne, against the rights of the Church of Tarragon, which is a supposititius Monument full of falsities. [His Epistles are in Tom. IX. of the Councils ?

A New Ecclesiastical History

At the end of this Age, the Church of Rome was troubled by the Election of Formeful Bishop of Ofita, Translated to the Bishoprick of Rome; This Man had been Deposed by Pope John the Villi: But being returned under the Papacy of Marinus, he used all arts and interest to obtain the Holy Sur penng returned under the rapacy of warrans, he also are are and metter to obtain the range See; but finding himself hated and rudely used by the Romans, he procured the Emperour Arnaldus to come to Rome, who Beheaded leveral of the Chief of that City, who came to meet him. After his Death, which happened in the year 896, about the fifth or fixth of his Popedom, the

Holy See was Disputed between Boniface and Stephen.

This last being an Enemy to Formofus's Memory, dug up his Corps, drest him, and stript him. This last being an Enemy to Formofus Memory, dug up his Corps, dress him into the Tyber; and Declarof his Pontifical Habit, and after having cut off his Fingers, threw him into the Tyber; and Declarof of his continual riacit, and after having out on his ringers, they must nite his rule and un-red, that all whom he had Ordained fhould be Ordained anews; and made this cruel and unreasonable Proceeding be approved of by a Council held at Rome: But Pope Romanus that succeeded him in theyear 900, revok'd what his Predecessor had done: And his Papacy, and that of his Successor Theodorus lasting but few Months, John the IX in a Council, Disantulled all that had been done against Formosus, declared all his Ordinations good, Condemned to the Fire the Acts been done against Formosus, declared all his Ordinations good, Condemned to the Fire the Acts of the Council, held under Seephen the IVth, Excommunicated those that had dug up Fermilia's Body, and forbid for the future all fuch like Proceedings.

one, and formed for the future an incu fixe a forecoming.

These last Popes have written very little: There are two Letters of Formesus; one to Lucie ian ropes have written very little: There are two Letters of Points of Stillianni about the Affairs of the Eaft, another to the Bifthops of England; but the latter which likewise attributed to Pope Leo the Vth belongs to neither of them, being writ at a Council, supposed to be held the year 905, which neither agrees with the time of Formulu's being Pope, nor with the Reign of King Edward, in whole time this Council is placed. They Attribute to Stephen the VIth, two Letters to the Arch-Bilhop of Narbonne, but both feem to be Suppositious. As to the Letters of John the IXth, we shall speak of them in the History of the following Age.

CHAP.

C H A P. XVII.

Containing the Ecclefiaftical History of the Lives and Martyro-logies of the Saints.

His Age had but few Writers, who attempted to give an account of the Ecclefiastical Affairs of it in General, but had an abundance of Authors, who compos'd the fingle Lives of feveral Saints.

Among the Ecclefiaflical and Profane Historians of the first fort, which slouristical in this Age, Sergius, we may reckon Sergius, of whom Phatim [Cad. 67] speaks; and assures us, That this Author wrote an Hiftory of all things memorable, both in Church and State, from the Time of Copronymus to the 8th Year of Michael Balbus, which was the 828th Year of Jesus Chritt. It is evident that he was a Layman and a military Officer. Since he relates also the Actions of the Army, as well as his Thoughts concerning the Disputes, then on Foot, about Religion we have not this Work. Photius observes, That his Style was clear, elegant and unaffected: He used very proper Words and Expressions; that his Composite was very curious and his Method pleafant, easie and Natural; which he judges the best Properties of an Ecclesiastical

Eginhardus, Secretary to Charles the Great, and founder of the Monastery of Selgenstat upon Eginhar-Eginbardin, Secretary to Lorarie the Great, and founder of the Mohaitery of seggingiae upon Egin the Maine, in the Diocefe of Menz, Wrote the Life of Charles the Great, and the Annals [of dus, the most observable Things done in the Reign of King Pepin, Charles the Great, and Lewis the Godly] beginning at the Year 741, and ending as 28.9. [Both these Works are printed together at Cologn, 1521, 9marto, at Francfort 1584, in fol. and 1594, in 6thvo.] We have also fome Letters of his [viz. 62, put forth by Du Chefin, in his Appendix, Town. 2] Treatife upon the Cross, and an account of the Translation of the Reliques of S. Marcellinus and S. Peter, which Ratlavius and Dieudo cunningly conveyed out of the Church of S. Tiburtius, near Rome. [This last Treatise is extant in Surius, June 2d. and the other is quite perished.]

Theganus, a Suffragan of the Bithoprick of Treves, hath written an History of Lewis the Theganus Kind [or Godly.] [Pitchous hath put it out, with the French Writers of this Age, at Famefort, 1594. p. 291. And Du Chesse in his Collection of the same Writers, Tom. 2.] He flourished

from the Year 810. to 840. or thereabouts.

Petrus Siculus, being sent, in 870. by the Emperor Basil to Tibrica, in Armenia, to procure Petrus the exchange of fome Prisoners; and there having had some Conferences with the Manichees Siculus. of that Country, call'd Paulirians, made a Treatife, containing The History of [the Rife, Progress and Downfal of] the Manishees, and the Dostrines which they maintained. This Treatife hath been translated by Redown [a [cfuit] and Printed in Greek and Latin at Ingoffed; in 1604, and in Biblioth. Pair. [Tom. 16.] It is dedicated to an Archbishop of Bulgaria. In it he reduces the Errors of the Miniches to fix principal Heads, which are these. I. That there are two Principles, a good one and an evil; the one the Creator and Governour of this World, the other of the World to come. 2. That Jefus Chrift was not born of the Virgin. 3. That the Elements in the Sacrament, are not converted into the very Body and Blood Chrift. 4. That they contemn and difgrace the Crofs. 5. That they reject the Books of the Old Teltament and S. Peter's Epitles. 6. That they account the Ecclefiaficial Ministery of Priefs and Elders unnecessary. He then relates the Story of Manes and his Sect. All that he says is taken out of the Catechifes of S. Cyril of Ferusalem and Epiphanius. He promised a Confutation of these Errors, but hath not done it in that Treatise. F. Sirmondus faw a Confutation of two of these Articles, by several Texts of Scripture, in a MS. in the Varican

But, of all the Ecclessical Authors of this Age, there is none more famous than Anafta-Anaftasius, an Abbot and Library-Keeper of the Church of Rome, who flourished under the Pope-Bibliothedoms of Nicelas I. Adrian II. and John VIII. He was fent by Lews II. Emperor of Italy, carius.

to Bafil Emperor of the East [to obtain a Marrisgo between his Mafter's Dughter and Bafil's Son] and was present at [the last Session of] * the VIII.

Council; where he was of great use to the Pope's Legates, General Council in Coviolance's because he understood both the Greek and Latin Tongues well. He hath translated the Asts of this Council, and of the VII. [at Nice] with feveral other Records of the Greek Church, [which are extant in Tom. 7 and 8 of the Councils;] as also a a three-fold Chronology; containing [a Collection of fuch Ecclefiaftical Matters as are related in the Chronica of Nice-Phorus, Patriarch of Constantinople, Georgius Syncellus and Theophanes, from the Beginning of the World to the Reign of

* This Council, which paffes for the 8th General Council in Goriolanus's Collection, is rejected both by the Greeks and Romanifis, for an unlawful one, being called without the Confent of the Western Emperors, and managed by the Iconolutra, or Image-Worfhippers, with Force and Cruelty, against Iconomuchi, especially the great Photius, who was deposed from his See of Conflaminople, and Ignatius put into it.

Leo Armenus [put out by Fabretus, at Paris, 1649. with his own Notes.] A Collection of feveral Pieces concerning the History of the Monothelizes, published by F. Sirmondus [at Paris]

of the Ninth Century of Christianity.

in 1620. [and in the Biblioth. Patr. To. 12. p. 831.] The Life of S. John the Alms-giver, Patriarch of Alexandria, mentioned by Sigibers and Triebemius [is not extant] and the Martyrdom of S. Demetrius, published by F. Mabillon, in his Analects, Tom. 1. [p. 65.] His Translations have all Prefaces to them, made by him, and very well written: But his most excellent one is that which he hath prefixed to the Version of S. Dionysius the Areopagite, made by Erigenes, where he speaks of the Scholia which he had translated. He is commonly thought to be the Author of the Popes Lives, which bear the Name of Pope Damafus, but falfly, and they are printed under Anastasius's Name at Mentz, in 1612. [1602.] But 'tis doubtful whether they are all his, and many believe that they are a Composure, taken out of several Authors. F. Labbe affures us, That he faw a MS. written in Charles the Great's Time, which contain'd the Lives of the first Popes; which, if it be true, this Work cann't be all Anastaffus's. I am of Opinion, that the Lives of the first Popes, as far as Damasus, were written by a more ancient Author, who put them out under Damafus's Name: But the latter are Anastaffus's, who reviewed them, and put them in that Form they now are in, and concluded them with the Life of Nicholas I. for I take the Lives of the five following Popes to be written by William, who succeeded Anastasius in the Office of Library-keeper, in the Church of Rome. Nevertheless Anastasius might write the Life of Adrian II. for he certainly outliv'd him: And perhaps he lived long enough to write the Lives of the four following Popes. He wrote tolerable good Latin, and was a learned Man for his Time. He was a good Polititian. and studied the Interest of the Church of Rome.

There remains only the Author of the Treatife, called Liber Synadicus, whose Name is mous Au- unknown. His Work is, An Abridgment of the first Councils, commonly called, The little ther of the Synodical Book: It ends with the Council held by Photius in 877. which is accounted the Liber Sy- VIII. General Council, which makes it probable that he lived about the end of the IX. Age. nodicus.

This Work hath been Printed at Straiburg in 1601 [in quarto.] and fince is put by F. Lable into the last Collection of the Councils. It is a very short and plain Abridgment, and contains

nothing confiderable or extraordinary about the History of the Councils.

Michael

The number of the Historians of this Age, which have written the Lives and Panegyricks Syncellus. of the Saints, is very great; The chief of them are thefe that follow: Michael Syncellus of the Patriarch Nicephorus; and, after his Death, deligned for his Place, by the Empress Theodora: But he refuted to accept that Dignity. He wrote the Life of S. Dienyflus [the Areopagin] and made a Panegyrick in Honour of the Holy [Archangels and] Angels: In which, after he hath invoked them, and diftinguished their several Orders, he speaks of their good Offices, which they perform to Men, and relates feveral Examples to prove it out of Holy Scripture. Lastly, he makes several Exclamations, by way of Encomium. There is an Hymn at the end of this Discourse, published by F. Combests [in his Austriar. Nov. Tom. 1. p. 1525.] and is found in the Biblioth. Patr. The Style of it is lofty, full of great Words and affected

Methodius, preferr'd to the Patriarchate of the Church of Constantinople in 842. is also the Methodius Author of S. Dionys's Life, which is extant at the end of the Works of that Father [printed] at Antwerp in 1634. Tom. 2. 'Tis also printed alone at Florence, 1516. Paris 1562.] Some Fragments also of two Sermons, printed by Greezer [in his Tom. 2. de Cruce] are attributed to him: The one is concerning the Benefit of the Death of Chrift, and the Reasons why he would dye upon the Cross. The other is against those that are assamed of the Cross of Christ. To these we may add, The Encomium of S. Agatha, translated into Latin by F. Combesis, in his Biblioth. Concionat. Patr. and is faid to be in MS. in the Library of S. Mark at Venice. Some also attribute to him a Sermon upon S. Simeon; and another upon the Sunday, called Dominica in Ramis [or Palm-Sunday, which is the Sunday before Easter-day] which F. Cambefis hath printed among the Works of the elder Methodius [who flourished in 290. at Paris in 1644.] although it be very doubtful whether they be so ancient, as we have observed in speaking of the Elder Methodius. He dyed in 847. [in Balfamon's Collection of the Greek Canon we meet with some penitential Canons, attributed to Methodius, but the Learned judge them not to

To Merhodius we may joyn Hilduinus, the Patron of the Fable of S. Dionysius the Areopagite's coming into France. He was Abbot of S. Medard at Soiffons, of S. German and S. Medard S. Dionys [near Paris] and chief Chaplain to the Emperor Lewis the Godly. He made a arSoiffons, Reformation in the last of these Monasteries, in 829. and settled Monks there instead of the S.German Canons, formerly there. He took Lotharius's part against his Father, and was banished into and S. Da. Saxony. But he was again restored, and after his Restauration he wrote his Book of the Arcopagite, by the Command of Lewis the Godly. In it he undertakes to prove, That Dianyfiut, the Apostle of France, was the Areopagite: But this Work is full of abominable Falsehoods and gross Forgeries. He proves his Opinion by Records of so small Authority, That his Writing discovers the weakness of the Cause he maintains, and his own inability to do it. This Work was printed at Cologn in 1563. and is put by Surius among the Lives of the Saints [Oltob. 9.] with a Letter from Lewis the Godly to him, and his Answer. Hilduin dyed, according to the Opinion of some, in 838. and of others in 842.

David Nicetas, furnamed Paphlago, because he was a Bishop in Paphlagonia, altho' he was David Nialso Patriarch of Constantinople, was a great admirer of the Patriarch Ignatius, and wrote a long cetas History of his Life [which is extant, with the Acts of the VIII. Council at Ingolftadt, 1604, Paphlago. quarto. and Tom. 8. of the Councils. p. 1179.] He hath also composed several Panegyricks, in honour of the Apostles and other Saints [viz. S. Mark, S. Mary, S. Gregory the Divine, S. Hyacinthus, Eustatheus, Agapius and Theopiftus] printed by F. Cambesis in his last continuation of the Biblioth, Patrum [at Paris in 1672.] His Style is elegant and pleasant; his Relations are simple and plain, without being tedious. He often turns his Speech to the Saints; he commends and makes Acclamations in their Honour, according to the Custom of his Time.

Les the Wife, Emperor of the East, may be reckoned among the Panegyrists of the Saints. Les the He fucceeded his Father Bafilius in 886, and reigned till 911. He took great pleasure in com-Wife, Empoling Sermons. Baronius hath published a List of 33. [ad Annum 911. numb. 3] which are peror of the found in a MS. in the Vatican Library, Gretzer hath publified 9. printed at Ingolftadt in 1600. Eaft. and fince, F. Cambelis hath inferred 10 in the first Tome of his Auctuar, Biblioth, Patrum, Befides these, we have a Discourse upon the Life of S. John Chrysoftom, among the Works of that Father [Tom. 8.] of Savil's Edition, and a Sertnon upon S. Nicolas [Bishop of Myra] printed at Touloufe in 1644. and fome Predictions [viz. 17] concerning the State of Constantinople, Printed by Codinus [at the end of his Antiquities, at Paris in 1655.] Baronius mentions other Works of Leo, which are in MSS. in the Viction Library, viz. feveral Discourses, Moral Precepts, Riddles or mystical Sayings, Constitutions, and [† his Tacticks, or] a Treatise + They are of the manner of Ranging an Army in Battalia. The Sermons printed by F. Cambelis are Printed at upon the Nativity, Purification and Annuntiation of the Virgin, Palm-Sunday, the Incarnation, Bafil, in the Burial, Refurrection and Afcention of Jefus Christ; upon the Featt of Pentecost and Death 1554. and of the Virgin, which he calls her Repofe, maintaining, That the, as well as others, paid the Leyden, in last Debt to Nature, leaving us in doubt, whether her Body was afterwards re-united to 1612. and her Soul, or whether the was put into some place to be referved there to the General Returne- 1613.

Theophanes, furnamed Cerameus [or the Potter] Bishop of Tauromenium in Sicily, liv'd about Theophathe End of the IX. Age. He hath composed several Homilies upon the Gospels and yearly nes, Bishop Festivals, which are Printed in Greek and Latin at Paris, in 1644. Gretzer hath put out two of Tauupon the Crofs. Another Bishop of the same Place, nam'd Gregory*, hath composed several romeni-Homilies upon the same Subjects, but they are not yet printed.

Georgius Monachus, the Keeper of the Records of the Church of Constantinople, and after- * Dr. Cave Biblioth. Patrum. They are in a copious Style, and full of Common Places, of little Benefit Chartoand tedious. phylax.

Nor doth the West furnish us with sewer Historians, who wrote the Lives of the Saints of their Time, than we have feen the Eastern Empire to have done, viz.

Ludgerus, the Scholar of S. Gregory of Utrecht, having spent much Time and Labour in Ludgerus, converting the Infidels in England and Swedeland, was made Bishop of Munster in Westphalia, Bishop of in 802. He wrote the Life of his Mafter S. Gregory, Bishop of Otrecht, which is published Munster. by Brower [at Mentz, 1615.] who hath joyned with it a Relation of the Beginning of S. Benediff's Mission. This Life is in Tom. 2. S.cc. Benedict. III. published by F. Mabilion. Surius and Bollandus have published a Letter under Ludgerus's Name, dedicated to Rixfridus Bishop of Utrecht; which contains a Relation of the Life and Miracles of S. Switbert [but it is proved by Cointe, in his Ann. Eccl. Fran. ad ann. 779. n. 31. & 754. n. 78. by many Arguments, not to belong to this Author.] He died in 809. and his Life is written by Alfridus, the third Bishop of Munster.

[Ægil or] Eigil. fourth Abbot of Fulda, governed that Monastery from 818. to 822. He Ægil Abhath written a Relation of the most eminent Actions of his Master S. Seurmio [his Predecessor bost of Fulin the Abbacy of that Monastery:] It is put out by Brower [at Ingolftade in 1616.] and is also da. in Tom. 2. Sec. Benedict. III. The Life of S. Ægil is written by a Monk of the same Abby, named Candidus, and published by the same Authors.

Vufinus Boetius, Bishop of Poiltiers, flourished from the Time of Lewis the Godly to the Vufinus year 830. He wrote the Life of S. Junianus Abbot of Maire, which is extant in Tom. 1. Sec. Boetius, Renedict. put out by F. M. billon.

Hermenricus, a Monk of Elwangen, a Monastery in Germany, was chosen Abbot of it in Poittiers. 846. He wrote the Lives of S. Magnus and S. Sola, with a Dialogue about the Foundation of Hermen. his Monastery. The Life of S. Sola was written about the Time that Rabanus was chosen Bishop ricus, Abof Mentz, about 847. It is dedicated to Rodolphus, a Monk of Fulda, under whom Ermenricus wangen, had fludied. These two Lives are published by F. Mabillon.

Eulogius, whom some believe to have been chosen Archbishop of Toledo, suffer'd Martyrdom Eulogius at Corduba in 859. in the Persecution [of the Christians in Spain] by the Saracens. He wrote the Matter; the Martyrdom of the Christians which suffered for the Faith of Jesus Christ, before him, in that Ciry. This Treatife is entituled, Memoriale Santterum for An Account of the Sufferings

of the Martyrs of Corduba] and is divided into three Books. Afterward he composed an Apology for Defence] of the same Martyrs, against those who denyed them that Title and Honour, for 3 Reasons. 1. Because they never did any Miracles, as the ancient Martyrs did. 2. Because they did not suffer variety of Torments, but were put to Death presently. 3. Because those that put them to Death, were not Idolaters, but Mahometans, who worship the true God. He answers these Objections, and continues the History of those Martyrs. These 4 Books are followed by an Exhortation, or Instruction, which he made in Prifon, and dedicated to two Virgins, Mary and Flora, who also were Prisoners. [In which he gives all the Christians then in Bonds for Christ's fake, Arguments and Encouragements to suffer constantly, and adds) a Prayer for them to use in their present Condition. He hath also composed a Writing, dedicated to [Wilfindut] Biftop of Pampelona, when he fent him some Relicks of the ancient Marryrs of Corduba, which he had defired of him, when he was at Pampelona. In it he speaks of the Perfection of the Christians of Corduba, and sets down the Names of the Martyrs, and the days of their death. He fent his Instruction to Flora, and his Memoir of the Martyrs to his Brother Alvarns, who was then in Banishment in Germany, and wrote two Letters to him about the fame matter, which Avarus an(wered. Afterward he fent him an Account of the Martyrdom of those two Virgins, as he did also to Baldegofena, Flora's Sifter. We have these Letters, with of those two vinguis, as he and no to binarguena, Furias Sinca. We have there betters, with the Works of Eulogius, in the Biblioth, Patr. [Tom. 15. p. 242.] and in the IV. Tome of the Spanish Writers [p. 213.] Ambrosius Moralis also hath printed all together with his own Notes at Complusum in 1554. [which was the first Edition of Eulogius's Works, but Maluenda finds fault with it, because he hath left our several things concerning Makemer and his Doctrines, in the first and second Books of his Memoir of the Martyrs, which Eulogius had written. Wherefore Poncius Leo put out a more correct Edition at the same place in 1574. but continued Maralis's notes.] Surius also hath printed his Lives of the Martyrs of Corduba.

Alvarus, Brother of Eulogius hath written, besides the Answers to his Brother Eulogius's Letters before mentioned [which are among Eulogius's Letters] the Hittory of his Brother's Martyrdom [which is prefixed before Eulogius 8 Works in the Complutenfism last Edition, and in the Biblioth. Patr. and Surius March. II. Vossius attributes to this Author two other Trea-In the Division rate, and suring Marco. 11. vojius attributes to this Audior two other free vol. of the Fathers and Vost. de tiles, viz. Scintille Patrum, which is a Collection of Moral Sentences out of the Fathers and Fift. Lat. Indiculus Luminofus, but they are not yet commonly received for his by Planned

Herricus or Erricus, born at a Village of the same name, viz. Hery, two Leagues from Auxerre, was a Benedicline Monk of the Abby of S. Germans in that City. He had for his Masters Haymo [of Halberstadt] and Lupus of Ferrara, as he himself tells us in the Preface to his Collection of Maxims and Things remarkable, taken out of the Holy Fathers and other ancient Writers, dedicated to Hildebald Bishop of Auxerre, of which we have only the Preface in Tom. 9. of Mabillon's Analest. Besides this Work, he composed two Books in Prose concerning the of viacium's analect. Beings this work, in composed to be in the first Tome of Biblioth. Miracles of S. German Bishop of Auxerre, printed by F. Labbe in the first Tome of Biblioth. MSS. Six Books also in Verse, containing the Life of Cofarius, undertaken by the order of Lorbarius the younger and dedicated to Carolus Calus, printed at Paris [in 1543. Ostava,] with the Poem of Marius Victorinus upon Genesis. He undertook to compose an History of the Bishop of Auxerre, with Rainogalus and Alagius, Canons of that Church. He made also [many] Homilies, of which we have three among the Homilies of Paulus Diaco-

Anschari. Anscharius, a Monk of Corby, the Apostle of Denmark and those Northern Countries, and anschari. Breme, which was printed at Antwerp in 1642, and in the 2d part of F. Mabillon's Sac. Bened. III. Anscharius went into Denmark in 836. and was made Bishop of Hamburg in 842. and the Bifhoprick of Breme was added to it in 849. He died in 865. [Anscharius Plater is extant in

Cranzius Metrep. l. 1. c. 42. but his Epittles, of which he wrote many, are loft.]

Rudulphus or Rudolphus, a Scholar of Rabanus, a Priest and Monk of Fulda, the Preacher, and Confessor to Lewis King of Germany, passed for a very learned Man for his time. In the Annals of Fulds he hath given him the Title of an excellent Historian and Poet, and of a Man phus, a Monk of very well vers'd in all humane Sciences. He writthe Lives of Rabanus and S. Lioba, Abbefin of Priscofisten, which are in F. Mabillon's Sac. Benedict. and in Surins and Bollandus's Acts of the Lives of the Saints. The last of these Lives was composed out of the Records and Colle-Ctions of a Priest named Mage, who had conversed with four of the Scholars of S. Lioba [viz.

Ifo, a Monk Agatha, Theela, Nana, and Eoliba. This Author died in 865. of S. Gallus.

If o, a Monk of S. Gallus, wrore about the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives and the year 860. two Books containing the Lives an

Rilbop of

Alfridus and Orthegrinus, of which the first was Bishop of Munster, and the other a Monk and Orthe of Worthin, have each of them written the Life of S. Ludgerus the fift Biftop of Munifer. They are both printed in the S.ec. Benedit: Alfridus was the third Bishop of Munster after Ludgerus, succeeding to Jeffrey the Nephew of this Saint in 839, and died in 849. Orthogrit. Monk of Ermenta- nus or Hildegrinus, wrote before him.

rius 4bbst Ermentarius, Abbot of Noicemonier, wrote an History of the Translation of the Body of Noice of Noice S. Philibert, which the Monks of that Abbey were forced to carry into feveral places, to keep

Rulol-

Falla.

of the Ninth Century of Christianity. is from the burning of the Normans. 'Tis published by F. Chiffletius, and since by F. Ma-

Milo, called Sigebert, a Monk of S. Amandus, hath composed, in Verse, the Life of that Milo, a Saint, and a Treatise of Sobriety, dedicated to King Charles. We have this Life of Amandus, Monk of divided into 4 parts, with a Supplement to another Life of the same Saint, and the History of S Amandus, or the Milosy of S Amandus, or the Milosy of S Amandus, and the History of S Amandus, and the Hi the Translation of his Relicks, in the Acts of Bollandus. Surius hath published an Homily under dus. his Name upon the Life of Principius Bishop of Soissons. F. Andin hath published a picce, in Verse, of this Author's, which is a Dialogue between the Spring and Winter. [He died in 872: Vest. de and is buried in his Monastery. His Epitaph celebrates him for the Author of his Treatife of Hill Lat. Sobriety and Life of Amandus.

Aimonius, of whom we are speaking in this Paragraph, is a different Person from the Author Aimonius. of the Hiltory of France. This last was a Monk of S. German de Prez, the other was the Ab- a Monk of bot of Fleury. The one wrote at the end of the 9th Age, and the other at the beginning of the 3. German 11th. This, of whom we are speaking, hath described the Finding and Translation (of the de Prez. Body of S. Vincent, and made two Books upon the Miracles of S. German Bishop of Paris. A Book upon the Translation of the Martyrs S. George the Monk, S. Aurelius and S. Natalia, and two Books of their Miracles. These Works are printed by F. Mabillon in S.c. Benedict.

[33 and 4.] and in other Collections [viz. Surius, July, 25. &c.]

We must diftinguish the two Abbo's as well as the two Aimonius's.

The first was a Monk Abbo. 4

of S. German de Prez [or de Pratis] as well as the first Aimonius, and lived at the same time Monk of with him; the other was co-temporary with the second Aimonius, and a Monk of the same s. German Abby of Fleury. This last is the Author of a Poem divided into two Books, containing the de Prez. History of the Siege of Paris by the Normans, in 886, and 887. This Work is dedicated to Golcelinus (not the Bishop of Paris, but a Deacon of the same name) and hath been printed several times in the Collections of the French Historians. He hath a third Book, which is not yet printed. This Author hath made some Sermons, which are in MS. at S. German de Prez, of which F. Dacherius hath chosen out 5. and printed them in Tom. 9. Spicil. with an Adverrisement to the Reader, in which he says, That he made these Sermons at the request of Frozarius Bishop of Poiliiers and Fulradus Bishop of Paris, That the Clergy might make use of them to instruct the ignorant Laity. Four of these Sermons are upon Holy Thursday. In them Abbo observes, That this was the day on which Jesus Christ celebrated the Passover with his Disciples, and gave them the facred Memorials of his Body and Blood; That the Bishops consecrate the Holy Oyl and the Altars, and the Pavements of the Churches are washed, and those Penitents absolved and received to Communion, who had been excommunicated at the beginning of Lent. And upon this last Point it is that he chiefly enlarges in those Sermons, exhorting the Penitents to turn unto God with all their Hearts, that they may receive the benefit of Abfolution, to renounce their Sins, and lead a Christian Life for the future. The third is addressed to the Penitents before their Asolution. He comforts them under the delays of Absolution, telling them, That the Bishop can't absolve them till they have performed their Penname, and shewed a real forrow for their Sins. Nullut effecte Epifeopus, qui possit abbutu-num dare, niss post pomientiam fattum, & dignam strissationem. He exhorts them earnessly to observe the Lent-Fast. The fourth is directed to the absolved Penitents. He compares the flate they were in before Reconciliation to that they are now in, and exhorts them not to make their Repentance of no advantage to them, by relapfing into their Sins. The last Sermon is upon the settlement of the Christian Religion, whose excellency he commends by the price it cost. For the sake of this it was that Jesus Christ died and rose again, that the Apostles laboured and suffered so much, that so many just Men have been martyred, that so many Confessors have given such Examples of Virtue, and dispersed that Light in the World; that so many Men have retreated into Monasseries, founded and establish by the piety of the Kings and Princes of the Earth. This gives him an occasion to inveigh against those, that take away the Revenues of Churches and Monasteries. He comforts the Christians that suffered Wrongs, and shews them, That they ought to content themselves with a few worldly Things, and labour for a Celestial Treasure, where these Extortioners, which spoil the Church, the Normans,

who plunder and rob to enrich themselves, must expect the Torments of Hell. Wolfardus or Wolfadus, a Priest and Monk of Hatennede in the Diocese of Eicstat, composed, Wolfadus. about the end of the 9th Age the Life of S. Walpurga, and dedicated it to Erkenwald Bishop a Monk of Woman. He promifed a Dialogue concerning that Saint, which we have not. Other of his nede.

Books are printed in the Collections of Canissus, Bollandus and F. Mabillon.

Hugbaldus [Hucbaldus or Hubaldus] the Nephew and Scholar of Milo, a Monk of S. Amandus, Hughaldus trinomans of International Control of the State of the St included the second of this Work [tho it hath been thought worth the printing at Bafk in 1516, and 1546, and at Frankfort in 1624.] that we mention this Author; nor for the fake of his Book of Mulick [[poken of by Sigeber]] but because he composed the Lives of S. Aldegonder Abbets of Malbod, S. Rictrudres Abbels of Marchieme, and S. Lebwin, a Prieft, printed by Surius and Bollandus on May 12. and Mabillon [Sec. Bededict II.] Sigebert speaks of this Author, and

attributes to him the Lives of feveral other Saints, [in his Book De Script. Carl

Alfredus England.

Alfredus, or Elfridus [or Aluredus] King of Englund, was sent by his Father Ethelmolf. [King of the West Saxons] to Rome, where he was Crowned in the year 872, by Pope Leo IV. He was a great lover of Learning and Learned Men; He Translated several Latin Authors into the Saxon Tongue, and published them in his own name, viz. Bede's History of England, Paulus Orosius's History, S. Gregory's Pastoral, &c. He composed some Laws. The Saxon Translation of Bede's History was Printed at Cambridge in 1644, with his Laws and Prefaces to S. Gregory's Pastoral and P. Orosius. His Laws also are inserted in Spelman's Councils, and in the 9th. Tome of the Councils, p. 582. The 1. commands the payment of Tythes. The 1. Is against those that rob Churches. The other are about Civil matters. This King died in the year 900. Father Collet hath Published his Will [out of Asserius Menevensis.] Rembertus, Arch-bishop of Breme, wrote the Life of his Predecessor Anscharius, Printed at

tus Arch- Cologne, with the Lives of the other Bishops of that Church. 'Tis also in the Collections of bishop of Bollandus and Father Mabillon. Rembereus was chosen Bishop after the Death of Anschearius, in 865, and died in 888. Herembert, [or Erchempert,] a Monk of Mount Caffin, lived at the end of the 9th. Age:

Herimber he made a Chronicon, printed at Naples, in 1626, by the care of Caracciolus a Theatin

Monk of Prieft. Mount

Almannus, a Monk of Hautevilliers in the Diocese of Reims, Compiled at the request of Theudonus his Bishop, the Life of S. Memnus the first Bishop of Chalons. Father Mabillon in Almanus Tome 2. Analect, hath put out a Letter of that Bishop to him, and his Answer with an Exa Monk of tract of the Register for Burials in the Abby of Hautevilliers; which shew that this Authormade Hautivil- the Lamentations of France Ravaged by the Normans, and the Lives of S. Nivard Arch-bishop of Reims, Sindulphus a Recluse and Priest, the Empress S. Helena, and the History of the Translation of her Relicks [from Rome] to the Monastery of Haute-villiers, with several other

Adelinus

Adelinus, [or Adelelinus, or Adelmus] succeeded Hildebrand in the Bishoprick of Seez after 877, and govern'd that Church till the Year 910. He wrote the Life of S. Opportuna the Abbes, Sifter of Godegrand the first Bishop of Seez. It was published by Surius, Bollandus, in April 22, and by F. Mabillon in Tome 2. Sac. Benedict. III.

burg.

Bishop of

Offredus, a Benedictine Monk of the Abby of Weissenburg, and Scholar of Rabanus, Coma Monk of pos'd an Hiltory of the Gospel in the Teutonick Tongue, that the People that did not underfland the Greek nor Latin, might read and underfland the Gofpel. He divided this Work in-of five Books, which containd the principal circumstances of the Life of Jesus Christ, taken out of the Four Evangelifts, and digested into the order of Time. He Dedicated it to Luithertus Arch-bishop of Mentz, by a Latin Letter which he used instead of a Presace; it is Printed in the Bibliotheca Patrum; but the Work it felf is not yet made Publick. Trithemius makes mention of some other Treatises of this Author, Dedicated to King Lewis, Bishop Solomon, and the monks of S. Gallus. Three Volumes upon the Plalms; a Treatife of the last Judgment; another of the Joys of Heaven, several Letters, and many pieces of Poetry.

Aldrevaldus [Aldelbertus] and Albertus, a Monk of Fleury lived towards the end of the 9th. Age. He wrote an Hittory of the Translation of S. Beneditt and S. Scholaftica, and a Book of Monk of the Miracles of S. Beneditt. These works are in the Library of the Monaftery of Fleury.

Afferius, [Menevensis] Bishop of [Sherburn in] England, flourished about 890, and died in 909. He wrote the Hiltory of the Acts of Alfredus his King, which was Printed in 1602 at Bishop of Francfort, with other English Historians; [Bale says he wrote the Annals of England, some Sherburn. Homilies, and some other Works, but we have them not. He is accounted an Author of good

We must not forget the Martyrologies which were perfected in this Age. In the beginning of the last Century, venerable Bede took much pains in this matter, and made two Martyrolo-Florus, a gies, the one in Profe, the other in Verse, but both of them being Impersect, Florus a Dea-Deacon of con of the Church of Lyons, made several Additions to Bede's Martyrology, in the Age we are speaking of, and put it almost into that form it is at present in, as is observed by Bollandus, who hath published the true Martyrology of Bede, with Florus's Additions, in his 2. Tome of

Wandelbert, a Deacon and Monk of Prom, a Monastery in the Diocese of Treves, composed about the year 850, a Martyrology, in [Heroick] Verse, taken out of Bzde and Florus. Sigebert and Trithemius make mention of him. It has been Printed under the name of Bede at the end of Bede's Ephemerides in the Bafil Edition, and afterwards by Molanus at the end of Ufuardui's Martyrology. But F. Dacherius hath Printed it more exact and correct in Tom. 3 Spicileg. About the same time also Rabanus Composed a Martyrology, Published by Canisius, in the

Rabanus of Ment? VI Tome of his Ecclefiastical Antiquities.

Ado Arch- After him Ado, Arch-bishop of Vienna Composed a Work of the same nature more exact than bishop of any of the former : He modeled it by an ancient Martyrology, which he found at Aquileia, brought thither from Rome, which contain'd the Names, Qualities, and various Torments of the Saints that fuffer'd Martyrdom. He hath put at the beginning of his Martyroof the Ninth Century of Christianity.

logy a finall Tract of the Festivals of the Apostles, in which he writes the History of their Martyrdom. The same Author hath made a short Chronology from the beginning of the World to the Birth of Charles the Simple, the Son of Lewis the Stammerer, which was in 879 of our Account. He divides the duration of the World into fix Ages; The 1. is from the Creation of the World to the Flood. The 2. From the Flood to the Birth of Abraham. The 3. From Abraham to David. The 4. From David to the Captivity in Babylan. The 5. From the Captivity to the Birth of our Saviour. And the 6. From the Nativity of Jesus Christ to the end of the World. This Chronology is Printed with the Works of Gragory Bp. of Tours at Paris, in 1512, and 1567, and at Bafit 1568, [and by it self at Paris in 1522.] It is also inferred in the Biblioth. Patr. [Tome 16, p. 768.] His Martyrology is Published by Lippomannus in the Lives of the Fathers; and after by Bollandus in his Supplement to Surius, and last of all by Respectedly, who first Printed the ancient Martyrology which Ado had put before his Works [at Antwerp in 1613, and at Paris in 1645.] There are also two Lives which bear the name of Ado; the one is of Defiderius Arch-bishop of Vienna. put out by Canissus in his Antiquities; and the other is of S. Theudorius an Abbot of the same City, published by F. Mabillon in Tome 1. of his Sec. Benedict. Some think this Author Died in 814. which makes some say, that he added some years to his Chronology; but to me it seems not probable. It is most agreeable to Truth to fix his death a little after 879.

Laftly, Usuardus a Monk of S. Germans de Prez, (a) hath composed a Martyrology more con-Usuardus. fiderable than any of the former, under the Reign of the Emperor (b) Charles the Bald, to whom a Monk of he Dedicated it in 870. This Work being much larger, and more perfect than any that were writ- S. Gerten before upon the same Subject, was much approved and well accepted in all Churches mans de which began to make use of it in their Offices. Some think also that the Church of Rome took Prez. it into their Services and used it, before they had one of their own. This Martyrology hath been Printed at Antwerp in 1538t and at Louain in 1568 [with Molanus's Notes and Additions] and fince in several other places [as Answerp 1583, with Hissel's Censure; but all that was displeasing to the Papitts, is left out of this Edition, as Usher tells us in his Biblioth.

To thee Author's might have been added Gildas, who made a Kalendar of the Saints of which Gildas. Bishop User hath Printed the Preface, [in Epist. Heb. Syll. p. 55,] and some other Authors of the IXth Age, which are purposely omitted, as well as some Historical matters of little or no Consequence, which we could not think necessary to put into this Work; for it is not our defign to make compleat Annals year by year, but only to explain the most important Matters treated of in this Age, which is the principal and most prositable part of Ecclesiastical Hiftory; for in that our particular Enquiry ought not to be after a meer Narration of Matters of Fact, which is of little use, but what concerns the Doctrine and Discipline of the Church, and upon Questions and Works of that nature it is that we have chiefly infifted: That our Reader may have a competent knowledge of them, we shall account it a very great happiness if this Work may be serviceable in any measure to clear the difficult Questions and confirm the important Doctrines of the Christian Religion. But how severe so ever others Censures may be upon it, it will be always some comfort to us that we have laboured in and aimed at so good a Defign; and we hope that though our pains may not have the wish'd for Effect among Men, yet it shall be of some real advantage to us with him who knows and rewards the good Intentions as well as the good Actions of Men, according to the words of S. Bernard Ep. 360, Laboravimus, quantum potuimus, & si quo minus impetravimus, quod optavimus, manet tamen fructus Laboris nostri, apud Deum, apud quem nullum bonum irremuneratum est in fine.

the Great; but Aimonius a Monk of S. Gennans, in | ter the year 869, in which the Queen died, and observes, that viuard lived in 858, and wefind in happened.

(4) A Monk of S. Germans.] Some make him the I that Martyrology, the Names of Eulogius and other Abbot of Fulda and others the Abbot of S. Saviours, | Martyrs that fuffer'd in Spain, in 857. In an ancibut it is evident that he was a Monk of S. Germans, ent Manuscript of this Martyrology which may be by an ancient Manuscript of that Abbey. Some call thought the Original, we find the Death of Queen him Isuard (b) Charles the Bald] His Book was Dedi- Hermenruda set down in the first place, and Charles cated to Charles, some have thought it was to Charles | in the second, which shews that twas Written afhis Translation of the Martyrs, Gregory, Aurelian, &c. | before 875, in which the death of Gharles the Bald

Chronological

Chronological Tables,

And other Necessary

INDEXES & TABLES

ز	LLN	ועו	. ۱۲۲	LO			
A,C	Popes.	Eastern Emperors.	Western Emperors.		Ecclefiastical Af- fairs.	Councils.	Ecclesiastical Writers.
801	in the VI. year of his Pope- dom, which be-	Irene in the IV. year of her Emp-which began, Au-gust, Soe.	theGreat, crowned byLeo III on Christ- mas-day,		the Worship of	The Conftitu- tions of Charles the Great added to the Laws of the Lombards.	Theodorus reterors the Monaftery of Studa. Hinemarus made Abbot of S. Djonys. Gottefcalchus, born about the beginning of this Age or end of the laft. Pafchafius brought up by the Monks of Soiffons. Hatto chofen Bilhop of Baff, flourished in 836. Rabanus, having been instructed in his Studies at Tours, returned to the Abby of Fulda.
80	z VII.	V. Nicephorus depored Irene and took the Empire, Off	• •	XXI.	Nicephorus maintains the Worfhip of Images alfo.	Other Confti- rutions of Charles the Great, given to his Commissioners. The Council of Altino, held by Pattinus Bi- thop of Aquileia, about the Injuries done by the Duke of Venice to the Patriarch of Gra do.	Biftop of Mun- fter.
80	.3 VIII.	II. Irene d ed in A gust, an Nicepho	u- nd	XXII		A Council at Aix la Chapelle at whichPaulinus Archbishop of Aquileia was pre	, arch of Aquileia, , dyed.

A Chronological Table.

A.C	Popes.	Eastern Emperors	Western Emperors	Kings of France, I- taly, Lor- tain, &c.	Ecclefiastical Af- fairs.	Councils.	Ecclefialticat Writers.
		rus having put Bardanes to flight, took his Son Stau- ratius to rule with him.				fent, in which fe- veralCanons were made. A Council at Clovisto in Eng- land.	
804	IX. Leo came into France in November, and kept his Christmas with Charles theGreat.		IV.	XXIII.		Some Conftitutions made at Salz. An Edict made at Ohaburg about the Inftructing of Schools.	Alcuinús dyed.
805	X.	IV.	v.	XXIV.			dorus Studita, a Patron of Ima-
806	XI.	v.	VI.	xxv.	Constantinople, in- flead of Tarasi- us. The Contest	tutions taken out of the Canons.	
807	XII.	VI.	VII.	XXVI.			
408	XIII.	VII.	VIII.	XXVII			
809	XIV.	VIII.	IX.	XXVII	verific about th Marriage of Con fiantine, Copro nymus and Thee dora, the Empet being divorc'd & put into a Mona ftery. Theodorus Str dita put inPrifor The Conferenc of Lee III. wit	e at Conftantinople, against Theodorus; in which Conftan- tine's Marriage s with Theodora was declar'd valid and good.	dita made a Trea- tife of Dispensa- tions, contrary to the Approbation that the Council of Constantinople had given to the fecond Marriage of Constantine.

A Chro	nological Table.	Kentonian			\boldsymbol{A}	Chrono	logical Ta	ıble.	
A.C., Popei. Eastern Western France, Emperors, Emperors, taly, Lo	of L- Ecclesiastical Af- Councils.	Ecclefiastical Writers.	A.C. Popes.		Western Emperors.	Kings of France, I- taly, Gc.	Ecclesiastical A	f- Councils.	Ecclesiastical Writers.
rain, G	of Charles the follow'd with a Great, about the Conference of addition of the the Deputies of Filiague in the it with Pope Leo. Creed. The Confitutions of this Year.					•.	triarch of Con fantinople banish ed, and Theodo fins put in h place.		
and Bernar. his natura Son fucceed ed him.	Sergius and of fome other Mad nichees, renew Benedict, reforms the Confiantinople. The Reservice The Articles	Abbot of Aniane, Order of S. Be- gather'd Rules. Nicephorus's Le:-	815 XX.	II.	II.	:	Claudius Clemens opposes the Worship of Images, and is confuted by Jona and Dungal. Some of the Exiles for Image Worship are re	e of <i>Tur</i> - tife ag - fome e s <i>Gott</i> Monk e ry of - Ago - bifliop	of Lyons; he made
Sit XVI. Nicephorus XI. II. was flain by the Bulgari- ans, July 26. and hisSon, Stauratius, reign'd a few Months, after him, and then gave Place	liation of Theodo- rns Studica, with Nicephorus. Several French Bihops answer CharlestheGreat's Questions about Hatto Bithop of Radil ferr no. the	works. He flo- rish'd from 806 to 828. Theodorus Stu- dita wrote seve- ral Letters about Image -Worship; and made many	816 XXI. Leo dy'd, May 23. and Steven IV. fucceed'd him, June 22.	ш.	111.	VII.	la-C/ were 1 for none ftitu T	the Council of Aix- bapelle; in which e made two Rules, r Canons, 2 for Ca- effes, and fome Con- tions afterward. The Council of Celi- b in England.	
gave Fract to Michiel Curopolates, who was proclaimed Emperour Ottob. 5.	Eaft, to conclude a Peace and fet- tle the Limits of their Empire.	other Pieces in his Banifiment. Amalarius, Arch. bifhop of Treves, Jeffe Bifhop of Amiens, &c. anfwerCharle's Letter about the Ceremonies of Baptifin.	817 I. Steven diedJan.10 and Pafchal I.was chofen in his Place.	the Le Go mi	e Son of wis the odly is ad- ted to rule the his Fa-		ews the staken, yes be- it, dyes ter.	bots and Monks at Aix-la-Chapel- le, where they made Rules for the Regulation of Monasteries.	
812 XVII. I. XII. III.	to deftroy the Manichees, and Iconoclasts.	Michael Syn- cellus.	818 II.	v.	V.	made K. of Aqui- tain and Lewis K. of Bava-	Pope Pafch, fends his Legate into the East t treat for th Monks, who wer Defenders of 1 mages.	es co ne re	Ægil chosen Abbot of Fulda. Sedulius.
ng conquer- Great aded by the mits Lem- Enlyarians, is the god- left his Em- ly to rule pircto Leostr with him, menus, who and con-	Amaliarius, Arch- bithop of Trevets, a Reims, Arles , and Peter Ab- bot of Nonantula, in May, for the Ambaffadors of Reformation of Charles the Great, Church-difcipline went to Conftan- someConfituti- tinople in this ons of Charles the	the Son of the Emperor Michael, is banish'd by Leo into a Mona-	819 III.	VI.	VI.	II.	Fohn, an En	e- stitutions made de by Lews theGod-	
was crown'd firms the by the Patri- Kingdom arch Nicepho of Italy to rus, July 11. Bernard.	year. Great, in this year The Council of Conftantinople a- gainft Anthony of Silea.		820 IV.	VII. Leo Ar- menus flain by Michael Balbus	VII	III.	Michael Ball flops the Per- cution of the F trons of Imag- recalls Theodors and the reft, e	fe- Pa- es, us, ex-	Eginhard, Seicretary to Charles the Great. Claudius of Turin dyes. Adelard Abbot of Corby made
814 XIX. I. XIV. V. Charles the Great dy'd, Jan. 28. and Lewis the Godlyruled alone.	Leo Armenus, de- clares againfilmage the Leonoclafts at Worthip, and profe- cures the Favourers of it, and imprifons Noion to regulate or banishes Theodo- rus Studita, Nicetas, between the Bi- sec. in favor of the Leonoclassis.	dain'd Prieft.	·	who fuc- ceeded him.			cept <i>Nicephorn</i> .	Ha Camb tentia An Ment upon	fome Rules. litgarius Bishop of ray made a Pani-

			A	Chron	ological Tab	le.					\boldsymbol{A}	Chrone	ological T	able.	
A.C.	Popes.	Eastern Emperors.	Western I Emperors. 1	Kings of .	Ecclefiaflical Af- fairs.	Councils.	Ecclefiaftical Writers.	A.C.	Popes.	Eastern Emperors		Kings of	Ecclesiastical Af- fairs.		Ecclesiastical Writers.
821		Ŧ.	VIII.	IV.	Michael en- deavours to bring the Iconoclasts and Image - Worship- pers to, an Agree- ment. Anthony Byrso- depsa made Patri-	A Council at Thionville inOsto- ber.	The Death of Theodulphus, Bi-fhop of Orleance, and Beneditt Abbot of Amiens.			ceeded him it O&ober.	1	part of Burgogne, to Charles the Bald.		the Godly, to re- ftore the Discip- line of the Church A Council held at Worms in Au- gust, in confirm the 4 former Councils.	fettled by the Abbot Hilduin.
822	VI.	Iſ.	IX.	v.	arch of Constan-	Some Consti-		830	III.	I.	XVII. Lewis th Godly'sChi dren rebe	il			Hinemarus went with Hilduin into Saxony. Ansegisus, Abhot
	****	X17	x.	VI.	The Emperor	the Godly.	Ægil Abbot of Fulda, and Rabanus chosen in his Place. Two Smarag-				against their Father, an imprison him in S.M. dard at Soi fons; but I was restor by the S.	ir d c. f- ie d y-			of S. Wandrelle, made a Collection of Constitutions. Orthogrinus, a Monk of Werthin. Vusinus, Boctius, Hildemarus.
823	VII.	III.	TheBirt of Charle the Bale	th es	Michael fent his Embassadors into the West, to have his Pacificati-						nod of N meguen.	i-			The Death of Halitgarius of Camlin.
					on about the use of Images con- firm'd, but the Pope would not.			188	ıv.	II.	XVIII.	XIV.		of Noion, in which Jesse Bishop of Amiens was de-	Paschasius made his Treatise of the Body and Blood of our
	VIII. Pafchal dyed May	1V.	XI.	VII.	France agreed to it, and fent their	Image-Worship.		832	v.	III.	XIX.	xv.		pos'd.	Lord.
	14. and Eugenius II. was confecrated M. 21	l s			Deputies to the Pope about it, adding fome Wri- tings concerning it.			833	VI.		XX. Lewis the Godly'sChil dren con- spire against		excommunicate Lewis the Godi	nt A Synod o Bishops at Cam peigne, in which y; Ebbo, Archbishop of Rheims press	bout the Divifi-
825	II.	V.	XII	VIII.	Lewisthe God- ly fent Hakiga- rius Bishop of Cambray and Ab- bot of Nonantula into the East.						him again, & deposing him, put him into a state of Penance by Ebbo, but he was foor		of that Kingdo cold him, The if he excommenicated the Prince, they won excommunicate him.	ir i'd	
826	III.	VI.	XIII.	IX.		Rome.	t Theodorus Stu- dita dyed, and Naucratius his Scholar wrote his Life,	834	VII.		after reftored.	XVII		Bishops at S. D.	of Hinemarus came i- to Court.
827	IV.	VII.	XIV.	X.			Life.	,						enys, to restor	y-
	and Eug	genius and Stion but a l IV. fuccee	Valentine, w Month and ded them,	who furviv a few Day Jan. 10.	ed:			835	VIII.	VI.	XXII.	XVIII.	thon of Reims	de- of Thionville, ing which Ebbo w ily deposed.	in as
828	I.	VIII.	XV.	XI.			TT.	1					Kingdom.	Attigny, in N	
829	II.	IX. Theophi- lus theSor of Mi chael fuc-	1 -	XII. Lewi theGodly gaveRha tia and	<u>'</u>	ons, Toulouze and Paris, in June, by	Hinemarus re- turn'd to the Ab- by of S. Dionys, and fubmits to the Reformation ceeded	836	IX.	VII.	XXIII.	XIX.	F f	A Council Aix-la-Chapel in February.	at The Death of le, Hatto, Bishop of Basil.

A,C.	Popes.	Eastern Emperors.	Western	Kings of Ecci France, I- taly, &c.			Ecclefiasticat Writers,	A.C.	Popes.	Eastern Emperors.	Western Emperors	King: of France, I- taly, &c.	Ecclefiastical A	Councils.	Ecclefiastical Writers,
837	X.	VIII.	XXIV.	XX.		A Council at Lyon, against A-gobard, and Bernard Bishop of Vienna, for joyning with Lotharius.					, v	vide the Em- pire, Italy, Lorrain and Burgogne to Lotharius; German to Lewis, and France to	stantinople.	2- John Patriarch of Cenflantin-plewas deposed, and Me- thodius put in his Place.	
838	XI.	IX.	XXV.	XXI. The Death of Pepin K. of Aquitain, in November.		A Council at Chaalons. A Synod at Paris, in which Agobard was clear'd and reitored.		843	XVI.	11.	İII.	Charles.		A Synod of Bifl Couleines in the Dio Mons; in which we fome Canons. An Affembly at T where were made oth ftitutions.	cels of e made ouloufe; er Con-
839	XII.	х.	XXVI.	Lewis the Godly gives the kingdom to his Son Charles, with whom Pepin the late K's eldeft Son contended for it.				a to	Gregory V. died Inn. 25. nd Sergi- s II. fuc- eeded im.Feb.2		IV.			Another Synod rillac. Two Councils held at Thionville and Verneuil, in October and December.	Hinemarus cho- fen and ordained Archbishop of
140	XIII.	XI.	XXVII.		bbo, but cou	ore	Gottefehaleus ordain'd Priest. Hinemanus re- tires into the Ab- by of S. Dionys, Pafehafur un- dertakes a Com- ment on S. Mat- thew. Two nameles Authors write a-	845	II.	IV.	v.		A Difpute Etween Pafebal and Bertramus bout the man of Jefus Chricoming into World.	ins a- Beauvais in April. Touloufe in Green the Treves, to Green the Confirm the Confirmation	on is confirm'd in a Council at Treves.
				but Charles the Bald keptthe pof- fession of it.			gainst Paschasius. Prudentius or- dain'd Bishop of Troyes. WalafridusStrabo, Agobard dyes.	846	111.	V.	V	1.	Gettefebe began to a Predestinatio Grace.	ffert <i>Paris</i> in February n & An Affembly	Gottefchalcus Leaves his Mona- ftery, and divul- ges his Doctrine.
841	XIV.	Mich fucceed his Fatl Theoph lus, under	ael ls her i- out the				Amolo fucceeds Agobard in the Archbishoprick of Lyons, and writes fome Books. Haimo is cho fen Bishop of Al- berstadt, and goes	847	Leo IV fucceeds Sergius, April 1	3	VI	II.	Constantinople Gottesch confers with tingus.	of Paris, in which Hinemarus's Oraleus dinction is con No- firm'd.	· Menrz.
842	χV.	anthip Theodo his A ther.	of ta	of Lewisthe m Godly, after de	age - Breake posed, and M	I- A Council a er, Constantinople a se- gainst the scono ea- clasts, in which	- - 1	84	B II.	VII.	VI	aga por the tim in Me im	inds 3 Question	pro- at Menty and to Queircy against f his Gottefchalcus, and bout the fam at time.	t reschaleus against Rabanus, and two Confessions of
				= -			2 gree	1							

A Chronological Tables

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			. 4	Chunn	ological Tal	Ja							Chrono			e.	Eccielialtic	?
A.C.	Popes.	Eastern Emperors		ings of	Ecclefiastical Af- fairs.	Councils.	Ecclefiaflical Writers.	A.C	. Р	•	Emperors.	Emperors.	Kings of . France, I- taly, Sc.	fairs.		Councilé.	Writers	
849	ш.	VIII.	IX.	aly, Ec.	Charles the Bald orders Lupus of Ferrara and Bertram to write about the Questions of Predestination and Grace, and of the Nature of the Soul.	at Paris.	Bertram wrote 2 Letter against Hinma- rus's Book. Prudentius wrote al- fo upon the fame Sub- ject.		Ben Was fen Pla	n and nedial 3 s cho- in his nce. I.	ther The- odota, by the ad- vice of Barda, whom he	naftery, of Prom, and dyed Sept. 28 and Lew	dren di- vide the Kingdom Lewis the eldeft had Italy and the Em- pire, Lo- tharius Lorraine, & Charles Provence.	deftination	1110 3	ence held in Fanuary.	about the Sac against <i>Pafebal</i>	rament, its.
8 50	IV.	IX.	x.		ftination & Grace grows famous, and many Wri- tings pass on both	Province of Sens, which wrote a Let-	Himmanus and Re- banus wrote against Gottefelateus. Input of Ferrara made a Treatife and two Letters upon the 3 Questions, and wrote feweral other Letters. Bertram and J. Scotts and the state of Predestination, Prudentius and Flows confute Scotts. Amalamu's Letter to Eribald upon the Question of Stercoranium. Hermanticus, Rodlaphus, Hermantarius, Milo and Vandalbert flourists.	85		II.	XV.	II.	Judith, Daughter of Charles the Bald, married to Ethei-		il of the Let- of Church and A. opoliti- liver'd heBald hem to to ex- answer tenediate he Judg en Church and C	oly of BI- hops at Bon- nevil.	The Death Lanus, the Au great number Herard, A of Tours make Plection of E cal Laws. Himomarus Treatife abo flination and upon the outhe Canons Council of E Angelomus of Lexevil, his Comme Holy Script	of Works chbithop es a Col- celefiafti- made a at Prede- Free-will cation of of, the 'alence, a a Monk composed ints upon ure. er Consti-
851	V.	х.	XI.		Ebbo, once Archbishop of Rheims, dyed, March 17.		Amolo, Archbishop of Lyons wrote to Hinc-marus. Hincmarus wrote to the Church of Lyons.	8	357	111.	XVI.	A) i.				cil of Quiet cy in February. A Synode the Clery at Rheims June.	SY.	n Church,
852	VI.	XI.	XII. Lotharia. admits hi Son Lewist rule wit him.	is o			The Church of Lyons fend a fharp Anfore to Hinemarus. Hinemarus's Conftitutions for his own Church, published Nov. 1.			IV. Benedi III. die April 8. Nicholas made,	d, & I	, IV	.	Parriarc	h of Con- de, and depose	- at Quierc) d <i>November</i> d	mirable to	of Germany. Perfon ad- his Know- Learning,
853	VII.	XII.	XIII		Prudentius op- poses them.	Soissons, Apr. Verbery in Aug. Quiercy. Sens, to elect a Bishop of Paris. Rome, in De-	Some Articles drawn up by <i>Prudentius</i> in opposition to those approv'd at <i>Quiercy</i> .		859	April 2	z. XVI	и.	v.	theCoun- lence, abo were to the Co Langres vonniere Approbi they pu a fuller	cil of Va- utGrace prefented uncils o and \$a s for thei	il.	tation to nft Bald. The Do , gius the M and Alvarus s, writes. Ado fu	his Brother cceeds Augi- eArchbishop
854	VIII.	XIII	. XIV.		Lyons opposes the	bly of Bi	 The Church of Ly- ons cause Remigius, the Archbishop to confute the Articles of Quier- cy. 							phew o	f theArc of <i>Rheim</i> Bishop	h- 25.		
855	IX. Leo IV.	XIV. Michael	XV. Lotharius	Lothari- us's Chil-			- The Treatife of - Bertram and J. Scous							•	įų			Pru-

dyed,

			A	Chronological Tal	le.					A	Chronological T	ıble.	
A.C	Popes.	Eastern Emperors	Western Emperors	Kings of Ecclefiastical As- France, I- fairs. taly, &c.	Councils.	Ecclefialtica! Writers.	A.C.	Popes.	Eastern Emperors.	Western	Kings of Ecclesiastical Af-	Councils.	Ecciefiaflica! Writers.
860	III.	XIX.	VI.		Aix-la · Cha- pelle about the Divorce of Theuther- ga, in Febru- ary.	Pope's Antwer to it. Hinemarus makes his last Treatise of Predestination. The Treatises of					communicates Waldra- da, deposing Gonthie- rus and Thiesgaldus. King Charles pardons Earl Baldwin for steal- ing his Daughter Ju- dith.		
				The Contest between Himmans and Bertram about the Words Tvina Deitas. Lotharius nulls his Marriage with Themberga, Gonthierus confults Himmans about regelrude, the Wife of Baldwin, who had left her Husband. Another Question of the Divorce between the Daughter of Earl Raimond and Steven.	Touffy, near Toul, in O	about the Words Tri-	864	VII.	XXIII.	x.	forced by aCouncil to take Them- brga, but he used her so ill that she left him soon af- ter.	at Rome a- gainft Rodo- aldus.	PopeNicholae writes to Charles the Bald, againth Himemarus and other Bithops, in favour of Rothalas. Himemarus writes an Anfwer, to justifie himfelf. Pafehafias writes a Letter to Frudgarius about the Experifions he found fault with in his Book of the Eucharit. Scaus went into England.
86 r	īv.	xx.	VII.	The Profecu- tion of Ignatius.	cil of Constantinople of 318 Bishops, in the Pre- fence of Za-	write.	865	VIII.	XXIV.	XI.	Rothadus went to Rome and was abfolved there.	A Council at Rome, to restore Rothadus. A Council at Toffy.	The Death of Paj- chafius.
					chary and Ro- doaldus, who confirm'd Phoeius's Or- dination and Ignatius's de- position.		866	IX.	XXV Michae puts Bar das t Death, i April,an make Ba	el co in d		Council a- gainft Pope Nicholas, A Council held at Soif-	Pope Niehola's Let- ter against Phorius, and for Ignatius. Bertram, Eneas and Ollo answer the Accu- fations of the Greeks a- gainst the Latin Church
362	v.	XXI.	VIII.	Lotherius mar- ried Waldrada.	Councils: Sablonieres, Rome, whice clar'd Pho Ordination reftor'd Ign and condent Zachary and doaldus. Aix-la-cha about the Di	Pifte, Letter in favour h h de- of Ignatius. h ins s void, atius, mned l Ro-			filius Ca far.	 2•	which being confidered on at a Council of Suiffons, they were reftored witout any Reflection on the Sentence given against them. Pope Nicholas write against the Sentence.	cil of Com-	Pope Nichola's Lec- ters for the Reflaura- tion of Rephadu: Some Papers of Hine- marus preferred to the Council of Soiffons. Pope Nichola's Lec- ters for the Refloration of the Clerks ordain'd by Ebbo. Hinematus's Letter
363	VI.	XXII.	IX	Hinemavus accufes Rothadus to the Council of Senlis, but he appealed to the Holy See. He was condemned; the Pope engages for him. A Council at Mesz approves the Marriag of Lotharius with Weldardads. Pope Nicholas, in a Councildeclares the divorce of Queen Theurbarga mull, and ex-	of Theutberg Councils at Metz, about the Marriage of Waldra- da. Rome a- gainst the former.	a.		died, Nov 13. and Adrian I fucceed-	purs Mi- chael to Death, & reigned alone, Sep- tember 24	· :	Ignatius, Patriated of Constantinaple reftord and Photius de posed. Booles of Controver see between the Latinard Greek Church. The Bishops of France and Charles the Bald writ to the Popalout the Clerks of ain'd by Ebbo and and the Churches of Britain.	Troyes in O- Rober. At Soiffon: again. f	to Pope Nicolass Analytica Bibliother carint became famous, and flourifled to the end of this Age

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			A Cluman	ological T ab	le.					À	Chroni	ological Ta	ble.	
ĄC.	Popes.	Eastern Emperors.	Western Kings of Emperors. France, I- taly, &c.	Ecclefiaflical Af- fairs.	Cancils.	Ecclefiastical Writers.	A.C.	Popes.	Eastern Emperors	Western Emperors.	Kings of	Écclefiastical Af- fairs.	Councils.	Ecclefiastical Writers.
948	I.	11.	XIV.	P. Adrian writes to the French Bi- fhops about the butiness of Ebbo. Hinemarus, Bi- fhop of Laon con- tends with Charles the Bald about the Church-Re-	May.	Pope Adrian's Let- ter to the Bishops of France. Himomarus's Letter to Charles the Bald, in favour of his Nephew Himemarus.					:	nation of Hine- marus, but allows the Promotion of Attardus, never- theless the Sen- tence passed a- gainst Hinemarus was executed.		Adrian's Letter to the Emperor Bafil, in which he approves the Council of Conftantinople, and defends his Right in Bulgaria.
5 69	II.	III. Bafilius takes Leo his Son to rule with him.	K. of Lor- vain dies at Plaisance, Aug. 10. as also Charles	venues. Hinemarus, Bi- fhop of Laon is accufed at the Council of Ver- bery, defires to go to Rome, and in-	At Verbery in April, Pifle. Metz in September.	OI Drime.		V. Adrian II. dyed, Nov. 1. & John VIII fucceed- ed him, Dec. 14.	VI.	xvm.				Alfridur is crowned King of England,
		fimi	and Charles the Bald invades his	terdicts his Dio- cefs.	nople. The		873	I.	VII.	XIX.			The Council of Senlis.	
			in switch I cm	of the VIII. General Council against Photius and his Adherents.	which be-		874	п.	VIII.	XX. Lewis II. died, Aug. 31.			The Council of Down in June, of Attigni in July, and at Rheimi.	
870	и.	IV.	XVI.	and Hinemarus Bithop of Laon quarrel; this is accufed at the Council of Autig- mi, and appeals to the Pope, whe appoints form Lay - Commissioners that gaw their Judgmen for him. A Contest be tween the Pope'	at Antigny is May.	n adorus Alucara and Georgius Chartophylax flourith. Himemarus, Archbi-thop of Rheimr's Letter to his Nephew, about the bufinefs of Nivinus and Adulphus. His Antwer, and feweral Papers that paffed between them. A Collection of Canons gathered by Hinemarus, Bithop of Leon, in his own Defence.	875	III.	IX.	Charles the Bald crowned Emperor on Christ- mas-day.		John VIII. confirms the Judgment of the Synod of Donzy.		Hincmarus's Re- Monfitance to Lewis of Germany, to keep him from invading the Empire and Indy. Hincmarus's Let- ter to the Biftop of Cambray, about the Condemati- on of Handlau. Hincmarus's Let- ter to Ildebid Bi- flop of Soiffan, upon his Confeffi- on in Writing.
				Legates and the Patriarch of Con- flattinople about Bulgaria. The Pope's Legates paffing with out a Guard, ar taken by the Selatonians.	t h e e	A Treatife of 55 Articles made by Hinsman. Gauterius Bilhop of Orleance made a Collection of Canons for his own Diocefs. Walfadus Archbilhop of Bonges wrote a Pa- ftoral Letter. Ado and alfuard com- pofe Marryrologies.	376	IV.	x.	to his loman ria, many Lorra the ot	left his King- y his Death, 3 Sons, Car- had Bava- Lewis Ger- and part of in, & Charles her part of in and Al-	tive granted to anfegilus Archbi- fhop of Seus, by John VIII. exa- mined in a Coun- cil at Pontigon. The Translati- on of Frotarius Archbishop o Bourdeaux to th Church of Bour	, f	against the Oath
87	, ÎV	. V.	XVII.	demned in the Synod at Douzy Actardus Bisho of Nantes mad	at Douzy e August. p e of	od Pope Adrian's Let- ter in favour of Care- loman. The Perition and Memoir of Hinc- marus Archbiftop of Reims to the Synod of Dougy. The Letters of the Synod, Hincmarus and 'Charles to the Pope.	877	v.	XI.	mania II. Charles the Bald poifoned in his re-	LewisBal- bus fuc- ceeded Charles the Bald, and was crowned	ges. H h	A Council at Rome to confirm the Empire to Charles the Bald. Councils at Queircy in June, at Ravenna in August	Hinemarus's Let- ter-about the Ap- peals of Clerks to the HolySee. His Advice to Lewis Balhus. His Writ- ing about the Du- ties of Bishops. Empire

												a.	, . ,	T'	11.	
			A	Chron	o l ogical Tal	le.							ological		bie.	· Ecclefia
A.C.	Popês.	Eastern Emperors.	Westerne Emperors.	Kings of France, I- taly, Sc.	Ecclefiastical Af- fairs.	Ceuncils.	Ecclesiastical Writers	A.C.	Popes.	Eastern Emperors	Western Emperors.	Kings of France, I- taly, Sc.	Ecclefiastical fairs.	215-	Councils.	Writ
			Empire was va- cant.	December 8.		in November.	Some Articles for his Archdeacons, and a Letter concerning the Vifion of Bernoldus,		II. Adrian III. fuc ceeded Marinus		II.	Carolo- man is flain a hunting,			A Council held at <i>Vernevil</i> in March.	
S*78	VI.	XII.		of L himi of T tavo cond	Hinemarus Biffhop Laon provides for leff at the Council royes, and is dealt urably with. The demnation of a fit of the Diocess	of Troyes in Au-			in Jan. I. II.			& Charles the Grofs obtains all the King- doms.				Pope Letter to
				of R clain cont us a dyin tius	heims. John VIII ns Bulgaria, and ends with Ignati- bout it. Ignatius g, Octob. 23. Pho- made Patriarch of fantinople again.				Steven V. made Pope, May 9. I.							Aimonius Wolfadus pertus, Ald and Ald flourish in and Th Corameus cetas Paj
519	VII.	XIII. Leo crowned Emperor Fan. 6.		ed atCom-	Death of Ignati-	at Rome, the latter of which was a- bout the Restora- tion of Photius. A Council at	and a Writing of John VIII. about the Restoration of Photius.	886		XX. Bafil died and Leo VI. called the Philofopher, fucceeded him.	V.		The Greeks pound an A ment about tim's Ordina but the Por fufes it; caufes a Di of the E & Western	gree- Pho- ation, be re- which vision aftern		the East. Leo th succeeds ther Basil peror.
\$8 0	VIII.	XIV.	rolom. wester France and rolom varia Lewi	an, K. of the ern part of ce, Burgogne Aquitain. Canan K. of Bana dies, and son his King-	proves the Restoration of Phosius.	·	Some Letters of John VIII. wherein he approves the Reftoration of Photius. Oefredus, Henricus, Druhmarns and Remigius Bilhop of Auxerre	887	III.	II.	VI. Charles the Gross, growing		ches. Photius: posed by the	ís de-	A Council at Cologne in April.	Elias I Jerufalen to Char Grofs.
. \$8.	ıx.	xv.	dom. Charle	· ·s		A Council at Fifmes in April,	flourish.				fluggifh, is defert- ed by his Subjects.					
			named the Grof crowned Empero on Chrif mas-day	s, i t		to chuse a Bishop of Beauvais.		888	IV.		Gross dyec Jan. 8. an Arnoldus th Natural So of Caroloma is chosen Er peror of Ger	d was divine into 5 pa n 1. Arnulp n hadGerm n 2. Euder - Odo Fran	les rofs ded arts, blus any r or		A Council a Menta at the be ginning of the Year.	
88	x.	XV I		Germany di- ed, Jan. 28.	Dionys.		Hinemarus Archbishop of Rheims, died, Decemb. 21.				many. Guy Duk of Spole takes to hin felf the narr	3.Lewisz. se 4.RaoltB to gogne, an n-Guy Ita se but oppo or by Berin rius.	our- d 5. dy; ofed			
				toCaroloman			Adrian	1	•		•					

			À	Chronologi	ical Tab	lė.					À	Chron	ological	Tal	ble.	
A.C.	Popes.	Eastern Emperors.	Western	Kings of Eccle France,I- taly, &c.	estastical Af- fairs.	Councils.	Ecclefiastical Writers.	'A.C	Popes.	Eastern Emperors		Kings of	Ecclefiaftic fairz	al Af-	Councils.	Ecclefialtical Writers.
889	v .	IV.	II.	,,			Riculphus, Bi- shop of Soissons wrote a Pastoral	897	II.	XII.	X.				A Council at Rome against For- mofus, lately dead.	
890	VI.	V.	III.				A Nameless Author wrote the	898	III.	XIII.	XI.	Endes dy- ed Janu- ary 3.				
							Liber Synodicus. Asserius, an English Bishop, began to slou- rish.	899	rv.	xiv.	XII. Arnul phus dies Nov. 30.					Regino was de- poled from his Place and Digni- ty, and after made a Chrono- logy, and a Col-
	Formosus, Bishop of Ostium chosen Pope in Seeven's room; but opposed by Sergi- us, the Antipope.	VI.	IV.					900	v.	XV.	Lewis IV. the Son of Arnulph is cholic Empero by the Princes	us en er of				lection of Ca- nons. Auxilius or- dained Prieft by Formofur, compo- fed fome Trea- tifes to maintain the Ordinations made by that Pope. Addinus com-
892	11.	VII.	V.			A Council Vienna.	at Regino chosen Abbot of Prom.				German	ý.				posed the Lives of the Saints.
893	III.	V III.	VI.	Charles the Simple, the Simple, the Son of Lewis Balbus, is crowned K. of France, Jan. 17. and disputes about the Kingdom with Eudes.		A Council Metz in May.	at		شمسب		······································					
894	ΙV.	IX.	VII.			A Council Challons in Moto try Gerfree the Monk, w was accused to Poisoning Adaptive Bishop Autum.	ty, dus tho for al-						Li	i		A
895	V.	x.	VIII	ι.		Council of The bur.	Tri-									
8 9 6	After the Death of Formofus Boniface invaded the See: but dying within 13 days, Steven VI was chosen, Jan.	5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	IX. Arnulpha. takes Rome, and makes himfelf to be crown ed Emperor.	l			:						The second section of the sect	and the state of t		

CHRONOLOGICAL TABLE

OF THE

Authors of the Church

IN THE

NINTH CENTURY.

NICEPHORUS,

Atriarch of Constantinople; flourish'd from 806 to his Death, in 828.

THEODORUS,

Abbot of Studa in 800: He was a famous Patron of Images, for which he was banished 3 Times.

IOSEPH,

Bishop of Theffalonica, Brother of Theodorus; and flourished at the same time.

NAUCRATIUS,

A Scholar of Theodorus Studita: About the fame Time with the laft.

THEODORUS and THEOPHANES.

Brethren: Flourished a little after.

THEOSTERICTUS,

A Monk: About the same time.

MICHAEL SYNCELLUS.

The Syncellus of Nicephorus: Flourished about the beginning of this Age.

LUDGERUS.

Bishop of Munster: From 802, dyed in 809.

LEIDRADUS.

Archbishop of Lyons; raised to it in 806, retreated in 815.

SERGIUS, .

An Historian: From 800 to 830.

CLAUDIUS CLEMENS,

Bishop of Turin: From 810, dyed in 820.

DUNGALUS.

A Deacon: About the fame time.

LEO III.

Bishop of Rome: Made Pope in 795, dyed in

HATTO or HETTO,

Abbot of Auge and Bishop of Basil: Made Abbot in 796, Bishop in 801, and dyed in 836.

I E S S E.

Bishop of Amiens : Chosen to that See in the beginning of this Age, and deposed in 821.

ODILBERT.

Flourished at the same time.

ÆGIL,

Abbot of Fulda; From 818 to 822, dyed in

GILDAS

Flourished 820.

SEDULIUS,

About 818.

EGINHARDUS,

Secretary to Charles the Great: Flourished about

THEGANUS,

Suffragan of the Diocess of Treves; flourished at the fame time.

BENEDICT,

Abbot of Aniane; flourished in the beginning of this Age, dyed in 821. ARDQ ARDO SMARAGDUS,

S. Benedid's Scholar, flourish'd after the Death of his Master.

SMARAGDUS,

Abbot of S. Michael; flourished about the same

ORTHEGRINUS,

A Monk of Werthin; flourished about 830.

ALFRIDUS.

Bishop of Munster; chosen Bishop in \$39, dyed

PASCHALIS I. Pope: Made in 817, dyed in 824.

ADELARDUS,

Abbot of Corby; flourished after 81c, dyed in

EUGENIUS II.

Pope; ordained Bishop of Rome in 824, dyed in 827.

ANSEGISUS,

Abbot of S. Vandrille; flourished about 830, dyed in 834.

HALITGARIUS. Bishop of Cambray: Made in 816, dyed in

VUFINUS BOETIUS, Biftop of Poittiers; flourished about 830.

AGOBARDUS, Chosen Archbishop of Lyons in 815, dyed in

AMALARIUS,

Deacon of Metz; flourished about 820, dyed in 850.

HILDEMARUS,

A Monk; flourished about 830, dyed in 840.

GREGORY IV.

Pope; chosen in 828, dyed in 844.

HILDUIN,

Abbot of S. Medard at Soissons, S. German, S.Dionys, and Arch-Chaplain to Lewis Godly; reformed the Abby of S. Dionys in 829, dyed in 838 or 842.

ANSCHARIUS,

Monk of Corby, and Apostle of Denmark: Went to Denmark 836, and made Bishop of Hamburg in 842, dycd in 865.

AIMONIUS,

Monk of Fulda, and after Bishop of Alberstadt; chosen Bishop in 841, dyed in 853.

RABÁNUS, Abbot of Fulda and Archbishop of Mentz; made Abbot in 822, and Archbishop in 847, dyed,

WALAFRIDUS STRABO,

A Monk of Fulda, and after Dean of S. Gallus, and Abbot of Augia Dives; flourished about 840, dyed in 849.

AMOLO,

Archbishop of Lyons, succeeded Agobard in 841. dved in 853.

SERGIUS II.

Pope; chosen in 144, dyed in 847.

ERMANRICUS.

Monk of Elwangen, chosen Abbot in 846, dyed about 850.

RODOLPHUS,

A Monk of Fulda, and Scholar of Rabanus; flourished about 850, dyed in 865.

ERMANTARIUS,

Abbot of Noirmantier; flourished about 850.

MILO called SIGIBERT,

A Monk of S. Amandus; flourished about the fame Time.

WANDELBERT.

A Deacon and Monk of Prom; flourished about

METHODIUS,

Patriarch of Constantinople; chosen 841, dyed in

HINCMARUS,

Archbishop of Rheims; born in 800, made in 844, dycd in 882.

GOTTESCHALCUS,

A Monk of Orbez; born in the beginning of this Age, left his Monastery in 846, spread his Doctrine in 847, was condemned and imprifoned in 948.

HINCMARUS, Jun.

Bishop of Laon; made 859, deposed in 871, dyed a little after.

PASCASIUS RATHBERTUS,

Abbot of Corby; Born in the beginning of this Age, made in 844, dyed in 865.

BERTRAMUS,

Monk of Corby, and after Abbot of Orbez; born about the fame time, flourished in the Reign of Charles the Bald, dyed about 870.

IO. SCOTUS,

Born about the same time, came into France about 850, returned into England in 864, and dved in 874.

Two nameless AUTHORS, Opposers of Paschasius Rathbertus; wrote in 840. PRU-

PRUDENTIUS.

Bishop of Trayes; made in 840.

FLORUS.

Deacon of Lyons; flourished about 850.

REMIGIUS.

Archbishop of Lyoni; ordained in 853.

LUPUS SERVATUS, Abbot of Ferrara; born in the beginning of this Age, chosen in 842, dyed in 862.

LEO IV.

Pope; chosen in 847.

EULOGIUS,

Marryred at Corduba: flourished about 840, dyed in 859.

ALV ARUS.

His Brother; flourished about the same time, dyed a little after.

O D O.

Bishop of Beauvais; flourished about 860.

ÆNEAS,

Bishop of Paris; chosen in 853, dyed in 170.

ANGELOMUS.

A Monk of Luxeuil, flourished after 150.

BENEDICT III.

Pope; elected in 855, dyed in 858.

ISAAC,

Bishop of Langres; flourished after 850.

HERARDUS,

Archbishop of Tours; chosen in 855, dyed in

NICOLAS I.

Pope; chosen in 858, dyed in 867.

IGNATIUS,

Patriarch of Constantinople; made in 847, deposed in 858, restored in 869, dyed in 877.

PHOTIUS.

Patriarch of Constantinople; made in 858, depofed in 867, restored in 878, deposed again in 886, dyed in Exile a little after.

ADRIAN II.

Pope; chosen in 867, dyed in 872.

HUCBALDUS,

A Monk of S. Amandus; flourished from 860 to

ISO,

A Monk of S. Gallus; flourished about 860, dved in 871.

PETRUS SICULUS

Flourished about 870.

ADO,

Archbishop of Vienna; flourished about the same time, dyed after 879.

usuardus,

A Monk of S. German des Prez.

THEODORUS ABUCARA, Metropolitanof Carca, flourished about the same

ANASTASIUS Bibliothecarius. A Library-Keeper; flourished from 867 to 900.

GEORGIUS,

A Monk, Chartophylax of the Church of Constantinople and Archbishop of Nicomedia; flourified about 870.

LUITBERTUS,

Archbishop of Mentz; flourished about 870.

WULFADUS,

Archbishop of Bourges; ordained in 866, dyed

GAUTERIUS,

Bishop of Orleans; flourished about 870.

OTFREDUS.

A Benedictine Monk; flourished about the End of this Age,

JOHN VIII.

Pope; made in 872, dyed in 882.

REMBERTUS,

Archbishop of Breme; chosen in 165, dyed in 882.

HERRICUS,

A Monk of S. Germans of Auxerre; flourished about 880.

DRUTHMARUS,

A Monk of Corby; flourished about the end of

REMIGIUS, A Monk of S. German at Auxerre, flourished after 880.

THEOPHANES CEREMEUS.

Bishop of Taurimenum in Sicily; flourished about the end of the Age.

AIMONIUS,

A Monk of S. German des Prez; flourished about the same time.

ABBO,

A Monk of S. German des Prez; flourished about the fame time.

WOLFADUS.

A Monk of Hasinede; flourished about the same 41 E-

of the Ecclesiastical Writers.

HEREMPERTUS.

AcMonk of Mount Caffin; flourished about the fame time.

ALTMANNUS.

A Monk of Haute Villiers; flourished about the

ALDROVALDUS or ALBERTUS.

A Monk of Flewy; flourished about the same

STEVEN V.

Pope; chosen in 885. dyed in 891.

RICULPHUS.

Bishop of Soissons; flourished about the end of the Age.

E L I A S.

Patriarch of Jerufalem; flourished about the same

DAVID NICETAS. A Bishop; flourished about the same time,

ALFREDUS.

King of England; crowned in 872, dyed in 900.

A nameless AUTHOR. Wrote Liber Synodicus; flourished about the end.

of the Age. FORMÓSUS.

Pope; chosen in 891, dyed in 896.

STEVEN VI. Pope; chosen 896, dyed in 900.

AUXILIUS.

A Prieft, ordained by Formofus; flourished abour the End of the Age.

REGINO.

Abbot of Prom; chosen 892, dyed in the next

ASSERIUS.

A Biffiop of England; flourished about 890.

LEO the Wife,

Emperor of the East; fucceeded his Father Bas Jil in 386, dyed in 911.

ADELINUS. Bishop of Seez; ordained in 877, dyed in 910,

on the contraction of the contra

A TABLE of the WORKS of the Ecclefiastical Writers of the Ninth Century.

NICEPHORUS, Patriarch of Constantinople.

His Genuine Works still Extant.

AN Ecclefiaftical History, from the Death of Materitius the Emperor to the D A Letter to Pope Leo III. Four Trearites against the Iconoclasts.

Several Canons. A Canonical Epiftle. Rooks loft.

Three Books of Antirrheticks, against the Council of Conflantinaple under Copronymus.

Doubtful Works.

A Chronology. His Sticometria.

THEODORUS STUDITA.

His Genuine Works, which we have,

An Hundred thirty four Latin Sermons. Several Letters.

Several Sermons and Letters. The Life of S. Plato.

A Doctrinal Treatife about the Worship of Images. Books lust.

A large Catechism A Volume of Panegyricks. Some Poems in Limbick Verle. A Treatife of Dispensations.

Spurious Works.

Some Odes or Hymns of Joy for the Reftoration of Image-Worship.

IOSEPH Billiop of Thellalonica.

Genuine Works.

A Discourse in Honour of the Cross. A Letter to Simon the Monk.

NAUCRATIUS

A Genuine Work.

The Life of Theodorus Studita.

THEODORUS, the Martyr.

His Genuine Works, &c.

A Relation of a Conference between the Patriarch Micephorus and the Emperor Leo. A Narration of the Martyrdom of that Patriarch,

THEOPHANES.

A Genuine Work.

A Hymn in Commendation of his Brother Theodorus?

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MICHAEL SYNCELLUS.

Genuine Works.

The Life of S. Dionylius. A Panegyrick of the Angels.

THEOSTERICTUS.

A Genuine Work.

The Life of S. Nicetas.

LUDGERUS, the first Bishop of Munster.

His Genuine Works.

The Life of S. Gregory, Eishop of Urrecht.
A Relation of the Beginning of the Mission of A Letter to Rixfridus; containing an account of the

Life and Miracles of S. Luitbertus.

AMALARIUS FORTUNATUS.

A Genuine Work. A Treatife of the Ceremonies of Baptism.

LEIDRADUS,

Genuine Works, which we have.

A Treatise upon Baptism. A Letter to Charles the Great upon the same Subject. A Writing about Renunciations made in Baptilm. A Letter to Charles the Great about the Use that he

made of the Church-Revenues. A Confolatory Letter to his Sifter.

SERGIUS, the Historian.

A Work that is lost.

An Ecclefiaftical History from the Empire of Constansine Copronymus to the eighth Year of Michael Bal-

GLAUDIUS CLEMENS, Bishop of Turin.

Genuine Works.

His Comment upon the Epiftle of S. Paul to the Galatians. And, Two Prefaces.

Works loft.

An Apology against Theodomirus against the Use of Images, Reliques and Pilgrimages.

His Comments upon the Pentateuch, the Books of Foshus, Judges and Ruib, the Gospel of S. Manhew, and S. Paul's Epiftles.

DUNGALUS,

Genuine Works, &c.

A Treatife of Images, against Claudius of Turing A Letter upon two Eclipses.

JONAS Bishop of Orleans.

A Genuine Work , &c.

A freatife of Images, against Glaudius Bishop of Turin.

HATTO Bishop of Basil.

Genuine Works, &c.

A Book of 25 Articles of Instruction for his Clergy; A Relation of the Vision of S. Wettinus a Monk.

A Work lost.

A Relation of his Voyage to Constantinople.

IESSE, Bifhop of Amiens.

A Genuine Work. A Letter to Charles the Great about the Ceremonies of Bantilm.

ODILBERT,

A Genuine Work.

The Preface to his Treatife of the Sacrament of Bap.

A Book loft.

His Treatife of the Sacrament of Baptism.

ÆGIL, Abbot of Fulda.

A Genuine Work. A Relation of the eminent Actions of S. Sturmia,

GILDAS

A Genuine Work.

The Preface to his Calendar.

A Work lost.

His Calendar.

SEDULIUS,

Genuine Works.

His Comments on S. Paul's Epiffles, gathered out of feveral Authors.

EGINHARDUS,

The Life of Charles the Great. Annals. Letters. A Treatife upon the Crofs. An Account of the Translation of the Reliques of S. Marcellinus.

THEGANUS,

A Genuine Work.

The Life of Lewis the Godly.

BENEDICT, of Aniane.

A Genuine Work.

A Collection and agreement of the Monastick Rules.

ARDO SMARAGDUS,

A Genuine Work.

The Life of S Benedict of Aniane.

SMARAGDUS, Abbot of S. Michael.

Genuine Works. His Treatile of the Duty of a Prince; entituled, Via Regia. SerSermons upon the Epiftles and Gospels throughout

the Year.

A Treatife of the Duty of Monks; entituled, Diadema Monachnum, i. e. The Monks Crown. A Comment upon the Rule of S. Benedit.

A Relation of a Conference with Pope Lee, about the Procession of the Holy Ghoft.

ORTHEGRINUS, Monk of Werthin. A Genuine Work.

The Life of S. Ludgerus.

ALFRIDUS. Bishop of Munfter.

A Genuine Work, &c.

The Life of S. Ludgerus.

PASCHALIS I. Pope.

Genuine Works.

Three Letters.

ADELARDUS, Abbot of Corby

A Genuine Work.

Some Conflitutions for the Church of Corby.

EUGENIUS II. Pope.

Genuine Works.

Two Letters and fome Canons.

A NSEGISUS. Abbot of S. Vandril.

A Genuine Work.

A Collection of Conftitutions.

HALITGARIUS.

A Genuine Work.

A Penitential.

VUFINUS BOETIUS, Bishop of Poictiers.

A Genuine Work.

The Life of S. Junianus Abbot of Marius.

AGOBARDUS, Archbishop of Lyons.

Genuine Works

A Treatife against Felix Orgelitanus.

A Book against the Insolency of the Jews. A Letter to Alelard and Wala about the Jewish Slaves. A Letter to Nibudius against all Converse with the

A Petition to Lewis the Godly, against the Law of Gondebad.

A Treatife about the Privileges and Rights of the Priefthood. A Book against those that believed that Sorcerers could

make Hail and thunder, and inflist Diftempers. An Answer to Tredegifus.

A Treatife about the Baptism of Jewish Slaves. A Treatife of the Cheat of those who pretended they had the Falling Sickness.

A Letter to Matfredus, a Courtier. A Letter to the Clergy of Lyons about the Government of the Church.

A Treatife of Images.

A Treatife about disposing of the Church-Revenues. A Book against the Judgment of God, i.e. against the Proofs which were made by Fire, hot Water or Duels, of the Innocency of Men.

A Discourse of the Faith. A Letter concerning the Division between Lewis the

Godly and his Children.

A plain Defence of Lewis's Children against their Father.

A Letter to Ebbo, concerning Hope and Fear. A Treatise about correcting the Antiphonies.
A Book against Amalarius Deacon of Merz.

An Epicaph upon Charles the great. Some Verses upon the Translation of the Saints Relinnes

AMALARIUS, Deacon of Metz.

Four Books De Ecclefiafticis Officiis. A Treatife of the Order of the Antiphonies. Some Rules for the Canons and Canoneffes. Five Letters.

A Work lost.

An Introduction to his Works.

Works forged.

Eclogues or Reflections upon the Canon of the Mais.

HILDEMARUS, a Monk.

A Genuine Work in M. S.

A Commentary upon the Rule of S. Benedia.

GREGORY IV. Pope.

Genuine Works. Three Letters.

HILDUIN.

A Genuine Work.

His Areopageticks.

ANSCHARIUS, Monk of Corby.

A Genuine Work. The Life of S. Willibadus, Bishop of Breme.

HAYMO Bishop of Halberstadt.

Genuine Works.

Commentaries upon the Pfalms, upon the Greater and Smaller Prophets, upon the Revelutions, Ads and S. Paul's Epiftles and the Canonical Epiftles.

Homilies upon the Gofpels. An Abridgment of Church History. A Treatile upon the Body and Blood of Jesus Christ.

His Commentaries upon the reft of the Books of the

RABANUS, Bishop of Mentz.

Genuine Works. A Treatife of the Universe, or the proper Significa-

tion of Words. A Poem upon the Crofs.

His Commentary upon the whole Bible almoft. several Homilies and Sermons. A Treatife of Allegories.

Three Books concerning the Inftruction of Clerks.

A Treatife of Orders and the Holy Sacraments. Three Books of Ecclefiaftical Discipline. Two Books dedicated to Bonofus, the one about the

Vision of God, the other about Repentance. A Penitential.

A Treatife about the Soul. A Canonical Letter to Heribaldus.

A Letter to Humbers about the Degrees of Confanguinity.
Another Answer to Humbertus.

A Treatife of the Life and Manners of Antichrift. A Martyrology.

Some Poems.

Three Letters against Goneschalcus.

A Treatife about Suffragan Eishops,
A Treatife of the Honour Children owe their Pa-

A Treatife of the Art of Computing Time. A Canonical Letter to Regimbolius.

Another Canonical Letter to the same Person.

Works falfly attributed to him.

Three Books of Canonical Questions. Three Books of Vertues and Vices. A Commentary upon S. Benedift's Rule. A Grammatical Treatife.

WALAFRIDUS STRABO.

His Genuine Works.

A Treatife of Ecclefiaftical Worship. An ordinary Gloss upon the whole Bible. An History of the Destruction of Ferusalem. Several Poems.

Several rooms.
The Visions of S. Westinus,
The Lives of S. Galus, Orbinarus and Blaitmacus.

A M O L O, Archbishop of Lyons.

Genuine Works.

Letters and some small Tract, about Grace. A Letter to Theobaldus Bishop of Langres.

A Treatise against the Jews, published by F. Chifflet under Rabanus's Name.

SERGIUS II. Pope.

A Genuine Work.

A Letter to Drogo Bishop of Metz.

ERMARICUS, Monk of Elwangen.

Genuine Works.

The Lives of S. Magnus and S. Sola. A Dialogue upon the Foundation of his Monastery

RODOLPHUS, Monk of Fulda.

Genuine Horks.

The Lives of Rabanus and S. Lioba.

ERMANTARIUS, Abbot of Noirmantier.

A Genuine Work. An Hiftory of the Translation of the Body of S. Phi-

MILO called SIGIBERT, Monk of S. Amandus.

A Genuine Work.

The Life of S. Amanius.

WANDELBERT, a Monk of Prom.

A Genuine Work.

A Martyrology in Verfe.

METHODIUS, Patriarch of Constantinople.

Genuine Works.

The Life of S Dionys. Some Fragments of two Sermons. A Panegyrick upon S. Agatha Some Sermonsupon S. Simeon and Palm-Sunday,

HINCMARUS, Archbishop of Rheims.

A Letter to Charles the Great, ferving for a Preface to his first Book of Predestination.

A Treatife upon the Expression, Trina Deiras.

A Treatife upon the Divorce of Lorbarius and Theut-

A Book of 55 orticles against the Bishop of Laon. Conflictions and Canons for his Diocess. Divers Letters and Treatifes to the Emperors, Kings. Popes and Bishops of his Time.

The Coronations of the Kings and Queens.

Some Papers and Petitions presented to the Councils.

Works lost.

His first Treatise of Predestination. A Writing fent to the Monks against Gotteschaleus. Letters to Rabanus and the Church of Lyons, about Predeftination. Several other Pieces.

GOTTESCHALCUS, a Monk of Orbez.

Genuine Works.

Two Confessions of Faith, and some Fragments of that which he presented to the Council of Menix. Some Fragments of his Treatife of the 3 Questions recited by Hinemacus in his Treatife of Predeftination

A Summary of a Writing recited by Amola. A Fragment of a Letter written to Bertram.

A Treatife upon the Expression, Trina Deisas, put into Hinemarus's Answer to it.

Works lost.

Those of which we have cited some Fragments.

HINCMARUS, Bishop of Laon.

His Genuine Works, which we have.

A Letter to Hinemarus, Archbishop of Rheims, about Nivinus.

Another Letter to him about Adulphus. Another about Senatus, and another of other things.

A fecond Collection of Decretals.

A Letter to Hincmarus, Archbishop of Rheims, with Answer to his 55 Articles against him. A Petition to the Council of Fife, with a Recanta-

tion sent to King Charles. PASCASIUS RATHBERTUS, Abbot of Corby.

Genuine Works.

A Treatife about the Body and Blood of our Saviour. A Letter to Fridegardus. A Treatife upon Christ's Birth. A

of the Ecclefiastical Writers.

A Commentary upon the Lamentations of Feremiab. upon Pfalm 44, and upon S. Matthew. The Life of S. Wals.

BERTRAMUS, a Monk of Corby.

Genuine Works.

A Letter against Hinemarus's Book of Predestination. A Treatise of Predestination. A Treatise of the Body and Blood of Jesus Christ.

An Answer to the Objections of the Greeks against the Latin Church.

A Treatise upon the Nativity of Jesus Christ.

A Treatise upon the Nature of the Soul, which is in M.S.

A Work lost.

A Treatife to justifie this Expression, Trina Deitae.

IO. SCOTUS.

Genuine Works.

A Treatife of Predeftination. A Treatife of the Division of Nature. A Translation of Maximus's Scholia upon the Works of S. Dionysius and S. Gregory Nazianzen.

A Book about the Vision of God in M. S.

Works lost.

A Treatife upon the Eucharift. A Commentary upon S. Manhew. A Book of Offices. The Translation of S. Dionysius's Works.

Nameless AUTHORS against Paschasius

Genuine Works.

Two Treatifes upon the Eucharift.

PRUDENTIUS, Bishop of Troyes.

Genuine Works.

A Treatife of Predestination, against J. Stotus. A Letter to the Synod of Sens. A Letter to Hinemarus and Pardulus about Grace.

Works lost.

A Treatife of Predeffination, against Hinemarus, Annals cited by Hinemarus.

FLORUS, a Deacon of Lyons.

Genuine Works.

A Fragment of a Discourse of Predestination. A Treatife againft Foannes Scotus. Two Commentaries upon S. Paul's Epiftles. A Treatife upon the Celebration of the Mass. Two Fragments of a Collection of Canons A Poem attributed to Drepanus Florus. Another Peice in Verse.

Works lost.

A Collection of Canons.

REMEGIUS, Archbishop of Lyons.

Genuine Works.

An Answer to Hinemarus, in the Name of the Church of Lyons, with a Wiching, entituded, A Refolution of the Question concerning the Damnation of all Men in Adam, and the particular Redemption of the Elelb by Fesus Christ. A Treatife against the Articles of Quiercy, entituled, A Book to prove that we ought to bold firmly the Truth of Holy Scripture, and faithfully follow the Authority of the Holy and Orthodox Fathers.

I. 11 P 11 S Abbot of Ferrara.

Genuine Works.

A Treatife of the three Questions about Predestination.

A Letter to Hinemarus and Pardillus. Another Letter to Charles the Bald. 126 Letters upon different Subjects.

A Fragment of a Letter to Pope Nicholas, in the Name of Wenilo. Two Homilies and two Hymns.

The Lives of S. Maximus Archbishop of Trews and S Wighers an Abbot.

L E O IV. Pope.

Genuine Works.

Two Letters and a Discourse.

EULOGIUS.

Genuine Works.

The Lives of the Martyrs of Corduba, and, An Apology for them. Some Letters upon Reliques. An Inftruction to two Virgins, Prisoners.

ALVARUS.

A Genuine Work.

An History of the Martyrdom of his Brother En-

ODO, Abbot of Corby, and afterward Bilbon of Beauvais.

A Work lost.

A Treatife against the Greeks.

ENEAS, Bishop of Paris.

A Genuine Work. His Answer to the Objections made by the Greeks.

ANGELOMUS Monk of Luxeuil.

Genuine Works.

Comments, entituled Stromata, upon the 4 Books of Kings and the Book of Canticles.

Works lost.

A Treatise of Divine Offices.

BENEDICT III. Pope.

Genuine Works, which we have.

Two Letters, the one to Hinemarus and another to the Bishops of France.

Spurious Works.

Two Grants, one of Corby and the other of S. Dionys.

ISAAC, Bishop of Langres.

A Genuine Work. A Collection of Ecclefiaftical Laws.

HERARD Archbishop of Tours.

A Gentine Work.

A Collection of Ecclefiaftical Laws out of the Capitularies.

NICHOLAS I. Pope.

About 100 Letters. An answer to the Bulgarians.

PHOTIUS, Pairiarch of Constantinople.

Genuine Works.

His Bibliotheca. 248 Letters; the first of which contains an History of the first 7 General Councils. A Letter to the Patriarch of Aquileia, against the Latin Church. A Letter to the Governour of the Isle of Cyprus.
A Treatise of the Wills of Jesus Christ. Seven other Theological Treatifes.

A Description of the New Church at Conflantinople.

Works yet in M. S.

Several Sermons. A Treatife entituled, Amphilochia. A Comment on S. Paul's Epiffles. A Lexicon, Some Notes upon the Prophets.

A Treatile against an Heretick called Leonius. A Collection of the Rights of Metropolitans and Bi-

A Commentary upon Aristotle's Categories.

ADRIAN II. Pope.

Genuine Works.

Thirty fix Letters.

HUCBALDUS, a Monk of S. Amandus.

Genuine Works.

A Poem in Commendation of Baldness. A Treatife of Mulick. The lives of feveral Saints.

ISO, a Monk of S. Gallus.

A Gennine Work.

The Life and Miracles of S. Oshmarus.

PETRUS SICULUS.

A Genuine Work.

The History of the Herefie of the Manachees.

ADO, Archbishop of Vienna.

A Martyrology. A Treatife upon the Festivals of the Apostles. A Chronicon, abridged, from the beginning of the World to 879.

The Lives of S. Desiderius and S. Theuderius an Abbot.

USUARDUS, a Monk of S. German de Prez.

A Genuine Work.

A Martyrology.

THEODORUS ABUCARA. Arch. bishop of Caria.

A Genuine Work, which we have. A Theological Treatife of Religion.

ANASTASIUS Bibliothecarius.

Genuine Works.

Translations of the Acts of the Council of Conflantineple; of his threefold Chronology; of feveral Pieces about the Monotheliues; of the Life of S. Jehn the Alms-giver; of the Paffion of S. Danetius ; with the Prefaces to them. A Preface to his Translation of S. Dionysus's Works. The Lives of the Popes from S. Peter to Nicholas 1.

GEORGIUS, Chartophylax of the Great Church at Constantinople.

Genuine Works.

Several Homilies upon the Feaft of the Virgin.

LUITBERTUS, Archbishop of Mentz.

A Genuine Work.

A Letter to King Lewis.

WULFADUS. Archbishop of Bourges.

A Genuine Work.

A Paftoral Letter.

GAUTERIUS, Bifhop of Orleans.

A Genuine Work.

A Collection of Canons.

OLFREDUS, a Benedictine Monk.

A Genuine Work.

A Preface to his History of the Gospel in the Tentonick Tongue.

Works lost.

The History of the Gospel Three Books upon the Pfalms. Some Treatifes upon the last Judgment, and the loys of Heaven. Divers Letters. Several Peices of Poetry.

JOHN VIII. Pope.

Genuine Works.

320 Letters. The Fragments of some others.

Spurious Works.

A Regulation of the Cardinals. Three Letters added by F. Labbe.

REMBERTUS, Archbishop of Breme.

A Genuine Work.

The Life of Anscharius.

HERRICUS, a Monk of S. Germans at Auxerre. Genuine Works.

A Preface to his Collection of Maxims, taken out of the Fathers.

The Life and Miracles of S. German of Auxerre. The Life of S. Cafarius in Verse.

Works lost.

A Collection of Maxims and other Remarkable things out of the Fathers; dedicated to Hildeboldus Bishop of Auxerre.

DRUTHMARUS, Monk of Corby.

Genuine Works, which we have.

A Comment upon S. Matthew's Golpel.
Two Expositions of some Places of the Gospels of S. Luke and S. Fobn.

REMIGIUS, Monk of Auxerre.

Genuine Works.

Commentaries on the Pfalms. An Explication of the 12 fmall Prophets. An Exposition of the Canon of the Mass.

Works lost.

Comments upon S. Masshew and the Canticles. A Book of Offices. A Treatife of Festivals. An Answer to Walo Bishop of Autun. Some other Works and Letters

THEOPHANES CERAMEUS.

Genuine Works.

Several Homilies upon the Gospels and Festivals of the Year. Two Sermons upon the Crofs.

AIMONIUS, a Monk of S. German des Prez.

Genuine Works.

An Account of the Translation of the Body of S. Vin-

Two Books of the Miracles of S. German, Bishop of

A Book of the Translation of the Reliques of S. George a Monk, S. Aurelius and S. Nutalia, and two Eooks of the Miracles done by them.

ABBO, a Monk of S. German des Prez. Genuine Works.

Two Books of the Siege of Paris by the Normans. Five Sermons.

VVorks lost.

The third Book of the Siege of Paris. Several Sermons.

WOLFADUS, a Monk of Hatennede.

Genuine VVorks.

The Life of S. Walpurgus, and three Books of his Mi-

HEREMBERT, Monk of Mount Cassin.

A Genuine VVork.

A Chronological History of that Monastery.

ALTMANNUS, a Monk of Haute-

A Genuine VVork. A Letter to his Bishop.

V Vorks last.

The Lives of S. Memnus, S. Navardus, Sindulphus and S. Helena, and the Hiftory of the Translation of The Complaint of France, harraffed by the Normant

ALDREVALDUS, or ALBERTUS. a Monk of Fleyry.

Works in M.S.

A Collection of Passages out of the Fathers upon the Eucharift, against f. Scotus. A Rook of the Miracles of S. Benedia. and An History of the Translation of the Bodies of S. Reneditt and S. Scholasticus from Mount Caffin to Fleury.

STEPHEN V. Pope.

Genuine Works, which we have. Three Letters and a Fragment of a fourth.

A Spurious VVorb.

A Letter in Favour of the Church at Narbon.

RICULPHUS, Bifhop of Soiffons.

A Genuine VVork.

A Paftoral Letter.

ELIAS. Patriarch of Jernfalem.

A Genuine V Vork. A Letter to Charles the Groß.

DAVID NICETAS, Paphlago.

Genuine VVorks.

The Life of S. Ignatius, Patriarch of Jerusalem. Several Panegyricks in honour of the Saints.

ALFREDUS, King of England.

Genuine VVorks.

Translations of divers Books into the Saxon Tongue.

A Nameless Author.

A Genuine VVork.

A Book of Synods, called Liber Synodicus.

FORMOSUS, Pope. A Genuine VVork.

A Letter to Stilianus.

A Spurious VVork. A Letter to the Bishops of England.

STEPHEN VI. Pope.

Spurions VVorks.

Two Letters to the Archbishops of Narbos.

AUX.

A Table of the Acts,

AUXILIUS, a Priest, ordained by Formosus.

Genuine VVorks.

Two Treatifes about the Ordinations made by Formofus, to prove the validity of them.

REGINO, Abbot of Prom.

Genuine Works.

A Collection of Canons.

A Chronicon.

Works lost.
Several Sermons and some Letters.

ASSERIUS, a Bishop in England.

Genuine VVork.

The History of Alfred, King of the West Saxons.

LEO the Wise, Emperor of the East.

Genuine Works.

Nineteen Sermons-A Discourse upon the Life of S. J. Chrysostem. A Sermon upon S. Nicolas.

VVorks lost.

Several Sermons. Some Moral Precepts and Proverbs A Treatife about the manner of drawing up an Army in Battalia.

ADELINUS, Bishop of Seez.

Genuine VVorks.

The Lives of S. Opportuna and S. Gondegrand.

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A TABLE of the Acts, Letters and Canons of the COUNCILS held in the Ninth Century.

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A Council at Aix Son Act Son Act	Ą	called by >80		Conflitutions.	Aix la-Chapelle,	816	A Rule for Canons and Canoneffes, and fome Conflictutions made af-
ACouncil at Clovelho, 803 An Affembly at 54k 804 An Council at Thion- ville Another Affembly 805 ACouncil at Con- finininople; in Fax- vour of Felph 805 Atts oft. Acts are loft. Acts	A Co	uncil at <i>Altino</i> 80 Juncil at <i>Aix-</i> 3 o		Conftitutions.	Celcebith, Aix-la-Ghapelle,		11 Canons. A Rule for Monks, con-
A Council at Thion ville Another Affembly 805 Another Affembly 805 A Conflittutions given to fell billion of Amiens. Afts are loft. A Council at Conflittuions given to fell billion of Amiens. Afts are loft. Some Conflittuions taken out of the Canons. Afts loft. A Connell at Air Some Conflittuions. A Conforence between the Deputies of the Council and the Pope. A A Affembly of the fame the Deputies of the Council and the Pope. A A Affembly of the fame Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. Conflittuions. A Conforence between the Deputies of the Council and the Pope. A Conformal A Conforence between the Deputies of the Council and the Pope. A Conformal A Council and the Pope. A Council at Air Jack I Acts loft. A Conformal A Council and the Pope. A Council at Air Jack I Acts loft. A Council at Air Ja	An A	Nembly at <i>Sal</i> 2 & Nembly at OJ- Z &	04	Conftitutions. AnEdict about the Teach-	held under Lewis the Godly,	, 819	Conftitutions.
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Letters and Canons of the Councils.

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A TABLE of the WORKS of the Ecclesiallical Authors of the Nimb Age; disposed according to the Subjects they treat of.

Treatifes against the feros.

Gobard's Letters against the Jewish Superstitions. Amolo's Treatife against the lews. Theodorus Abucara's Treatife of Religion.

Treatifes against Superstition.

Agobard's Petition to Lewis the Godly, against the Law of Gondebadus. His Books against those that believed that

Sorcerers could bring Hail and Thunder, and inflict Discases.

- His Answer to Fredigifus - His Treatise against the Delusions of those who pretended to be feized by the Falling-Sickness. His Treatife against the Judgment of God by Fire, Hot Water or by Duels.

Bodies of Divinity.

Rebanus's Treatife about the Universe.

Upon the Trinity.

Gotteschalcus and Hinemarus's Treatise upon this Expreffion, Trina Deitas.

Upon the Incarnation.

Agobard's Treatise against Fælix Orgelitanus. Paschasius's Treatise upon the Birth of Jesus Christ. Bertram's Treatife upon Christ's Nativity. Photius's Book about the Wills of Christ. - His 7 other Theological Treatifes.

Upon the Eucharist.

Haymo's Treatife of the Rody and Blood of our Sa-Paschaffus's Book upon the Body and Blood of Christ. Frudegarius's Letter upon the same Subject. Bertram's Treatife of the Lord's Supper. Two Nameles Treatifes upon the same Subject.

Aldervaldus's Collection of Passages out of the Fathers, upon the Eucharift, against F. Scotus.

About the Soul.

Rabanus's Treatife of the Soul.

About Antichrist.

Rabanus's Tract of the Life and Manners of Antichrift.

About Images.

Micephorus's 4 Treatifes against the Iconoclasts. A Doctrinal Treatile of Theodorus Studita. Dungal's Book against Claudius of Turin of Images. Fonas of Orleans's Tract against Claudius of Turin. Agobard's Treatile of Images.

In the Disputes between the Greeks and

Photius's Letter to the Patriarch of Aquileia. against the Luins. Bergram's Treatife in answer to the Objections of the Eneas's Treatife upon the same Subject.

About Grace and Predestination.

Rabanus's 3 Letters against Gonteschalcus. Amolo s Letters and Tracts. Hinemarus's Treatife. Gone schaleus's Confession of his Faith. Some Fragments of his other Writings. Bertram's Letter and Treatife of Predeftination. Fo, Scotus's Treatife of Predefrination. againft Scours. His Letter to the Synod of Sens.

His Letters to Hingmarus and Pardulus. Florus, a Deacon of Lyons's Tracts against Scous. - A Fragment of his Discourse of Predefit-

Remigius Archbishop of Lyons's Treatile, in answer to Hinemarus. - Pis Treatife against the Articles of Quiercy.

Lupus Abbot of Ferrara, his Treatife upon the three Questions

Books of Church-Discipline.

Nicephorus's Canonical Letters and Canons. Leide adus's Treatife of Baptifm.

His Letter to Charles the Great, with a Treatife of the Renunciations made in Baptism.

the use he put the Revenues of his Church to. Hasto, Bishop of Basil, his Constitutions.

Jeste, Bishop of Amiens's Letter about the Ceremonies

of Baptism.

Adelardus's Conflitutions for the Church of Corby. Ansegifus's Collection of Canons. Halitgarius's Penitential.

ans with Jews.

His Treatife of the Rights and Privileges of the Priefthood.

- His Letter to the Clergy of Lyons about the Government of the Church

Revenues.

His Treatife about correcting the Antiphonies.

- His Book against Amalarius Deacon of Merg. Amalarius Deacon of Meiz, Four Books De Ecclefiafts.

Prudentius Bilhop of Trojes's Book of Predeffination,

-His Letters to Hinemarus and Charles the

Amalarius's Treatife of the Ceremonies of Baptism.

Another Letter to Charles the Great, about

Odilbers's Preface to his Treatife upon the fame fubject,

Agobardus's Writings against the Converse of Christi.

-His Treatife about the Baptism of Jewish Slaves.

His Treatife about disposing of the Church-

Paschasus's Comments upon the Lamentations and 44th Remegius of Auxerre's Explication of the 12 Leffer Prophets.

- His Book of the Order of the Antiphonies. ---- His Rules for Canons and Canoneffes. ---- His 5 Letters.

-His Letter to Pope Gregory IV. Rabanus's Book of Directions for Clerks - His Treatife of Holy Orders and Sacraments. - His 3 Books of Ecclefiaftical Discipline.

- His 2 Eooks dedicated to Bonofus - His Penitential and Canonical Letter to Heri-

baldus. His Letter to Humber about the degrees of Confanguinity.

His Treatife of Suffragans. His Canonical Letters to Regimboldus. Walafridus Strabo's Treatife of Ecclefiaftical Wor-

Amolo's Letter to Theobaldus Bilhop of Langres. Sergius II's Letter to Drogo Bishop of Meiz. Hinemarus's Treatife about the Divorce of Lasharius and Queen Theutherga.

His Works of 55 Articles.
His Conflictions and Rules for his Diocefs · His Writings and Letters upon feveral Ecclefiastical Matters which happened in his Time.

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A NEW

Icclesiastical History;

Containing an ACCOUNT of the

CONTROVERSIES

RELIGION;

LIVE Sand WRITINGS

Ecclesiastical Authors;

Abzidgment of their Works.

And a JUDGMENT on their

STYLE and DOCTRINE:

A Compendious HISTORY of the Councils.

All Affairs Transacted in the CHURCH.

Written in FRENCH By Lewis Ellies du PIN, Doctor of the SORBON.

VOLUME the EIGHTH; Containing the HISTORY of the TENTH CENTURY

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TO THE

RIGHT HONOURABLE

Right Reverend Father in God.

HENRY.

Lord Bishop of LONDON;

AND ONE

Of His Majesty's Most Honourable Privy Council, &c.

My Lord,

OUR Generofity to Strangers, which all the World owns and must admire, hath Encourag'd me to Publish these Papers under the Protection of your Venerable Name. They are of Juch a Nature, as may in a great measure expect a favourable Reception from your Lordship, who are one of the Fathers of our Church; And may not be ungrateful to those, who would know what Luminaries shone, and what Learn'd Men Flourish'd even in those dark and ignorant days of Christianity.

A Profile Assistance as a second contraction.

SAN CASCERSA

Commence of the second

AND BUILDING

My

My Lord,

I will not trouble your Lordship with a long Account of Du-Pin's Performance, whom you very well understand in the Original; and much more the Fathers of whose Writings and Lives he has given us an Extract in this Collection. Whether I have done him Justice or no, your Lordship is the best Judge. Such therefore as it is, I submit it and my self to better Judgments, and Humbly Present it to your Lordship, as an Acknowledgment of the Honour I have of being one of,

My Lord,

Your Lordship's

Most Humble, and

Dutiful Servants

William Jones.

TO THE

READER.

HE greatest Part of the Historians, who have deliver'd their Opinions concerning the Character of the Tenth Century, have represented it as an Age of Darkness, Ignorance and Obscurity, accompany'd with Notorious Disorders and Irregularities. The Authour of a Treatife, call'd, The Perpetuity of the Faith, has undertaken to Vindicate it from these Censures, and to make it appear on the contrary, That it is one of the most Happy Ages of the Church, and that it's Disorders being only such as were common to perper. the Preceding, it has some very remarkable Advantages: But a Parta third Writer, who would seem to keep the middle Way be- p. 30f. tween both these Extremes, appears (in my Opinion) to have come nearer the Mark. For if on the one fide, the Authour of the Perpetuity has well observed, That there were Holy Men, and some clear-fighted Persons in that Century ; it cannot be deny'd on the other fide, That Ignorance, Vices and Irregularities were not generally very predominant. The inconfiderable Number of Authours, who wrote; the few Works they left; the Rudeness and Barbarism of their Stile; the Matters contain'd in their Differtations; and the Complaints that even those Writers themselves make, of the Disorders which prevail'd in their Time; are evident Proofs, That the Censures pass'd upon that Century, are not without sufficient Ground: And if a due Comparison be made, between the Writers, the Works, the Subjects treated of, the Constitutions of Councils, the Church-Discipline, and the Manners of the Christians of the fame Age, with those of the preceding; it cannot but be readily acknowledg'd, That it is in many Respects inferiour to them.

To the READER.

Tis true indeed, that there were Irregularities in all the Ages of the Church, but that they were Commensurate to those which were so common in the Tenth Century; or that they were spread abroad fo far, or become so general, is an Assertion, which cannot be maintain'd with any manner of probability: For who can avouch with afforance. That that Age had as great a share in Learning and Eloquence; was as fructul in Illustrious Perfonages and Ecclefiaffical Writers; or was as productive of Excellent Works and Regular Constitutions, as the preceding Centuries? Who would adventure to compare the Popes John IX. X, XII, and XIII. and the other Bishops of Rome, who liv'd in the Tenth Century, I will not fay, to S. Leo, or S. Gregory; but even to those Popes, who were less eminent in former Times? Or who would attempt to fet up Ratherius, Atto, Flodoard; Luitprand, Metaphrastes, and other Ecclesiastical Writers, whose Number is very small, not to fay in opposition to S. Athanasius, S. Bafil, S. Ambrofe, S. Augustin, Eufebius and Theodoret ; but even to the more Common Authours of the preceding Ages? Upon the whole, it ought to be certainly determin'd, That tis not without good Reason, that that Century, in comparison of the fore-going, and even of those that follow it, has been generally still'd, The Age of Darkness, Ignorance and Cherrity. However it must be acknowledg'd, That 'twas not altogether Dark, and that it brought forth some Lights, which penetrated the Darkness, and dispers'd part of the Obscurity. The most Ingenious M. Du Pin follow'd these Luminaries, and took them for his Guides, in writing the Ecclefiastical History of the Age in which they flourish'd, and in giving an Impartial Account of the Matters treated of by them; which he has done with that Clearnels, Generofity and Integrity, which is to inseparable from the Character of this Great Man.

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BOOKS

OF THE

CONTROVERSIES

AND OTHER

Ecclesialtical Affairs

Which happen'd in the Tenth Century.

A. D. 50

CHAP. I.

An Account of the most Considerable Transactions in the Eastern Church, during the Tenth Century.

T the beginning of this Century, Leo the Philosopher, one of the most Learned Leo the Emperors the Greeke ever had, govern'd the Empire of the East. This Prince has Philosopher to the Emperor of the Ewight and the Ewight of them, being desirous of a Son to fucceed him, marries a fourth Wise, by name Zoe, by whom he already had a Son before the Nuprials. But a third Marriage being prohibited in the East, Alcoholate the Patriarch of Constantingle, refuses to marry this Prince to the Fourth Wife, depose Presbyter Thomas who ventur'd to do it, and excommunicates the Emperor himself. Leo had recourse to the Pope for his Approbation of the Marriage East and because such that the East of the Marriages (how often soever contracted) were tolerated in the east and because such easts who was the Emperor himself. Leo had recourse to the Pope for his Approbation of the Marriage and the East to constitute the Marriage of Leo; but the Patriarch of Constantinople count of would not give the least ground, nor acknowledge the Emperor's Marriage as valid, or Leo; at his Son Constantine Porphyrogemeta as lawful Heir to the Crown. The Emperor dia Marriage he could to change his Mind, but sinding him six'd in his Resolution, he banish thim in the beginning of the year on, and plac d in his Room Embrusius, who held the Patri Nicholas archal See of Constantinople till about the end of Leo's Reign: For Nicholas limitest after the Death of his Prince, in the year of 11, the time which happen darfer the Death of this Prince, in the year of 11, the time which happen darfer the Death of this Prince, in the year of 11, the time who happing and fare the Death of this Prince, in the year of 11, the time which banish was declar'd Governor to Constantine Porphyrogemena. Let it be how it will, Embrushias fell into differace, and was banish'd, and dy'd thorty after: And Nicholas's threet to far pre-Nicholas wail'd, that after the Death of Mexander, who did not out-live his Brother above thirteen is re-gla-wail'd, that after the Death of Alexander

The Letters Months, he was chosen Tutor of the Young Emperor. It was at this time, that he wrote Tocketters Months, he was choice I tutor on the found in both of was as with the Emperor Lete of Nicholes a long Letter to the Pope, acquainting him of the whole Contest with the Emperor Lete Parties and Opinion of the Parties and Opinion of the Scontary to the Practice and Opinion of the Scontary Court of Rome, that to marry a third or fourth time was ablolutely unlawful. But the nople to Patriarch having received no answer from Rome, wrote another to Pope John, wherein he the Pope offers to observe a fair Correspondence and Union with the holy See, provided he would and others on otherwa han Contentionance and clinical with the host of provided the would and others own that a fourth Marriage was not to be permitted to the Emperor, unless by way of Indulgence or Confideration of his Royal Petfon, and that in itlelf it was unlawful. The fame Patriarch wrote feveral other Letters, when to Simon Prince of Bulgaria, recommending the Legats which the Pope fent him: One to the Prince of Armenia, upon the Convertion of several Armenians, who had abandoned their Errors: another to the Prince Converging of reverse Armensons, who had available the Christians: One-wrote from the Place of his Exile to the Bishops, who had own a Embruigh for their Patriarch; and two other Letters of Compliment, one to the Prince of Lombards, and the other to the Prince of the Amalphitans.

Prince of the Amalphitan.

The re-unit

The Empress Zee, who had taken the Government into her own hands, and had exceed on of the pild the Patriarch Nicholas from Court in the year 914, was her felf diverted of her Auxiliary of the containts the year 919, and thrult into the Monattery of Saint Euphomia, by Patrician containts from the Configuration of the Configu their former-Marriages.

their former-Marriages.

By this Regulation was the Church of Conflaminople reftor'd to its former Quier, the The Patrial Peaceable policifion of which Nicholas enjoy'd to his Death, which happend in the year arth of Peaceable policifion of which Nicholas enjoy'd to his Death, which happend in the year arth of Theophilat the Emperor's Son; but he being under age, this Dignity was defign'd for Theophilat the Emperor's Son; but he being under age, this Dignity was repos'd by way for Truit in the hands of one Tripho a Monk. He being once in possession of the temperor was a deposed to refuse to Theophilat; but the Emperor made use of one, who cunning y procur'd a Blank Paper sign'd by the Patriarch's own hand, which he fill d up with a Refignation of the Patriarchiap, as acknowledging himself unworthy of it. Whereupon he was deposed in a Synod held at Conflaminople in the year 944, and Theophilast was constituted in his place. But this Man led a Life far different from what a Patriarch ought to worth I sed, and was more taken up with his Horse and his Hounds, and other fach like Diversity of the process of the process of the conflaminople and his Hounds, and other fach like Diversity of the process of the worthy Pa- lead, and was more taken up with his Horses and his Hounds, and other such like Diverriarch of ions, than with discharging the Duty of his Place. He died in the year 956 of a Drop-Constant fions, than with discharging the Duty of his Place. He died in the year 956 of a Drop-Constant fice, occasioned by a fall off his Horse, which shung him against a Wall. The Emperor nople.

Pylyeucta constituted in his Room Polyeucta, a poor Monk, but one of extraordinary good Morals, who was Ordain'd by Basil Bishop of Casarea, and not by Nicephorus of Heracia, to whom that Ordination did of Right belong. The liberty which this Patriarch took of Groundan-Emproying the Great Men & Casare Immediately destruction. whom that Orlando III of August 2000 and the Court, immediately drew upon him a great many Enemies, who inclind the Emperor to think of Depoing him. He was confirmed in this Refolution by Theodorus of Cisica, but notwith tion by Leccanius of Cisica, but notwithitanding he was to bent upon it, he died without doing any thing therein. His Son Romanus, who was supposed to give his Father a Lift into the other world, succeeded him in the year 960, and caused his Son Bassi to be Crown dby Poleetia. But this young Prince and his Brother Constantine, not being of Sicephorus get content upon the Government when their Father died in the year 963, Nicephorus Phocas was proclaimed Emperor by the Army, and Crown dby Polyets. A while after the Princes had a time debat with the Father in Process. this Patriarch had a warm debate with the Emperor: For this Emperor having marry'd TEcophanes, the Widdow of Romanus, Populatis threaten'd to excommunicate him unless he would Renounce her: (1.) Because this was the second Marriage Nicephorus had contracted, without submitting to the Pennance due to those who were Guilty of Bigamy. (2.) Because it was reported that Nicephorus had stood Godsather to one of Theophorus's Children, the Emperor propos d this Question to the Bishops who were then in Constantinople, and to the chief of his Council, who left him at his Liberty to keep Theophorus as his VVise: And Polyenta himself did not insist any more on the Dissolution of the Marriage, after that the Emperor had aftur'd him upon his Oath, that he had never flood Godfather to any of Theophane's Children, which was confirm'd by Stylien, chief Secretary of State, who made a Recantation of what he had formerly faid about it. This Emperor began his Reign with fuccess, and re-took a great many Provinces of Asia from the Saracess; but he loaded his People with Taxes, and seiz'd upon the Revenues of the Church to give to his Soldiers. After the Death of any Bishops he would send a Comof the Tenth Century of Christianity.

missay to seize upon their Temporalities, and prehibited the chusing any others in their stead, without his consent and orders, which was confirmed in a Synod. At the same time he would fain have had a Ratification of this Proposal, "That all Soldiers who tame time ne would fain have had a natification or this Proposal, "I had all soldiers who "died in the Field, should be declar'd Saints as the Martys were; but the Bishops opposd it. However, they could not perfunde two of their Brethren who had born Arms, and fought against the Enemy, to relinquish their Ministerial Functions; several amongst rhem of a more Martial Genus approving of this their Conduct. The exactions of Nierphorus, and the bad success of his Arms in Insty, having renderd him Odious to the peoploin Zender and the statement of t phorus, and the bad fuccefs of his Arms in Italy, having render'd him Odious to the peo-John Ze-ple of Constantinople, he was kill'd in an Infurrection of them, and John, Sirnam'd misceEm-Zemises, Reign'd in his stead in the year 969. Polaceta refused to Crown him, till he peror. had banish the Murtherers of Nicephorus, sent Theophanes from Court, and promised to give to the Poor, as an Expiation of his Failt, the Estate which he had when a private The death man. This was the last Action of Polyevita, who dy'd five and thirty days after he had of Polycrown'd this Prince, in the beginning of the year 970, having held the Patriarchal custa. See of Constantinople fourteen Years. Basil the Monk succeeded him, who had the Go-Basil put in See of Constantinople fourteen Years. Basil the Monk succeeded him, who had the Go-Basil put in Second See ther Church rill the Death of John Zemisce. which havened about the bir place. See of Conflautinople fourteen Years. Bailt the Monk fucceeded him, who had the Go. Bailt put in See of Conflautinople fourteen Years. Bailt the Monk fucceeded him, who had the Go. Bailt put in year 975 or 976, after which the two Sons of Romanne being upon the Throne, and any year 975 or 976, after which the two Sons of Romanne being upon the Throne, and Anthony Studita fucceeded him. But he did not enjoy the Patriarchfhip long; for the Anthony Studita fucceeded him. But he did not enjoy the Patriarchfhip long; for the See of Conflautinople became dearned the Hard, having revolted and taken upon him the Quality and See of Conflautinople became Vacant during four Years, the time he furvived. After his See of Conflautinople became Vacant during four Years, the time he furvived. Here his See of Conflautinople became Vacant during four Years, the time he furvived. After his Death, Nicholats, Simanned Chrysoberge fucceeded, who had Sismins for his Succession in the Death, Wicholats, Simanned Chrysoberge fucceeded, who had Sismins for his Succession in the Death, Wicholats, Simanned Chrysoberge fucceeded, who had Sismins for his Succession only year 993. Baill and Conflaunine, who had his Brother Conflaunine lived three Years after him.

During this whole Century, the Greek, Church, which was upon its Declension, prov. Barilards of the Year 1025, and his Brother Conflaunine lived three Years after him. Succession of famous Men and good Authors. Yve find among them but very Pariarchis few who made it their business to compose, and their Yvorks are very inconsiderable, of Conflaunine hoth in respect to the Matter, and to the Manner wherein they were writ.

Simeon Metaphrastes.

O'Ne of those who wrote most was Simeon, Sirnam'd Menaphraster, so call'd from Simeon his turning the Antient Lives of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than that Metaphrasidal Company of the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints into another fort of a Stile than the Saints in the Saints i wherein they were formerly written. He was an Officer in the Palace, Lord High Chan-fles. cellor, and flourish d in the Tenth Century, chiefly under the Reign of Constantine Porcellor, cellor, and flourish d in the Tenth Century, chiefly under the Reign of Constantine Porphyrogenneta. For the he had been employd under the Reign of Leo, yet he writ nothing till Constantine's time, as appears by the Life of Saint Theolish, which is his first
Piece, as is observed in his Panegyrick written by Pfellus, another Pfellus than that who
Piece, as is observed in his Panegyrick written by Pfellus, another Pfellus than that who
lived in the time of Constantine the Iconatelly, of whom we spoke in another place. He
lived himself to study, and enquire into the Lives of the Saints, and having made a
apply'd himself to study, and enquire into the Lives of the Saints, and having made a
large Collection of them, those which he did not like he undertook to make over again,
not only by cathing them, into a different stile, but also by adding to, or substracting from
them, what he thought Convenient, and running them down into the form of a Panegyrick rather than Hiltory. We have a great many of them of his Composing; and most
rick rather than Hiltory. We have a great many of them of his Composing; and most
under his name, as well in printed Collections as in MSS.; but they are mixed with several others. Composed by various Authors. There are some autone the Anonymous which ral others, Composed by various Authors. There are fome attoring the Anonymous which may be altribed to him. It would be very difficult to make the diffinction; had not the Inge nious Allatius given himself the trouble of doing it, with a great deal of accuracy, in his Differtation concerning the Writings of the Simeons, wherein he gives us a Catalogue of the Lives of the Saints, which, in Manuscript or Print, belong properly to Metaphraste, and which of them belong to other Authors He reckons above an hundred which are Genuin, and almost as many more that are Spurious, whose Authors are unknown; and near four hundred and fifty whose Authors he discovers. They who have the curiofity to fearch further into this matter, may confult Allatins himself: As for our part, we don't think it worth our while to croud fuch a tedious and useless Catalogue into our Work. Besides these Lives of the Saints, Metaphraste has composed feveral Sermons on the solemn Festivals of the year, which are to be met with in Mafeveral Sermons on the folemn Leftivals of the year, which are to be met with in Manufcripts; and a great many Hymns and Prayers which are inferted in the Ecclesialtical Writings of the Greek. He likewife digested four and twenty Moral discourtes taken
from the Works of S. Basil, and Printed together with them, Land likewife publish the
from the Works of S. Basil, and Printed together with them, Land likewife, publish the
from the Works of S. Basil, and Printed together with them, Land likewife, publish the
from the Works of S. Basil, and Printed together with them Letters are a great many Collections of Moral Sentences taken out of S. Macariat, and, an hundred one and thirty,
sentences or Rules more, all composid by Metaphrasiles. Lastily, Leo allusing has publiftid nine Letters and several, pieces of Poetry of the same Author, together, with, as
Discourse of the Lamentation of the Virgin Mary on the Passion of our Sayiour.

John

John Cameniates,

John Ca. A Bout the same time liv'd John Cameniates, Lecturer of the Church of The Galonica, while meniates, who wrote the History of the taking and sacking that City by the Saracens in the year 904. It was set forth by Leo Allatius in his collection of the Greek Writers.

Constantine Porphyrogenetta.

Conflantine Porphyroge.

Constantine Porphyrogenneta is reckon'd one of the Authors of this Century. He was ingenious himself, a Lover of Learned Men, and very well vers'd in the Sciences. We genious numieir, a Lover of Learned Men, and very weil vers d in the Sciences. We have of his writing an Hiltory of the Image of our Saviour feat to Abgamus King of Edelfa; and brought from Edelfa to Conflantinople in the year 944. This piece was published by Father Cambelfi; in his Collection of the Authors who wrote the Hiltory of Conflantinople, and printed at Paris 1664: He likewife wrote the Life of his Grand-Father the Emperor Bafil the Macedonian; which is to be met with in the Collection of Allatius. In the year 1611, Maenfius, fee forth feveral Political Treatifes of this Emperors composing, viz. A Treatile concerning the Government of the Empire, directed to his Son Romanus; a Book of Institutions, two Books of the Dignities of the Eastern Empire, and seventeen Novels. He likewife compos'd feveral Historical and Political Pandects, extracted out of all the Historians, and rang d under three and fifty Heads, of which we have only two remaining, viz. the Seven and Twentieth, which contains the Extracts of Embaffies, published in Greek by Hoeschetids, printed at Ausbourg in the Year 1603, and in Latin at Paris in the Year 1609: And the Fiftieth on the Virtues and Vices, fet forth by Monsieur Hemy de Valois, and printed at Paris in the Year 1634.

Hippolitus the Theban.

Hippolitus H Ippolitus the Theban lived in the fame Century. He composed a Chronicon, several Fragments whereof are to be met with in the third Tome of the Antiquities of Canifins, the The- and in Monsseur Covelier's Notes. Tis to this Hippolitus that we ought to attribute the small Treatise of the Twelve Aposseus sets for forth by Rather Cambess in the Second Tome of his Additions to the Bibliotheca Patrum, [Printed at Paris in the Year 1648.]

Eutichius Patriarch of Alexandria.

Eutichius The Egyptian, of the Country call'd Said in Egypt, born in the year 876, by Profession a Phytician, and Patriarch of Alexandria from the Year 933 to the Year 940, ompoled feveral Treatifes in Arabick. Those which have been Transmitted to our times, of Alexandria are a Treatife for Phytick, a Dispute between an Heretick and a Christian, an History of Sicily from the time of the taking of that Island by the Sarazems, and Annals from the beginning of the World down to the Year 937, containing several remarkable Transactions both of Ecclessical and Prophane History, and which he has intituled a Methodical Disposition, or Composition of precious things, or the Substance, or Marrow of History. Selden in the Year 1642 printed at London, a Fragment of his Treatise concerning the Election and Ordinations of the first Patriarchs of Alexandria, which Entirbin afferts had been done till Mexandris Time, by twelve Presbyters of that Church, who chole one among themselves for Patriarch, and laid their hands upon him. He likewise there maintains that there was not a Bishop in all Egypt till the time of Demetrius. This very Treatise has since that been outberniss. Fattacti, and that their hands upon min. The intermed their maintains that their was not a Bishop in all Egypt ill the time of Demetrius. This very Treatile has since that been published entire by Selden, and printed in the Year 1658 at London, in two Volumes in 4° both in Arabick and in Latin. Tis full of Fables and very Vulgar Stories.

Nico of Armenia.

Nico of Armenia was very young, when without his Parents content he flut himfelf up in the Monastery of the golden Rock, scituate between Pontus and Paphlagonia. After he had there led for a long time a very austere life, in the Year 961, he was sent out on a Miffion by his Superior. He preached in Armenia, and in other Provinces of the East, and from thence went to the Isle of Crete, which had lately shaken off the Yoke of the Sarazent. He purg d this Island from those Pagan superstitions which were still in use a great many persons to the Faith. He retird afterwards to Lacedemonia, from whence he was sent for to Corinth, by his Prayers to put a stop the incursions of the Bull.

of the Tenth Century of Christianity.

Bulgarians. He dy'd in the year 998. He is faid to be the Author of a little Treatile of the Religion of the Armenians, containing an Abridgment of their Errors, which is to be feen in Latin in the Bibliotheca Parrim, together with a fragment against irregular and rash excommunications, where he says that they recoyl back on those persons who dart them out too rashly.

Nicephorus the Philosopher.

WE may likewife reckon among the Authors of this Century, Nicephorus the Philofo-Nicephopher, who made Funeral Orations on the Death of Anthony Patriarch of Anthon-rusthe Phi-

Mofes Bar-Cephas.

Aftly, to these we may joyn Moses Bur-Cephus Bishop of Syria, who composed in Syriack Moses Bar-a Treatise concerning Paradile, divided into three Books, set forth in Latin by Massus, Cephus. a Treatite concerning Paradile, divided into three Books, let forth in Lain by Majina, Printed first at Antrerp, in the year 1569, and afterwards in the Bibliotheca Patrim. Tis a very large Commentary on what was laid concerning Paradise in the Book of Genefit. In the first Book he treats of the Earthly Paradise: In the second, of the Myssical Paradise, that is to say, of the Myssical Significations of that which is call'd the Earthly Paradise; and in the last he treats of the Errors of Hereticks concerning Paradise, and the Objections that may be brought to the contrary. In this last Book he maintains, that Adam was created Mortal, and that God would have render'd him immortal by his Grace, if he had not finn'd: however, he refures Theodore and Nestorius, who had maintain'd that the Sin of Adam was not the Caufe of the Death of Mankind.

CHAP II.

An Account of the Church of Rome, and other Italian Churches during the Tenth Century.

Hough Historians have differed in their Judgment, concerning the Tenth-Century in The State of general; yet they all agree in their accounts of the wretched State and Condition of the Church of Rome, and those who have been most favourable in their Centures, of Rome in could not but your that it was in a strange disorder. "At that time (crys Cardinal Barbothe Thath main) How deform d, how frightful was the tace of the Church of Rome! The Holy See Christy: "was fall under the Tyranny of two looke and disorderly Women, who placed and displaced Bishops as their humour led them: and, (what I tremble to think and speak of) "they placed their Gallants upon St. Peter's Chair, who did not so much as delerve the "very name of Popes. For who dare say that these infamous persons, who intruded with-"our any form of lustice, were lawful Popes? We do not find that they were chosen by the very name or Popes. For who have a plan their mannons period, who have the open of the popes. For who have a plan their mannons period, which were cholen by the Clergy; or that they confented in the leaft to their Election. All the Canons of Councils were infring d, the Decrees of Popes trampled under foot, the antient Traditions defipied, the Cultoms and Ceremonies ufually observed in the Election of Popes neglected. "and the Holy See became a prey to Avarice and Ambition. In such terms as these does this Cardinal, who cannot be supposed to be an Enemy to the Church of Rome, lament the fad estate wherein it was in this Tenth Century : and a long time before him, Arnold the lad eftate wherein it was in this Tenth Century: and a long time before him, Arnold Bilhop of Orlean, who probably might have been an Ey-witness of some of these Difforders, breaks out into this Complain: "O miserable Rome! Thou that formerly didst "hold out so many great and glorious Luminaries to our Ancestors, into what prodigious "darkness art thou pow faln, which will render thee infamous to all fucceeding Ages? We may trace the beginning of this disorder from the Promotion of Formosus to the Pope-The Ordon, which sowd the Seed of the Divisions which afterwards ensued. This Formosus be-naims of mg Bishop of Ositia, had been deposed by 760m VIII. in a Synod held at Rome, and con-Pope Forstrain'd to swear he would continue a Lay-man all the rest of his Lite. He was deposed mosts. for these three Reasons (1) Becard baying beam some four by some North-Mars. I into Rularia.

for thefe three Reafons. (1.) Because having been fent by Pope Nicholas I. into Bulgaria, he made the King of the Bulgarians (wear that he would not admit of any other Bishop besides hindless, that should be sent thither by the Holy Sec. (2.) Because he had already endeavoured to be translated from the Church of Ossia to that of Rome, and made Parties.

for the attaining of his end, contrary to the Laws prescribed in the Canons. (2.) Because he had abandon'd his Church without the Popes leave, and that having left Rome, he was suspected to have conspired against the Empire and the Church. This Sentence of John VIII. was repealed by his Successor Marinas, who re-called Fermolia, re-efablished him in his Bishoprick, and declared the Oath he had been forced to take to be null and void. However he still kept up the design he had laid of advancing himself to the Popedom; and he so well form'd his intrigue, that after the Death of Steven V. he had so powerful a Party as to carry it, against Sergius a Deacon of the Church of Rome, who had been elected by as to Larly 1, Santice Sign. Deaction to Collection 1 tons, who had been electrically a great part of the Clergy. Formoff hinder'd his Ordination, drove him out of the Church, and forc'd him to fly to Informy to the Marquis Adalbers, who declar'd himfelf his Protection. Formofis was ordain'd on the 27th of May in the year 891. The year after he crown'd Gsy Duke of Spoleto Emperor, and a while after conferr'd the fame Title on Land. bert the Son of that Prince. But no sooner was Arnulphus King of Germany faln down into Italy, but Formosus invited him to Rome, designing to make him an instrument of wreaking his revenge on those Romans who had affronted him. Arnulphus enter d the City by ing his revenge on those animas who had antoniced him. Armapoins enter a the city by force, caus'd the chief of the Enemies of Formofus to be beheaded, and was for this piece of Service crown'd Emperor by this Pope in the year 896. No fooner was Armapoin off, but the Romans renew d their Conspiracies against Formofus, who dy'd about the latter

Boniface, whom the People put up in his stead, was a very unworthy man, who had been degraded from his Subdeaconfinp, and the order of Prietthood. A few days after he was of Formo Outed by Adalbert, and Stephen VI advanced to the Chair. This man immediately declares fus by Ste-himself an Enemy to the memory of Formosus; calls a Council, where he nulls all the Orphen Vi. dinations made by Formofur; dug up his Corps, and having drefs d him up in his Pontifi-cal Robes, he condemn d him as if he had been alive: and after he had cenfured him for his Ambition in quitting the Bishoprick of Oftia, and usurping S. Peter's Chair, contrary to the Canons of the Church, he caused him to be stripp'd of his Robes, cut off his three Fingers, wherewith hegave the Bleffing, and threw him into the Tiber. A base and barbarous Proceeding this! and such as has struck Horror into all those who have wrote about it. For tho the Promotion of Formofus was not agreeable to the Canons, and might prove a very Ill precedent; yet such a difingenuous Cruelty exercised to no purpose upon a dead Carcass was a certain demonstration of the Spite and Malice, or rather of the Madness wherewith his Enemies were possess of the spiral and mande, or rather or the Madness where-with his Enemies were possess of And in truth all this Tragedy was begun by Sergius, and supported by the Authority of Malbert, who bore at that time the greatest sway in Rome. But his Interest asterwards grown weaker, Stephen was severely used by the Romans, and cast into Prison, where he was Strangled about the latter end of the Year 900, if his Epitaph is to be credited in the case. The Romans advanc'd one Romanus in his place, who fat but a few months on the Chair:

and Theo-however he had fo much time as to condemn and disannul all that his Predecessor had done against Formosus. The man who succeeded him nam'd Theodorus, was of his mind, but he ied within twenty days.

After his Death the Romans chose a Monk, Deacon of the Town of Tivoli, Son of Rampealdus, After his Death the Romans chofe a Monk, Deacon of the Town of Trouß, Son of Rampeddus, the Wats who went under the name of Jobs VR. This man feeing Indy divided by the Factions of those between the who made their Pretentions to the Empire, behaved himfelf very cautiously in the beginning of his Popedom. The Emperor Armhofens dy dabout the end of the Year 899, and Lambert.

Lambert. Lewis the Son of Bolow, and Lambert the Son of Gay. The Princes of Indy, weary of the Gorennen to Berenger, electially Adalbert, Marquis of Treea, the Father of another Berenger, who was afterwards King of Indy, had called in Lewis; but Berenge affilted by Adalbert, Marquis of Triefant having hemmel him in oblied him to return and made him renounce Marquis of Tofcasp, having hemm'd him in obliged him to return, and made him renounce his Pretentions to the Kingdom. A while after Adulters, who had inprotred the Interests of Borenge, re-called Lewis, who re-took part of Hay; but those who had invited him in, foon betrayed him, and delivered him into Berenger's hands, who caus'd his Eyes to be put out. Berenger swoln with his success comes to Rome, and forces Pope John IX. to Crown him Emperor: But no fooner was he gone from Rome, but the Pope foon 11. to Crown him Emperor: But no fooner was he gone from Rome, but the Pope fent for Lambert, who refided privarely in a corner of Rely, and declar'd him Emperor.

Since by this Action he found himleff obligd to acknowledge Formolys for Lawful Pope,

The Council Since by this Action he found himself obligd to acknowledge Formofus for Lawful Pope, of Rome cacule it was he who had crown'd Lambert; he held a Council, wherein he cancell'd all and Reven. the proceedings against that Pope. After so bold an undertaking, he durit of stay at and the far Rome, where the Interest of Berenger was most powerful; but retird to Ravenna, where vom of for in another Council of 74 Bishops, he confirm d what had been done at Rome. The Irash ans, who love to have a great many Malters, and to change the Government, acknowledg d Lambers, and his Forces became so considerable, that Berenger durst not attack him, but retried to Persona. All this happen d in the year 904.

The year after John IX dy'd, and Benedist IV. succeeded him, who was not upon the

Chair above a year or thereabouts, and did nothing of any note. He who was fet up in his Room, call d Leo V. was Outed forty days after by one of his Domeflicks, man'd

Christophilus. He did not enjoy this Dignity long; for that Sergius, whom we formerly Christomentioned, and who had been the Competitor of Formolus, being come to Rome, feix'd on philus. Christophilus, put him in Prifon, and stepp'd himself into St. Peter's Chair. The first thing he did was to condemn Formosus, to declare his Ordinations Null, and to cancel all that ne did was to condemn Formojis, to declare his Grandatons Man, and to Center at that foliation M.X. had done in his favour Afterwards he degraded those whom Formojis had ordain d, Sergius and either ordain d them over again, or ordained others in their flead. This man is condemns effected a Monster, not only for his Ambition and the violent proceedings he was Guilty of, Formosis, but also upon the account of his loofe Morals. He had a Baftard by Marofia the Daughter of Theodora, who being a long time before highly in the Favour of Adultors, bore a great Sway in Rome. This Baftard Son of his was afterwards promoted to the Popedom by the Sway in Assis. In Section 2010, this was accessed producted to the Toperon by the Intrigues of this Marofia, and took upon him the name of John XI. as we find lifteen in the Sequel. Seguin enjoy of the See which he had uturp d, only three Years; he died in the Year Sequel. Sergim enjoy d the See which he had ulurp 1, only three Years; he died in the Year 910. After him Anastasims came, of whom History is silent. About this time Lambert was Anastasims trayteroully murderd, as he was hunting, by a Count of Milan. After his Death Adal-The death text, whom he had taken prisoner some time before, was set at Liberty, and Berenger was of Lambert. because the support of the only man who pretended to the Title of King of Italy and Emperor. The Popedom 10. Anastasius did not last above two years and some few months; after whose Death Landon Landon an was promoted to the Chair, no doubt by the Interest of Theodora. For that wicked we unworth man made use of him to preser one of her Favorites, named John, to the Archbishoprick Pope. of Ravenna. Let us see in what terms Luiprand relates this matter: "About this time "(fays he) Peter Archbishop of Ravenna, which was esteem'd the chiefest Archbishop-"(fays he) Peter Archbishop of Ravenna, which was esteem'd the chiefest Archbishop." rick next to that of Rome, sent frequently to Rome a Deacon of his Church, rick next to that of Rome, sent frequently to Rome a Deacon of his Church, rick next to that of Rome, sent frequently to Rome a Deacon of his Church, was all of John, to pay his due respects to the Pope. Theodora, that impudent Whore, all of the Rome and to accept of this Archbishop ick. He thereupon returns rick of Bologuia, and to accept of this Archbishop ick. He thereupon returns rick of Rome, and was ordain'd Archbishop of Ravenna. Within a while after back to Rome, and was ordain'd Archbishop of Ravenna. Within a while after back to Rome, and was ordain'd Archbishop of Ravenna. Within a while after count of his unjust Proceedings in ordaining John. Theodora upon this, that she might not be far from her Lover, made him again to relinquish the Archbishoprick of Ravennating, and to seize upon St. Peter's Chair.

Tho John was so shamefully promoted to the Popedom, yet he enjoy'd it a long time J. Tho John was so shamefully promoted to the Popedom, yet he enjoy'd it a long time J.

Tho John was so shamefully promoted to the Popedom, yet he enjoy'd it a long time John X. very peaceably; and was acknowledged as lawful Pope by all the Churches. But as God very peaceably; and was acknowledged as lawful Pope by all the Churches. very peaceably; and was acknowledged as lawful Pope by all the Churches. But as God'never fuffers the Crimes of men to go unpunifi'd, unlefs for a feafon, thereby to make his Julice the more conficienous, to the conclusion of his Popedom was tragical, and he fell by the fame steps, by which he had been advanc'd. This Theodora we speak of, had two Daugsters, more wicked and more debauch'd than he felf, call d Marofia and Theodora. The first of these after she had prostituted her self to Pope Sergins, was marry d to Guy, the Son of Adalbert Marquis of Tissany, who, aspiring to be as absolute in Rome as his Father had been before him, took it ill that Pope John should prefer his Brother Peter, and thought he gave him too great an Authority. He thereupon resolv'd to divest him of it, and taking the opportunity when the Pone was with his Brother in the Lateran Palace. it, and taking the opportunity when the Pope was with his Brother in the Lateran Palace, with a very few attendants, he order'd an Affault to be made by the Souldiers he had, with a very few attendants, he order'd an Affault to be made by the Souldiers he had asid, who put the Pope into Prifon, having first kill d his Brother before his face. He there dy'd some time after, either for Grief, or rather by an untimely Death. This hap-

pend in the year 928.

Leo VI. who fucceeded him, had a design, if Historians may be credited, of restoring Leo VI. Hady and the City of Rome to its former Quiet: but he had not time for it, being upon the Chair no longer than in Months and fireen days. Tis said he likewise dy'd in Prison, Stephen the Chair no longer than in Months and fireen days. as his Predecessor did before him. Stephen VII, who succeeded him, enjoy'd the place but VII. two years, one month, and a few days.

Marofia, upon this vacancy of the Holy See, thought there could be no better way of John XI. making her self absolute in Rome, and raising her Family, than by placing the Son she A Monster had by Pope Sergius, upon the Chair. Tho by reason of his Birth, his Age, and his Con- of a Pope. duct, he was very unworthy of that Promotion. He took upon him the Name of John XI. and was ordaind in the year 931. Some time after Guy dy d, and his Brother Lambert was declared his Successor. But Marosia invited High, Son of Count Thibold, Duke of Provence, and King of Arles, and promised to make him Mafter of Rome, in case he would marry her. He not willing to let such an opportunity slip, came forthwith to wait upon her at the Castle of Angelo, and marry d her, tho she were the Brother's Widdow. For this High was the Son of Bertha, who had been marry'd first to Thibold, and then to Adalberr, the Father of Guy. The Roman received him very kindly: But afterwards sinding he put the flight upon them, they fought nothing fo much as an opportunity of ridding themselves of his Government. Soon after an opportunity prefented it lelf: For Alberic, who was likewise the Son of Marosia, being disgusted with his Father-in-law,

Alberic be for affronting him whilst by his Mother's Order he fill'd him out a glass of Wine, excited comes Ma. the Romans to throw off the Yoke of King Hugh, representing to them how deep a differ of grace it was for Romans to be subject to the Burgundians. They thereupon quickly abandon'd his Interest; and having chosen Alberic their Leader, they set upon the Castle of

don'd his Interect; and having chofen Alberie their Leader, they fet upon the Castle of St. Angelo, with formuch expedition, that Hugh having not time to throw any of his Troops into the place, was fore'd to provide for his own safety; Marosa was seiz'd upon by Alberie's Order, who likewise secured his Brother, Pope John, and kept him close Frisoner during the remainder of his Popedom, which expired in the year 935. The City was governed a long time by Alberie, who changed he form of the Government, made himself Consili, and commanded in chief with a Prefect and Tribunes.

Whilst these things were in Action, Itasy was disputed between several Princes, who all pretended to the Soveraignty thereof. The Itasian being weary of the Government of Recently on the Constant and Adelaid the Daughter of Lewis the Godly. Recently seeing himself turn out of Possession, the property of the Soveraignty the Godly. Recently seeing himself turn out of Possession to Company, or and the mountains they were deseated by Radukbusin Languadoc. At the same time Berener the mountains, they were defeated by Radulphus in Languedoc. At the same time Berenger using his Endeavours to re-enstate himself in the Kindom of Italy, was slain by his own men at Verona. After his Death the Title of Emperor of the West was not conferr'd on any one. at Veroma. After his Death the Title of Emperor of the Wett was not contert a on any one, at leaft not by the Pope and Italian, till Orbol. In the Year 962. By Berenger's Death Radulphus became fole Soveraign of Italy, but the Inconftancy of the Italian, which always put them upon driving out one Soveraign by another, caused them to fubmit to High Count Arles, Son to Count Thibbold and Bertha the Daughter of Lubraim II. Radulphus after he had received Intelligence that they had trayerously kill dis Father-in-law, Burchard Duke of Suabia, retired to his own Kingdom of Burgundy, and left Hugh in quiet possession of Italr. We have already shown after what manner he became master of Rome, by the means of Marosias, and also how he was outed by Alberic. Hereveng'd himself on Lambert the Brother of Gay the affront he received from his Sifter-in-law, and having apprehended him, he caused his Eyes to be put out, and bestowed the Dukedom of Tuscary on his Brother, who proved no more faithful to him than Lambert. The Italians presently re-call d King Radulphus, who put himself into a posture of re-entring Italy, and of engaging in a fresh Manuppus, who put nimeer into a pottere or re-enting 1110, and or engaging in a trein Way with King Hugh; but thefe two Kings thought it most proper to come to an accommodation, on condition that Radalphus should renounce his pretensions to the Kingdom of Ltaly, and Hugh should yield to him all the Country he had then in possession of the Alpest. Notwithstanding this accommodation, the Radians continuing still refolved to shandless. don Hugh, invited Arnalphus Duke of Bavaria, the Bastard Son of Arnalphus the Emperor, to come and take possession of the Crown. This Prince enters into Italy with an Army and advances as far as Verona, where he was received by Count Milo and Ratherius Bishop of the place. Hugo came immediately with an Army and fat down before the place, and the place. Ingo came immediately with an Army and its down defore the place, and having defeated a confiderable party of the Troops of Arnulphus, he obliged him to think of making his Retreat, and of taking Count Milo along with him. The Count no fooner underfood his Defign, but he went over to King Hagb, and Arnulphus perceiving he was abandon'd by him, withdrew in great hafte to Bavaria. The City of Verona immediately furrender'd to King Hugb, who forth Ratherius Bishop of that City, a Prifoner to Privat. Trugb, puffed up with this fuccels, after he had caused his Son Lordarius. to be proclaim d'King, endeavour d'o furprize the City of Rome, and Befieg d'it; but perceiving he could not have his Aim, he treated with Alberic, and gave him in Marriage his Daughter Elda, in hopes, that afterwards he might make himself Matter of Rome; but Alberic, as subtle a Politician as himself, would not relinquish the place, nor put it into the Hands of his Father-in-law.

Much about this time Manasses, Archbishop of Arles, King Hugh's Kinsman, thinking he might make his fortune greater under the Government of his Rinfman, quitted his Church at Arles,

Leo VII.

good Intention was apparent by his sending for Odo the Abbot of Clum, to manage the Treaty between Hugh and Alberic. He likewile wrote two Letters, of which we will fleak hereafter, which thew him to be a lover of Ecclesiastical Discipline. The pontificate of this Pope lasted no longer than three years and a few months. The Romans chose in his place in the year 939 a German, who went under the name of Stephen VIII. This Election was very highly resented by Alberic, who thought that a Roman would have been more for his Interest. Therefore slippeding that he favour of Hugh, and held a private correspondence with Orbo, he caused him to be ill treated. They mangled his Face so barbarously, and render dit so deform d, that he dourst not appear any more in publick. This Pope sent a Legat into France called Damassus, to the Princes of France and Burgands, exhorting them to acknowledge Lewis, the Son of Charles the Simple for their Eawful King, and threatning to excommunicate them, if they did not do it. He likewife fent for Odo again sints Halp, to mediate the Peace between High and Alberic, but all to no purpose, for both Old and the Pope dy'd before it was concluded.

Marines II succeeded Pope Sephen in the year 943, who was reputed to be a man of Marines II succeeded Pope Sephen in the life of St. Ulric, Bishop of Authory, that fingular Piety; and we have an account in the life of St. Ulric, Bishop of Authory, that he beered to this Saint the Death of his Predecessor Adalberon, and withal assured him that he should succeed him; which happen'd thirty years before he was Pope. All the time of his Popedom he was very ferviceable to the Church of Rome, in reforming the Clergy and the Monks, in repairing Churches, and in taking a particular care of the poor. He did likewife what he could to regamet Peace among the Christian Princes. He concluded that between Alberic and High, and wrote feveral Letters in order to make up the breach between Other King of Germany, who endeavour'd to enter Italy, and Lotherius, the Son of Hagh, who opposed his defign. He call d to Rome the Prior of Mount Cassin, and bettow'd on him the Government of the Monastery of S. Paul in Rome. Tis likewise said that he wrote a Letter to Sico Bishop of Capna, wherein he charges him with his ignorance of the Canons; with his want of Learning; with his holding too great an intimacy with fecular periods; and with his having endeavourd, contrary to all form, to confer a Benefice on one of his Deacons, which belong d to a Monaftery. He granted feveral Priviledges to the Benedictin

Deacons, which belong d to a Monattery. He granted feveral Priviledges to the Benedillin Monks, whom he favour d in a great many inflances.

Agaptus II. who fucceeded Marinus, was likewife a holy man, who govern d the Church Agaptus II. who fucceeded of prudence. He fent into France a Bifhop, whose name was of Rome with a great deal of prudence. He fent into France a Bifhop, whose name was Marinus, to assist in the quality of a Legat in that Council held at Ingelheim in the year 948.

Marinus, to assist the the quality of a Legat in that Council held at Ingelheim in the year 948.

about the Contests between King Lewis and Prince Hugh; and Hugh of Vermandois and Artificular in the property of the Archosome was defavour of Artaldus, who was confirmed in that Bishoprick. Hagh of Vermandois was defavour of Intender, and economynicated and a letter was written to Prince Hugh the clar'd an Intruder and excommunicated; and a Letter was written to Prince Hagb the

layou of Intruder and excommunicated; and a Letter was written to Prince Hogh the clar'd an Intruder and excommunicated; and to his Adherents, to admonif them to Minie, in the name of the whole Council, and to his Adherents, to admonif them to return to their Allegiance, under the pain of excommunication. The Sentence of this Council was confirm due year following in a Council held by Agapetus, wherein Prince Hogh was excommunicated, till fuch time as he should give fartisfaction to King Empirication. High was excommunicated, till fuch time as he should give fartisfaction to King Empirication. High was excommunicated, till fuch time as he should give fartisfaction to King Empirication. Under this Popes Pontificate Inda feel reacher Marquis of Tental, and the Senger by Gilla, the Daughter of Berenger King of Italy; and Anglobig between high terms of their Fathers of the Marquis of Tufany. These two Princes inherited the Hogh and by Errenger due to the Father and politics, the second was valiant and bold. King The first was prudent, ingenious and politics, the second was valiant and bold. King Hugh land marry d his Niece Filla, the Daughter of Hogh to Berenger, but the began to be the Hogh had marry d his Niece Filla, the Daughter of Bothers, and resolved to put a fiber first it, jealous of the growing Greatness of those two Brothers, and resolved to put a fiber first it. iealous of the growing Greatness of those two Brothers, and resolv'd to put a flep to the least with Anschaire, whom he caus due to be ser upon by Sartia, who having made the began with Anschaire, whom he caus due to be ser upon by Sartia, who having made the Spoletians and Camerines to revolt, descared the Troops he had rais for his own, descence, and kill dhim in the ski miss. This Prince having intelligence thereof, fook, up a there, conspired against King High. This Prince having intelligence thereof, fook, up a resolution in his Council to send for him, under presence of making up a Reconciliation, and then to put him to death; but his young Son Latharia, who had been perfect in Gouncil, and then to put him to death; but his young Son Latharia, who had been perfect in Gouncil, and then to Orbora Answer of the State of the Himself of the Himself of the Himself of the Himself or the service of the service where the Bilinoprick of Comma, in case he inouted become master of Liany. Assignment these hopes, Manuffer importunes the Princes of Iraly in his behalf. Mile Count of Verons, when the first who declard for Berenger, and received him into his City. The Billinop of Manufert from followed his example, as did likewife the City of Milan, where the Princes Iraly came to wait on Berenger, having deferted King Ins. b, who was retired to Parallel. From this place he fent his Son Lechariar to Milan, conjuring Berenger and the Princes. From this piace he teur his 300 and and that for his own part he had taken a fellulo, to acknowledge him for their King; and that for his own part he had taken a fellulon to retire into Provence. The people moved with coupafion rowards Lotherius, resolution to retire into Provence. The people moved with coupafion rowards Lotherius, who, was not then above fourteen or hitten years old, acknowledged him their King; which he was carrying off the pleased price de with a design of feizing upon his (if he pleased) reside that in Irady. This Berenger order de with a design of feizing upon his (if he pleased) reside that his accurate that he was carrying off to Provence; for Hugh and Lotherius were only Tirular Kings, while the whole power of governing was lodged in the hands of Berenger, that Kings, while the whole power of governing was lodged in the hands of Berenger, that we have been supported by the could not be art his, but cunningly retird into Provence, where he dy'd a short time after; leaving his Estate to his Nicce Berths, the Widdow of Boson, Count of the This Revolution happend about the year 945. Lotherius till retained the name of King of their but did not long enjoy it; for about four years after, whether out of grief to see himself but did not long enjoy it; for about four years after, whether out of grief to see himself highed, or whether by the means of some posion, he fell mad, and dy d'dhiddes, about the contraction of the provence of Italy, to acknowledge him for their King; and that for his own part he had taken a

the latter end of the year 949. Berenger presently caus'd himself to be proclaim'd King, and to be crown d with his eldest Son Adalbert, and that he might render his new Authority the stronger, he fought in Marriage for his Son, Adelaid, the Widdow of Lotharise, Daughter to Radulphus II. and Sifter to Conrad, Kings of Bergundy. This Princes having results the offer, he befing d her in Pavia, took her, and sent her Prifoner to a Castle call de Garde: however, she cleap d thence by the help of a Priett, and sled to Abbo her Kinsman, who undertook to defind her in the Fort of Cannella, where the scale of the stronger in the fort of Cannella, where field to Albo her Kinssan, who undertook to defend her in the Fort of Canolla, where she secured her self. Berenge immediately fat down before the place with all his Forces, and the second year of the Siege, this Queen seeing her slighteduc do the last extremibility. Set to beg King Otho's Assistance, and with her self offered his the Kingdom of Lagy, sent to beg King Otho's Assistance, and with her self offered his the Kingdom of Lagy. The love of Glory rather than Interest inclind this Prince to cross the Mountains, He delivers Adelaid, marries her, and takes her along with him into Germany, leaving his darry with Convid. Duke of Lorrain, to make an end of the War. Convid. pressed hootly on Berenger and his Son, that they weste forcd to lay down their Armis, and submit to Other whom they west to wait monits Germany. He having observables on Oath mit to Otho, whom they went to wait upon in Germany. He having given them an Oath

mit to Utto, whom they went to war upon in cerman. The naving given them and and of Allegiance and fealty, reftord their Kingdom to them, only excepting the Veronese and Frind, which he gave to his Brother the Dukeof Bavaris.

During all these Revolutions in Italy, Rome was very quiet under the Government of During all these Revolutions. Pope John Alberic, who would not fuffer Otho to enter the place, though the Pope Agapetus had ina Alberic, who would not fuffer Otho to enter the place, though the Pope Agenese had invited him thither. The Death of Alberic, which happend in the year 934, made no alteration in Rome, for his Sop Othersian, not above 16 years old, having taken his place, continued the fame form of Government: and not fatisticd with the Temporal powers he was minded to aspect to it the Spiritual Authority, by getting himself advance to St. Peter's Chair; after the Death of Agapetus, which happend in the year 935. He was not at that time abovie 78 years of age at most, and was the first Pope that changed his Name, by assuming that of John. He was truly the Twelfish of that name, tho several count him the Thirteenth's pleing led into that mittack by the fabulous flory of Pope 704m. This Marriags to the rice making any of those considers requisite for the order a Dismiry that he was a the Lowreening being 100 into that mittake by the tabulous story of Pope Joan. This Marr was to far from having any of those qualities requisite for log great a Dignity, that he was a Montrer in Debutchery and Irregularity. He began with making War against Pendula Prince of Capita; in other to turn him out of his Bstates; but his design did not succeed, The War of and he was foured to retire, and to sue for Peace. The Power of Rerenger and Adalbert between the Pope of the Pope of Rerenger and Adalbert between the Pope of Rerenger and Adalbert between the Pope of the Pope of the Pope of Rerenger and Adalbert between the Pope of the Pop

Monther in Debtuchers, and Irregularity. He began with making War againt Fedular Prince of Capias; in odder to rurn him out of his Biffares; but his delign did not fucceed, Prince of Capias; in odder to rurn him out of his Biffares; but his delign did not fucceed, Prince of Capias; in odder to rurn him out of his Biffares; but his delign did not fucceed, the Wars of all the was forced to retire, and to fue for Peace. The Power of Rerenger and Adalbers became of the was forced to retire, and to fue for Peace. The Power of Rerenger and Adalbers became of the was forced in the Kingdom of Rady, they had continued to confide against did him and cruelly its oppoles their Subjects. Orde, willing to bring them to offer their Dominions, when he dyd in the year 958, not without fulficion of being possible of their Dominions, when he dyd in the year 958, not without fulficion of being possible of the Subjects, and continued to exercise their first only the red light in the Rady of Gut the Subjects. This was the reason, they show Mill Sent two Logars after their strains, but also to the Radwar. This was the reason, they show Mill Sent two Logars are shown in the strains, the show of God, and the Aposlites St. Peter and St. to the strains, the show of the content of Radwar from the interest of the shown of the

of the Tenth Century of Christianity.

Pope to enter into an Alliance with Adalbert. And when the Romans could give no other Pope to enter into an Alliance with Adathert. And when the Romiaus could give no other account, than that it arose only from the contrariety of Pope folius Wonds and Conduct, so those of the Emperor; that Prince return d this prudent Reply: "The Pope is as yet to the contrariety of the Emperor; that Prince return d this prudent Reply: "The Pope is as yet to the contrariety of the Emperor of the Pope is as yet of the Conduct of the Pope is as yet of the Conduct of the Pope is as yet of the Pope is as y without troubling his head much with the fecret practices of the Pope, he laid Siege to without troubing its near much with the feeter practices of the rope, he had stegs to the Cattle of Leo in Ombria, whicher Berenger and his Wife was retird. Thither the Pope fent Leo, third Secretary of the Church of Rome, and Demetrins, one of the principal Roman Lords, to excuse his falling into the follies incident to youth, promising, that for the future he would be another kind of man: He gave them likewife orders to complain of the Emperor's retaining Bishop Leo, and Cardinal John a D-acon, who had failed in of the Emperor's retaining Bilhop Leo, and Cardinal John a Dacon, who had failed in their Dury towards him; and of his not keeping the promise he had made him; because he cause d those whom he took to take the Oath to himself, but not to the Pope. The Emperor returnd this Answer, "That he was glad of the promise which the Pope. That he had or reforming, and becoming a better man for the future: That for his part he had religiously observed his promise; that he had indeed promise to restore to the Church had religiously observed his promise; that he had indeed promise to restore to the Church nag rengount ones of me journes, that me had make points to retore to the of of Rome, all the Territories which of right did belong to it is but before he could do "that, he muth first take them, and render himself Master of them: That he had neither "that, he muth first take them, and render himself Master of them: That he had neither "that, he muth first take them, and render himself Master of them: That he had neither "that, he muth first take them, and render himself master is but to recommend to the control of them." "nat, ne must ant take ment, and tender immen matter of them. That he had that "feen the Bifhop nor the Cardinal, whom they charge d him with entertaining; but that "feen the Bifhop and that being fent from the Pope to the Emperor of Confiaminople, on a Nene nad neard that being lent from the rope to the Emperor of Companimone, on a refgotiation against him, they had been taken at Capua, together with others whom the
"Pope sent to the Huma, to engage them to fall upon him: That these proceedings were
"Prov d by Letters fign d by the Pope, and seald with the Papal Seal. Othe dismisd the Pope's Deputies with this Answer, and with them sent two Bishops to Rome, to make an ample justification for him; with orders, in case the Pope would not believe what they ampie juitineauon for min; with orders, in case the Pope would not beneve what they told him, to offer to prove it by the Combat of two Champions. John XII. received these Envoys very coldly, and to amuse the Emperor, he sent to him eight days after John the Bishop of Nami, and Cardinal Benedit a Deacon, to Negotiate with him. Before they return d, Adalbert came to Civita Vechia, and from thence to Rome, where he was receiv'd very kindly by the Pope. No fooner had the Emperor intelligence thereof, but he ceiv'd very kindly by the Pope. No fooner had the Emperor intelligence thereof, but he comes to Rome with his Forces in Anguli 963, being invited by the Romans themselves, othe repart of whom had seiz'd the Cattle of St. Paul, and held it out against Adalbert. Upon turns to his arrival, 76bm XII. and Adalbert went off; the Romans receiv'd Otho, and took a new Rome and Oath of Alleigance to him, promiting that they would neither chuse nor ordain any Pope angles without his coulent and approbation. Three days after, upon the request of several Bishops without his coulent and approbation. Three days after, upon the request of several Bishops of Mills, and the people of Rome, he held a grand Council in St. Peters Church, where dept there met the Emperor; for the Archbishop of Aguilea, who was faln fick in Town; Rate the Council Adalphis the Deacon, Walbert Archbishop of Millsn, Peter of Ravenna, an Archbishop and air Rome Bishop of Savony, Orger Bishop of Spires, and Rubbus Bishop of Parmir, with about 33 against Lalian Bishops more, fourteen or fifteen Cardinals, and a great many Officers of the John XII. Church of Rome, with several Lords and a Representative for the people. The Emperor. demanded of the Affiftants, why the Pope was not prefent in this Council; they redemanded of the words of the Affiftants, which the Pope was not prefent in this Council; they redemanded that they wonder d he should ask them a thing which was fo well known to the ply a, that they women a ne-mound ask them a thing which was lower known to the whole World. That John was not one of those, who being coverd with Sheeps cloathing, are inwardly Ravenous Wolves; but that he committed publickly and in the Eye of the are inwardly Ravenous Wolves; but that he commutted publickly and in the kye of the world diabolical Actions, without putting himself to the trouble of congealing them. The Emperor told them it was but reasonable to experts in particular, the heads of his Accusation, and afterwards to debate what ought to be done. Then Cardinal Peter a Priett, faid he had seen him celebrate the Mass without communicating; John Billingo, Priett, faid he had seen him celebrate the Mass without communicating; John Billingo, Nami, and a Cardinal Deacon of the same name, declared that they had seen him ordain: a Deacon in a Stable extra tempore: Energies, and the other Priess and Deacons of Rame ablesced that they had the best heads and the same conferred Codes for Money and to have added to declared, that they knew him to have conferr d Orders for Money, and to have ordain'd a declared, that they knew him to have conferr d Orders for Money, and to have ordain'd a declared, they have been declared to have ordain'd a child of ten years old Bilinpo of Todi. That it was not necessary to bring Winnesses to attell these Sacrileges, fince they were so visible, that all that could be said about them; would not express the one half of what they would appear to be. As for the Adulery would not express the one half of what they would appear to be. As for the Adulery whereof he was accused, they faid, that indeed, they were not Eye-witnesses the Fact; but that they knew for certain, that he had abused the Widdow of Ranier, Stephania, his Father's Concubine, the Widdow Ann and her Neice, and that he had made his Court the very link of Debauchery: that he went publickly a hunting: that he had put out the Eyes of Benedit, his spiritual Father, whereof he dy'd: that he had cut off the Privy-Members of Cardinal foots the Subdeacon, whereof he likewise dyd: that he had been the caule of a great many Fires; and that he was feen with a Sword in his had, an Helmer on his head, and a Coat of Mail on his body. The Clergy and Latty there prefent cryd out that they had feen him drink a headth, to the Devil, and fwear by the Heathen Gods in his play at hazards : that he never took care to fay his Office, or to make the Sign of the Cross. Upon these accusations, the Emperor ordered Luiprand Biffiop

Toe Council of Cremona to tell the Synod in Latin (for they could not understand the Saxon Language, arkonesa in which he spoke) that he conjured them in the name of God, the Blessed Virgin, and the gainli-cha Apoffles to advance nothing againt the Pope, but what was certain and would bear good

Nil proof. They all replyed that they were willing to be Anathematic d, if Pope folio were not
guilty of the Crimes lad to his Charge, nay and of far more fhameful and home the deal d in
been mentioned. That if he would not believe them in this, yet that could not be call d in question of which the Emperors whole Army were Spectators, viz. that he appeared in Armour from Top to Toe at the Head of his Forces; and that if the Tiber had not between him and the Emperors Army, he would have been taken prifoner in that Equipage. The Emperor acknowledged that this was true, and all his Souldiers were Witnefles to it. The Synod were of Opinion that it was necessary to write to the Pope, that he might come Synod were of Upmon that it was neceitary to write to the Pope, that he might come and clear himself of the Crimes laid to his Charge. The Letter was written in the name of the Emperor, of the Bishops of Ligaria, Tuscany, Saxony, and France, who resided then at Rome. They acquainted John, to whom they gave the Title of Pontifex Summun, and that of Coniversal Bishop, that having demanded of the Clergy and Laity of Rome the reason of his absence, they had related such abominable things of him, as would make the most imputationally with the theory of the summer of Scariddea and of land. adjusted that the was accused of Homicide, of Perjury, of Sacriledge, and of Inest with two of his Relations: That it was likewise reported of him, that he had drank a Health to the Devil, and sworn by Jupiter, Venus, and the other Heathen Deities in his play at hazards: that they earnestly intreat him to come and clear himself of these Accusations, af-

Nos Audivimus dicere, and vos vultis alium Papam facere. Si boc facitis ; excommunico vos de Deo Omnipotente ut non babeatis ficentiam ullam ordinare. O Miffam celebrare.

zarus: that they earnestly increa thin to come and their nimes of their Acculations, affuring him upon Oath that nothing flould be done againft him but what was agreeable to the Canons. This Letter bears date November 6, 963. Pope John XII. laving received it, return'd this answer. "We hear you defign to make another Pope to the recommunicate you by the Almighty God, fo that you out it you do, I excommunicate you by the Aringhy Goo, Is that you man, or of celebrating the Mass. This Letter being remitted to the Synod, to which the Archbishop of Treves, and three Bishops of Emilia and Ligaria were likewise come; they made the Pope this Reply: That the Letter he had fent was a fign of his folly and want of Prudence: that he should have alledg'd some reasonable ex-

williars, & cufe of his ablence, and fent his Deputies to give the Synod an account thereof: that they would fubruit to him, provided he delayd not coming to clear himself of the Crimes laid to his charge; but that if he would not do that, they would not value his excommunication, which they might with Justice retort upon him. This fecond Letter of the Gouneil to the Pope bears date November 20. and was fent by Cardinal Adrian a Prieft, and Cardinal Benedit a Deacon: They went as far as Ther to give it him, but they could not meet with him there, for he was rid into the Country before they came. Wherefore not meeting with any person that could inform them where tore they carrie. Wheretore not meeting with any perion that could inform them where be was gone, they brought the Letter back to the Council, which was fitting a third time, the Emperor prefented to them the Complaint which he in particular had to prefer againt folia, visi That forafmuch as that Pope had sent for him to affift him againt Adilbert, and had afterwards taken an Oath of Allegiance to him, yet he had fince invited this same Adulbert to Rome, and put himself at the head of the Revolters. Then the Bithis lame Adalbert to Kome, and put immetr at the head of the Kevolters. Then the Bi-fhors, the Clergy, and the Lairy of Rome faid, that it was necessary to cure this extraordinary wound, by as extraordinary a Remedy: That if the debauch'd Morals of Popet. John XII. had injur'd the Emperor only, he might have met with some toleration; but since he was the ruin of to many, by the scandal and bad example he had given, they required the Emperor that this Monster (whom it was impossible to reclaim from his View) should be provided out of the Cherch of Rene and the reaches Base of a ways. Vices) should be turn'd out of the Church of Rome, and that another Pope of an exemplary Life should be fet up in his room. The Emperor approved of this Refolution, and declard it was his defire, that they would choole one who was worthy of fitting in St. The Ordin Peter's Chair. He had no foonet done speaking, but those who were present on nation of unanimously, that they chose the Venerable Leo, chief Secretary of the Church of Roman Pope Leo to be their Pastor, and Soveraign, and Iniversal Pope of the Roman Church, rejecting John the Apostate because of his irregular Life. Having repeated this their Vote three times, they, according to cuftom, conducted Leo to the Lateran Palace, confecrated him afterwards in St. Peter's Church, and took an Oath of Fidelity to him. After this the Emperor Otho, supposing he had nothing more to fear in Rome, diffusisd part of his Emperor Comp. supposing he had nothing more to tear in Allows.

Troops, that they might not be a greivance to the people; but the Romans, won over by the promises of John, foon after role up in Arms, and made Barricades to inclose and cut off Otho. But he was rescuid by the bravery of his Troops, defeated the Seditious, kill'd off Otho. But he was retcude by the prayery or his 1700ps, deteated the Scatteness, kill depart of them, and obligd the people to give him Hoftages. Pope Leo the Lighth of that name, willing to ingratiate himself with the people, prevaild to far with the Emperor by his intreaties, that he perswaded him to rethore the Hoftages before his departure. But no soner was this Prince withdrawn to pursue Adalbert, who lunk'd about Camerin and Spoleto, but the Women whom Pope John had debauch'd, stirr'd up the people to revolt aftell. The Seditious had a defign of putting Leo to death, and receiving John; but the

former found means of flying to the Emperor : as for the latter, he no sooner enter d Rome,

but he us d the Friends of Leo very barbarously, among others Cardinal John a Deacon, The Receivhole right-hand he caus d to be cut off; Alochief Secretary, whose Tongue he cut out hability whose right-hand he caus d to be cut off; As chief Secretary, whose Tongue he cut out, stabilish and cut off two of his Fingers and his Nose; and Orger Bishop of Spiret, whom he caus d ment of to be whipped cruelly, and would not let him go, but in hopes by his means to obtain the Post John Emperor's pardon. John to authorize his Proceedings by an Act that should have some flaw of Julitice, held a Synod February 26. in the year 964, where affifted fixteen Bishops of Italy, and some Cardinals. These Prelates, devoted to the will and pleasure of this Pope, condemn'd the Synod which had depos of him, and elected Leo in his stead: They produced a Sentence of Deposition against Leo: anathematized all those who favoured be considered his Ordinations mill: convend those whom he had ordined to the Countries. him: declar'd his Ordinations null: conven'd those whom he had ordain'd to the Counhim: declar'd his Ordinations null: conven'd those whom he had ordain'd to the Council; and after they had oblig'd them to declare in writing, that he who had ordain'd them, having no power to do it, had not conferr'd any Order upon them, they stripp'd them of their habits: they constrain'd Beneditt Bishop of Porto, and Gregory Bishop of Albania, to confest hey had done amis in ordaining Leo, and they suspended them for a time: and because Sico Bishop of Oslica, who was one of those that had ordain'd him, did not appear before the Synod, they declar'd him deprived of his Priethood, without any loops of being restor'd: they declar'd all those who had contributed to the Ordination of hopes of being restor'd: they declar'd all those who had contributed to the Ordination of hopes of being restor'd: no accompany afterwards to be desired on a company. Leo, or favourd him, or acknowledged him afterwards, to be deposed or excommu-

of the Tenth Century of Christianity.

nicated. The Emperor Otho being inform'd of what pass'd at Rome, prepard for his return The tragithither, to punish folia according to his deferts; but God prevented his Vengeance, for of Poet on that infamous wretch received a mortal Wound as he was sporting himself one night with a Lady out of Town. of which he dyd within eight days after on the Supremb of Max XII. a Lady out of Town, of which he dy'd within eight days after, on the fourteenth of May, a Lady out of Town, of which he dy'd within eight days after, on the fourteenth of May, and without receiving the Sacraments. The Romans perfitting in their revolt, were before Benedid hand with the Emperor, by chooling Cardinal Benedid a Deacon, and placing him upon the Anti-the Papal Chair, upon his promife of never quitting it. A while after the Emperor came poper, with his Army, far down before Rome; and without being terrified at the Excommunication thunder d against him by Benedics, he constraind the Romans, pinchid with Famine and want of necessaries, to open the City Gates unto him on the 23 of June. As Kon as he enter'd Benedist in Rome, that he might do nothing irregular, he held a Synod, where he caus'd Benedist to be got and brushes a Hall brought in his Pontifical Habit. He demanded of him by Cardinal Benedist the Arch-deacon, Lo VIII. brought in his Pontifical Babit. He demanded of him by Cardinal Benedict the Arch-deacon, Lover by what Authority, and according to what Laws he had usured that Dignity in the Life time of Pope Leo, whom he himself had eleded, and why he had violated the Oath he had bisself time of Pope Leo, whom he himself had eleded, and why he had violated the Oath he had bisself taken with the rest of the Roman, not to chuse any Pope without the Consent of the Emperor. Benedist acknowledge his fault, and beggd the Emperor's Pardon, he divested himself of his Ponthical habit, and put them, together with the Pastoral Rod, into Leo's hands. Leo divisted him likewise of his Cope, and declar'd him depriv'd of all Sacerdoral and Priestly Dignity, leaving him only the Order of Deacon, in consideration of the Empero Oslo's but he prohibited him from staying at Rome, and banish'd him. This Council by a folenn Decice, related by Gratian, granted to the Emperor the right of choosing a Pope, and of investing Bishops and Archbishops, and forbad the choosing a Pope without his Consent, or ordaining a Bishop elect, till he should receive investiture from the Emperor. There is another Decice of Pope Leo, whereby he grants to the Emperor Oslo all that Prejin and Charlemague had given to the Church of Rome; but this is such a dubious Piece, as deserves no credit. deserves no credit.

Otho having thus quieted the City of Rome, departed thence after the Festival of S. Peter, in order to return to Lombardy, taking along with him the Antipope Benedict as Prisoner, and carrying off with him a great many Bodies of the Saints. He loft in his March a grat many of his Men by Sicknes, kept his Christmass at Pavia, and the next year return'd into Saxony, after he had given his Instructions for the Affairs of Italy. Benedict dy'd at Hamburgh in July 965, after he had edified the German by his Piety, and made it appear that he deferve d to have been Bishop of Rome, if he had been rais'd to that Dignity according to the Canon. Leo dy'd likewise the same year. After his Death the Romans sent Deputies to the Emperor Otho, to know his pleasure concerning the Election of a Pope. Some Authors have writ, that Beneditt not being dead when Leo dy'd, the Emperor Otho had a defign of re-effabiliting him, if he had not dy'd in the very interim. Let the cafe be how it will, febr Bilingo of Narmi, who was his Creature, was the man whom he defign'd to advance to that Dignity; and 'tis very probable that he told his Intention to the Roman Deputies, He was thereupon elected, and placed in the Holy See, and is the Thirteenth of that Name. But whereas he was supported by the Emperor, and wedded to his Interests, he treated very haughtily the principal Lords of Rome, who affected to retain the Liberty they enjoy d under Alberia. This was the reason why they declar d against this Pope, and resolved to turn him out of his Popedom. They caus'd him to be arrested by Roger the Prefect of Rome, being affifted by Jeoffy Count of Campagnia, whither John was fent Priloner. This Jeoffy being kill'd fome time after, and Roger being dead, the Romans being afraid of the Emperor Otho, who was preparing to come into Iraly, fet the Pope at liberty, and permitted him to return to Rome. However this did not hinder the Emperor from coming by great

marches to Rome: upon his arrival he arrested the Consuls, the Prefect, and the Decemwiri (a Body of ten men who were instead of a Senate, and the Grand Council of the City). He punished them after an examplary manner, for he sent the Consuls and the Prefect Prisoners to Germany; and after he had caus'd the last to be shamefully dragg'd and rritoners to verman; and after he had cause the last to be inamerum; oragg d and whipp'd through the Streets of Rome, he hang! d upthe December:. This reported that he likewife ordered the Bodies of Feofry and Roger to be dug up, and after they were dragg d through the City, to be cast into the Common-shore. Having by these fevere Proceedings thruck an Awe into the minds of the Romans, after he had kept his Christmass in the year 966 at Rome, he went to Ravenna with Pope John, where he held a Synod about Easter, Toe Council in the year 967, wherein several Regulations were made in the Ecclesiastical Discipline;

toetsment in the year 907, wherein reveral acquaintons were made in the Ectorianted Distipline of Ravenus and the Emperor restord to the Church of Rome the Towns and Territories, which had in the year been granted it formerly by Pepis and Charlemagne They likewise excommunicated Harrord Archbishop of Saltzkarget, because he would officiate and wear the Pall, tho he had lost his fight; and because, being charged with several crimes besides, the Popes had prohibited him from exercifing any Episcopal function, and Frederic was put in his place, who was now Confirm d. They likewise rais'd the Bishoprick on which the Town of Mag deburgh depended, to an Archbishoptick, by the Consent and Approbation of Harro Archbishop of Mayence, and Hildeward Bishop of Halberstar. From Ravensa the Emperor went into Tufferany, and sent for his Son Orbb, in order to have him crown de Emperor by the Pope, which cany, and ten for in soil own, in other to have him could be made in the long which to Ceremony was perform'd at Rome in the Chrismass helydays, in the year 967. After this Expedition of Orbo, Pope John enjoy of the Popedom very quietly whilst he liv'd. He rais of the Bishoprick of Capua to an Archhishoprick, in recompence of the kind usage he met with there during his Imprisonment. He sent a Legat into Polonia, to instruct the Polonians ans, who defir d to be converted. He likewise sent a Legat to the Vandals, and wrote several Letters, wherein he recommended to the Bishops the observation of the Church Discipline. Tis observed that he with a certain Ceremony bless'd a new Bell belonging to the cipine. I isomer at man he with a certain centiony offers a new best obtoining to the Church of Saint John of the Lateran, and that this is the first instance we have of such Benenedictions, on which the Title of Chrisping was afterwards improperly impost. This Donus and Pope dy'd September 6. 972. Donus alias Donuss succeeded him, who dy'd at the end of Benedict three months, without having done any thing of note. After him Benedict VI. had the Popedom: some there are who pretend, that he was in possession of it before Donus dyed. Let the case be how it will, he survived him, but came to a tragical end. For Otho dying May 7. 973, a Roman Lord of great Authority, nam d Cincius, caus'd the Pope to be leized on, and committed him Prisoner to the Castle of Sr. Angelo, where he was strangled some few

This bloody design was put in Execution by the infinuation of Franco, sirnam'd Boniface, the Offirper a Cardinal Deacon, whom Gerbert terms the most impious monster of Mankind, who raouted by Be- ther deserved the name of Maleface, than that of Boniface, This man, tho all o're befinear d with the blood of Renedict, yet leizes upon the Papal Chair in the year 974. But the Romans could not endure him long; and having found out a Bishop named Benedict, of the

mass could not endure him long; and having found out a Biftop named Beneditt, of the Family of the Alberics, they fet him up in opportion to Boniface, who was forced in the year 975. to fly to Conflaminople, whither he carried the things which he Sacrilegiously rifled from the Vatican Church before he went off. This Beneditt was put up in his flead, and enjoy'd the Popedom very peaceably till the tenth of July, in the year 984, on which day The Wars he dy'd. During these Revolutions, the Empior Otho II. was wholly taken up in Germany, and Lotharius King of France; and he was no sooner out of that of Otho II. Fatigue, but he was engag'd to begin a new War in Italy against the Greeky, who, with the affithance of the Saraccus, designed to re-take Apulia and Catabria. At first he had some advantage over the Empry but afterwards he was entirely descated and taken. Prisome advantage over the Enemy, but afterwards he was entirely defeated and taken Prifoner: However, he found a way to make his escape, and having rally'd some Troops, he foner: However, he found a way to make his ecape, and having raily d tome 1 roops, he affaulted and took the City of Benevent, because the people of that Country had betray d him. From thence he rerum d to Rome, where he dy d of grief on December 6, 983. After his death there arose a debate about the choice of an Emperor; some would have Henry Duke of Benevit, Nephew to Orbo the Great, to be crown d: the Indians were for an Indian Emperor, nam'd Crescentia, but the German; whose interest was strongest at Rome, Otho III. the Son of the last Orbo to be crown'd Emperor, with the Consent of Pope

Benedict, who did not survive Orbo II. above fix Months.

Espera. Peter Bithop of Pavia was put in his place, and took upon him the name of John XIV. He John XIV. was Lord High-Chancellor to the Emperor Otho, and it was doubtless by the recommendation of this Prince, that he was advanc'd to this Dignity, but he did not enjoy it long; for

Boniface return'd from Confaminable in the year 985, and having rousd fome of his own faction, and work the people by difficulting among them the money he had raisd, by the returns to fall of those rich Ornaments he had carry d from Rome, he render d himself very powerful in Rome, feiz d on Pope John, loaded him with Irons, thut him up in the Castle of Saint Angelo, where he stary d him to death at the end of four months; but he himself did not furvive above four months, and dy'd hated by all the World, even by those of his own faction, who, after his Death, us'd his body very contumeliously. Upon the Death of this

Tyrant, the Clergy and Laity of Rome were left at liberty to elect a Pope. The choice fell on a Priest nam'd John, the fifteenth Pope of that name. The beginning of his Pope-John XV. dom was difturb'd by the fear he had that Crescentius, who having taken upon him the ti-tle of Conful, seiz'd on the Castle of S. Angelo, would not use him so kindly as he did his Predecessor. Under this apprehension he withdraw into Tuscan, from whence he sent several Deputies to Otho, praying him to come to sis assistance. It was this that inclined the Romans ; who knew by experience what they were to fear from fuch kind of Vilits as the Emperors made, to fend an honourable Emballage to the Pope, earnestly to entreat him to return, by giving him all the assurance he could desire. He hearkened to them. and was received with all the figns imaginable of fubmifion and refpect. From that time forward he enjoy'd the Holy See very peaceably till about the latter end of his Popedom, at which time he was again so disturb'd by Crescentius, that he was forced to pray the Emat which time he was again to diffured by Crefeenius, that he was forced to pray the Emperor Otho to come to his affikance. This Prince immediately match'd with an Army into Italy, and ftoppd some time at Raveima. During his stay there, John XV. dyed in May 996. The Romans were obliged by an order from the Emperor to elect in his place Brunothis Cooffingerman, who took upon him the name of Gregory V. Dut Crefeenius stoon Gregory V. after outed him, and set up in his stead John Bishop of Placentia. This Action was not John the long unpunish of Gregory. John secured himself with Crefeenius, in the Catlle of Saint Angelo. The Emperor besieged it, Crefeenius held it out very vigorously, and it would have been very distruit to have taken it had not he been belief the Catlle of The American Saint Sa have been very difficult to have taken it, had not he been kill'd treacherously. The Antipope John was taken, his Eyes were feratch'd out, his Nose and his Ears were cut off, and in that posture was he led through the Streets of Rome, mounted on an Ass with his Head towards the Tail, and forc'd to fay as he went along, Whoever shall dare to disposses a Pope, let him be ferv'd like me.

Tis faid that Gregory, to prevent the trouble which might afterwards arise in the Election of an Emperor, order d that for the future it should be made by a certain number of German Princes, which he appointed; which was done at the instant, and by the auof German Princes, which is appointed; which was one at the intant, and doubtless with the approbation of the Romans. This Pope did not furvive his Election above two years gerbert and eight or nine mouths. Otho cased Gerbert to be elected in his place, who took upon nam d Pope him the name of Silvester II. He had been formerly Archbishop of Rheims, and was then Silvester him the name of Silvetler II. He had been formerly Archbillion of Rosems, and was then silve Archbillion of Rasema, having been obligd, as we shall hereafter declare, to coult his II. first Archbillioprick. He was a man of great Learning, and much in favour: with Otho, which inclind him to prefer him, before all others, to that Dignity, supposing the could not find a person more worthy to fill the Chair, or in whom he could more rely. We shall have occasion to speak of the Astions of this Prelate, before he was Pope, in the History of the Churches of France during this Century; and of what he did or wrote while he was Pope, in the Hiftory of the following Century, to which it belongs, for he was not promoted to Saint Peter's Chair till about March, in the year 999.

An Account of the Roman Wi .ers in the Tenth Century.

A Frer what has been related of the State of the Church of Rome during the Tenth Century, and of the Qualifactions of those who governd it, its no wonder that we have to few Monuments of this Church, either of Councils held at Romey or of Letting written by the Popes.

John IX.

John the Ninth has left us four Letters, and the Acts of two Councils. The first of these of ohn IX. Letters is directed to Harvey, Archbishop of Rheims, who sent to know of him how he should deal with the Normans, who, after they had been baptized, had led lives wholly Pagan, and were transported to that degree of Extravagance, as to kill the Christian and Prietts, to lacrifice to Idols, and to eat of such things as had been offered in facrifice to them. John IX. after he had congratulated the Archbishops happinels, in the convertion of Normandy, returns him this Answer, that the persons he mentioned being but newly converted, and not fully instructed in the Christian Religion, ought not to be rewly converted, and not fully infirited in the Christian Kengion, ought not to be dealt with according to the rigor of the Canons, but with fome fort of gentleness and moderation. That however, if there were any among them, who would fubmit to all the feverities of Pennance, he ought to proceed against such according to the Canon. Agreeable to this Letter, Harvey lent to Gun, Archbission of Roam, a Memorial containing Harvey the institutions of Councils and Popes, the Authorities of the Fathers, and the Example Archbission. of Saints, concerning the Mercy and Moderation which ought to exercis'd towards the of Rheims. greatest Sinners upon their fincere conversion and repentance.

John's second Letter is directed to Stilian Bishop of Neocesarea: He congratulates his Joses second Letter is directed to diffus finished of Albert from whole communion nothing was able to feparate him, and declarges to him, that he hopes that by his Prayers he would prevail under the him, and declarges to him, that he hopes that by his Prayers he would prevail under the himself of the libertia declarate. race num, and decages to min, that he no possible of the race is would preven for decages to num, the best of the schilm, which was of 40 years continuance. He likewife declares, its hig intention that the Decrees of his Predecessor against Phonius and his Adherents, should continue in their full force, and exhorts him not to act contrary to

rents, include Letter of John is directed to the Clergy and Laity of Langues in France, who The third Letter of John is directed to the Clergy and Laity of Langues in France, who had been had petitioned his Authority for re-establishing of Langues, their Bishop, who had been turn do out of his Bishoprick by the Sentence of Sighen tile Predeciator of Pepe John. He being well informed that this Bishop had been elected canonically, that he was turn'd out upon falle grounds, and that there had been never another put in his place, re-establishing by this Letter, norwithstanding the decree of Sighen, wherein he tells them, "That "he did not revoke what was done, but that he altered in for the betters, for the benefit of of the Church, and out of pure meedity, as his Bredecellors had done upon feweral cocasions. He wrose the very same Words at that gime to Charles the Simple, and braye the recent the simple, and braye the very same who was the sing fourth Letter. We have two Letter over the sing some the sing some the sing source the very same who was the sing source the very same words at that gime to Charles the Simple, and braye the very same that the sing source the single same to the very same the single same to the same to the same that the same that the same that the same than the same that the sa

him by this Letter, notwithtanding the decree or steppen, wherein he tests them, I hat "he did not revoke what was done, but rich the lattered it for the betters, for the benefit "of the Church, and out of pure inceditry, as his Predeculors had done upon feweral "of the Church, and out of pure inceditry, as his Predeculors had done upon feweral "of the Church, and out of pure incedition, and the pure the standing of the standi

of the inflance of the Duke of Zutphen, but withal, had fent him not into the Dutchy of Paffair, but into a Conquer'd Country. They likewife complain'd, that his Legats giving credit to the Stories of the Sclavonians, accused them of several fallities. They likewife took notice that their Prince was descended from the House of the King of France, who were Christians, whereas the Moravians and Sclavonians were originally Pa-France, who were comments, whereas the cross that are all a determined were originally regains and Enemies to the Chiriftian Religion. They praisd their King Lewis, and observed how zealous he was for Religion and the Holy See. They refuted the Reports which the Sciarolonians had raisd of their entering into a prophane Alliance with the Homs, which the statements had taken the therefore the proposition that the statement and of their (upplying them with money to go into fady. They faid that the Statements were the persons who were in confederacy with the Hunns, when they pilled, burnt, and rawag d all before them. That for their parts, they delignd to have opposed their entering Italy, and to have march to the Affiltance of Lombard; and that they might be in a condition to do it, they defired a Cessation of Arms from the Sclavonians, but could not obtain it. They concluded by conjuring the Pope not to give credit to the calumnies which the Sclavonians cast upon them, nor suffer such a division in their

One of the two Councils held under John IX. conven'd at Rome, and the other at Ra-

venna. The Institutions of the former are divided into twelve Articles.

The first condemns the Proceedings of the Synods held under Stephen VI. against the Body of Formosin, which they had dug out of his Grave, cited and judged in a full Synod, which was an Action without all Precedent. In this Article is forbidden all such usage for the survey because a dead body cannot be cited into a Court of Judicature, since impossible he should answer the Accusations laid to his charge:

The second grants a full pardon to the Bishops, Priests, and other Clergy-men, who out of sear of being ill reated themselves, assisted at that; And Orders that for the future no fitch constraints shall be used, but that the Bishops when they convene shall be

left to a perfect Liberty and Freedom.

The third imports, that fince Formofus had been translated from the Bishoprick of Oporto to that of Rome, purely out of necessity, no person could make it a Precedent for the future, and it shall not be allow'd to promote any person to any higher degree of Dignity, who has been declar'd to have forfeited an inferior Order, unless he has been re-estabilling canonically; as the people had done in advancing Boniface I. who had been deposed from the Subdeaconship, and afterwards from Priest's Orders.

The fourth restores those Clerks to their Orders, who were ordain'd by Pope Formosus,

and had been depos'd in a pattion.

The fifth renews the Canon of the African Council against Re-ordinations, Re-baptizations, and Translations; and prohibites the ordinary Bishops in those Churches, which were provided with Bishops, unless those who were in possession had been deposed according to

The fixth confirmable confectation of Lambert for Emperor, and condemns that of

The seventh condemns the Acts of the Council of Rome against Formesus, to be

The eighth declares Sergius, Benedict, and Marinus Priefts ; and Leo, and Pascal, and John Deacons, to be lawfully condemn'd and separated from the Church, and anathematizes those who should acknowledge them as Clergy-men, or should endeavour to re-

The ninth excommunicates the persons, who had dug up the body of Formosus, and

cast it into the Tiber .

The tenth, for the prevention of those Violences, and that scandal which sometimes happen'd in the Election of Papes, ordains that for the future, none should be made, but what were elected by an Affembly of the Bishops and Clergy, in pursuance to the Defires of the Senate and People, and in the presence of the Emperor. This Canon likewise forbids the exacting of unreasonable Oaths and Promises.

The eleventh is levell'd against an abuse very prevalent at that time, of robbing the Pope after his Decease, not only of his Patriarchal Seat, but of all others which belong d

to him in Rome, or thereabouts.

The twelfth was against another abuse which prevail'd at Rome. The secular Judges apprehended fuch Women as were suspected to be bad Livers, and by the severity which they us d to them, oblig'd their Masters or their Relations to redeem them at a dear price : and afterwards those who had redeem d them, whether Clerks, or Laicks, thought they and arterwards into two had a reacting them, whether totals, in Datas, thought had might freely enjoy them without the fear of a Reprimand, fince the publick centure was palsd upon them; which was the caufe of a very great diorder. The Council to put a flop thereto, granted the taking cognifance of and paffing Judgment on these offences to the Bishops, with a power of citing the Refractory before the civil Magistrates.

Some time after, the Pope being come to the Emperor Lambert at Ravenna, they there conven'd a Council of 74 Bishops, who confirm'd what had been done

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in the Council of Rome, and approved of the ten following Institutions.

By the first it is ordained, that the Canons of the Holy Fathers, and what is contained in the Registers of Charlemagn and his Successors concerning Tembr should be ob-

Afterwards the Emperor proposid two Articles. By the first, all persons whatsoever are forbidden to arreft, or offer any injury to those who should make their Appeals to

his Imperial Majesty. By the fecond, the Emperor confirms the Ancient Priviledges granted or confirm'd by his Predecessors to the Church of Rome.

The Pope afterwards propos'd the following Articles.

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First, A confirmation of what was enacted in the Council of Rome, in favour of For-

Secondly, The punishing of the Outrages committed on the Territories of the Church of Rome, which had oblig d him to have recourse to the Emperor.

Thirdly, A Renewing of the Treaty made between the Holy See, and the Emperor Guy, Lambert's Father.

Fourthly, That the Edicts which were not conformable to the conditions of this Treaty

fhould be repeal d.

Fifthly, That the Estates granted by the Letters Pat tents of the Prince, to the prejudice of that Jame Treaty, should be restored to the Church. Sixthly, That the Emperor shall break off the Leagues which the Romans, the Lombards,

and the French had made together, contrary to the Interests of the Holy See and the

Lastly, That the Emperor shall protect the Church of Rome, prevent its being disturb'd, and use his utmost care to restore to it its ordinary Revenues, which were now

These Articles being approved by the Bishops, the Pope recommended to them the Appointing a Fast and solemn Litanies upon their Return to their Respective Dio-

[The four Letters of Pope John IX. and his Acts of the two Councils are extant Concil. Tom. IX. p. 483.]

The Letters WE have three Letters of John X. which relate to the Affairs of France. The two first of John X. WE have are about the Affair of Hildsin, whom Charles the Simple had turn'd out of the Bithoprick of Leige. This Hildsin being supported by Gifelbert, who held part of Lorrain against Charles the Simple, and by Hemry the Fourier. King of Germany, was ordain d Bishop
of Tongres, or Liege, by Herman Archbishop of Cologne, plac'd into the possession thereof,
and rised the effects of it. Charles the Simple nominated Richerus to this Bishoprick, and
caused him to be elected by a party of the Clergy and Laity of Liege, who were come to him to complain of the extravagances of Hildain. This Prince thereupon wrote a Letter to all the Bishops of his Kangdom, wherein he made it appear by the Registers and Ca-The Letters nons, that Hilduin was nother to be a Bifthop; (1.) Because he was a Rebel and Traytor of Charles against his Prince. (2.) Because he procured himselfer to be ordained by Faction and Viotins himself lence. (3.) Because he procured himselfer to be ordained by Faction and Viotins simple lence. (3.) Because he rished the Treasures of the Church of Liege, to bestow on those about Hill who were the Instruments of his Ordination. (4.) Because he had pretended that the King had conferred on him the Bishoprick of Liege. (5.) Because being cited thrice by Herman, to make his appearance before the Synod, he had not complied therewith. After this remonstrance, Charles exhorts the Bishops of his Kingdom to joyn with him, in strong this Historice was considered.

ter this remonstrance, consider exhibits the billiograph of the Milgorite of polystering this three out of the Billioprick of Liege.

This very, probable that he wrote likewife to Pope John X. upon this very subject, and that this gave occasion to that Pope to write to Herman, citing him, and Hilduin, and Richerus to come to Rome, that he might decide this difference; of which he inform d Charles the Simple in another Letter. The two Competitors obeyd, and came both at Charles the Simple in another Letter. The two Competitors obeyd, and came both at Rome, where the Caule was decided in favour of Richerus, who was ordain'd Bifthop of Linge by the Pope, and Hildnin was excommunicated. This contest began in the year 920, and ended in the year 922.

The third Letter of Pope John X. is directed to the Bishops of the upper Narbonnois. The Church of Warbonne which was the Metropolis of that Country, being vacant, Agins had been elected into it according to the Canon; but a powerful man named Gerard, poffels'd himself of that Archbishoprick, having counterfered Letters from the Pope. John X disowns there in this Letter, and declares that he would not give him a grant thereof when he came to Rome, tho he was ignorant of his Treachery and Knavery: but that being fince fully informed of the matter, he orders them not to acknowledge him any longer for Bilthop, fince he had been neither elected by the Clergy and Laity of that Town,

of the Tenth Century of Christianity.

nor ordain'd by the Bisnops of the Province. By the same Letter he sends the Pall to Agins. [These three Letters of John X. are extant Concil. Tom. IX. p. 574.]

LCO VII.

WE have likewise three Letters remaining of Leo VII.

The First is directed to Hugh, Duke of France, and Abbot of S. Martin of Tours, The Leners He therein enjoyns him, under the pain of excommunication, not to fuffer any Women to of Lee VII. they, or so much as enter within the inclosure of that Monastery.

The Second is directed to Gerard, Archoishop of Lorch in Germany. He grants him the

Pall, and permits him to make use of it, not only on the days of consecrating the Holy Chrism, and of the Resurrection of our Lord, but also on the Festivals of Chrismas, of the Bleffed Virgin, of the Apostles, of St. John the Baptist, of St. Lawrence, of St. Stephen, and of all those Saints whose Bodies lay interr d in his Church, and on the Day of his own Confectation, and of the Decication of the Church; during the confectation of Bishops and Priefts, and the Sermons to the new Converts. He exhorts him to behave himfelf fo, as that the Sanctity of his Morais may be fultable to the Dignity of that Ornament, and afterwards makes a very earlying Moral discourse upon that subject.

This Gerard came afterwards to Rome, and confulted with the Pope about feveral Questions, to which he gave an answer directed to the Bishops of France and Germany. The first of these Questions is concerning Necromancers, Magicians, and Wizards, whether they ought to be admitted to Penitenee: The Pope replyd, that the Bifhops ought to bring them over to repentance by their exportations, that to they might live like Penitents rather than dye like Criminals. He adds, that if they flighted the confirms of the Bifhops, they ought to be punished according to the Rigor of the civil Laws. The fecond Question is, whether the Bishops ought to say Pax Vobie, or Dominus Vobifcum: the Pope reply'd. that they ought to act conformably to the custom of the Church of Rome, wherein Pax Vobis was faid on Simans, the principal Feltivais, and on the Feftivals of the Saints, on which days they likewife faid Gloria in excelses; and that Dominus vobiscum was used in the time of Lent, the Ember-Weeks, the Vigil of Saints, and in Fatt-days. The third Queftion is, to know whether the Lords Proper ought to be faid at the benediction of the Table: The Pope reply d. N., because the Aposities recited it at the confecration of the Body and Blood of FESUSCHRIST. The fourth is, whether a man might marry with dy and Blood or JEB OS-daughter: The Pope reply'd, that fuch Marriages were forbidden. The fifth has refpect to those Prietls who marry publickly: The Pope orders, that th y shall be deprived of their Dignity, but that their Children should not be endamaged thereby. The fixth is, whether Surfragan Bishops can confecrate Churches, ordain Priests, or Confirm: The Pope prohibits it; according to the tenth Canon of the Council of Antiach. The feventh is, concerning those who marry their Relations without knowing it, and who afterwards upon the knowledge thereof, confess it to the Prieft: the Pope orders, that they shall be parted and enjoyn'd Pennance. The last is, concerning those who rob Churches: the Pope declares, that the Bishops ought to proceed against them with all the Authority God has put into their hands. At the end of this Letter he adds, that he constituted Gerard his Vicar in Germany; and exhorts the Bishops to joyn with him in reforming those abuses, which the Incursions of the Pagans, and the perfecution rais'd by falle Christians had introduc'd.

These Letters of Leo are written in a pretty good Stile, and full of good Maxims, and confirm the Judgment which Flodoard has passed upon him, that he was a great Servant of God. [His Letters are extant Concil. Tom. IX. p. 594.]

Agapetus II.

W E have likewise a Letter of Pope Agaptus II, wherein he adjusts the difference which A Letter of was then on foot between the Church of Lorch and that of Salzburgh, concerning Agapetus the Right of Metropolitanship, by giving the Priority to the Archbishop of Lorch, whole II. See was the most ancient Metropolitum, together with a Jurildiction over the Eastern Pannonia, and over the Country of Avarous, of the Moravians and Sclavonians, and by granting to the Archbishop of Salzburgh, whose See was rais'd to an Archbishoprith by Leo III: the Right over the Western Pannonia.

There is another Letter of this Pope, which is a Priviledge in favour of the Abby of Clany. [Both these Letters are extant Concil. Tom. IX. p. 618.]

John XII.

The Latters WIE have two Letters of John XII. One, by which he grants the Pall to Dunftan, of John W. Analykishan of Contentions, and the other submeths to be a real property of the state Archbishop of Camerbury: and the other, whereby he excommunicates Island and his Adherents, who had feiz'd upon the Lands and Effates belonging to the Aboey of S. Simphories in Provence. [Thefe Letters are extant Concil. Tom. IX. p. 641.]

John XIII.

The Letters There are four Letters of John XIII. The first is directed to the Bishops of Bretague;

whom he exhorts to acknowledge the Archbishop of Town for their Metropolitan. The
fecond is directed to Edgar King of England, wherein he promises him to turn out of the
Church of Wintelester, such Prebendaries as lead a scandalous Life, and to put some Monks
into their places. The third and sourth are two priviledges which he grants; one to the
Monastery built by Berenger Bishop of Verdun, the other to the Monastery of S. Remy of
Rheims. [These four Letters are extant Concil. Tom. IX. p. 663-]

Benedict VI.

The Letter P Ope Beneditt VII. by his Letter to the Bishops of France and Germany, confirms the of Beneditt Arbitration made in favour of the Church of Lorch by his Predecessor Agapetus, and sensor the Pall to Pilgrin, who was Archbishop of the place. (This Letter is extant Concil Tom. IX. P. 718. It was first published by Lambeck Com. Lib. 2. C. 8. p. 645. who likewife gives a Diploma of this Benedit concerning the priviledges of the Monastery of Gemblows; and no Dom. 983. which is to be met with in Lambeck's Book p. 901.]

John XV.

The Letters They give the Title of the Letters of John XV. to a Treaty of Peace between Eibeldred King of the West Saxons, and Richard Duke of Normandy; to a Monitory which this Pope sent to Arnold and Baldwin, Counts of Flanders, admonishing them to make Restitution of the Revenues belonging to the Abbey of S. Riquirer; and to another such like Monitory sent to the Bishops of Floardy, exhorting them to procure the said Restitution to be made. [These three Letters are extant Concil.Tom. IX. p. 731.]

Gregory V.

The Letters GRegory V. restord to John Archbishop of Ravenna, the Church of Placentia, which had been raised by his Predecessor to an Archbishoprick, and put that of Monserra under of Gregory

been rais'd by his Predecenor to an Archael by the Pope.

its Jurisdiction: This is the subject of the first Letter of this Pope.

By the second he grants the Pall to Gerbert, Archbishop of Ravenna, and confirms and

grants several priviledges to that Church. The third letter of this Pope is, a Priviledge which he grants to the Abbey of S. An-

The fourth is directed to Queen Constantia, the Wife of Robert King of France, whom he exhorts to punish those who had pillag d and burnt the Demeans of a Bishop of France called Julian. [These four Letters are extant Concil. Tom. IX. p. 752. Balaxin: publish d another Letter of his, concerning the priviledges of the Abbots of Mons major.]

This is all we have remaining of the Writings of the Popes, which were in possession of the Holy See during the Tenth Century.

Ratherius Bishop of Verona.

A Mong the famous men who flourish d in Italy during this Century, none was of greater Repute than Ratherius, Bishop of Verona. His life has fomething in it extraorgreater Repute than Rabberius, Binop of verona. His lite has something in textraordinary, upon the account of the many crofs Accidents which he met with. He was a Monk in the Abbey of Lobbes, where he grew into great efteem for his Learning. Happy had he been, had he ftay d quietly in that peaceable Harbour, and not exposed himself, as he did, to the Waves of a temperhous World. But whether he was called to another head of the Child Halling of the Harbour had force above the resulting him to Bishop of Verong. Post because of his Abilities, or whether he had some other motive to incline him to it, he follow'd the fortune of that Hildsin, who had nurp'd the Bishoptick of Liege, Ratherius and was afterwards turn'd out of it. Hildsin retir'd into tally, and after the Death of Bishop of Naggr, Bishop of Verons, he was put into the possession of the Bishoptick by King High, Verons who promis d to advance himto a more considerablesee when excassion should offer, and then to bestow that of Verons on Ratherius. A while after that Prince having determined to

of the Tenth Century of Christianity.

to bettow that or recome on America. A wine after that frince gaving determined to translate Hildain to Milan, fent Ratherine to Rome, to procure Pope John XI. to approve of this Translation. White Ratherine was upon this Negotiation at Rome, King High alter'd his mind, and defign d to bestow the Atchiaffinoprick of Milan upon tome other person. ter't his mind and defign d to bettow the Archibilitoprick of Milian spontome other performance, the properties of the Inflament of Hildain, in the Archibility pack of Milian, and granted him the Pall, and another Letter, whereby he required in his went Name, and in the name of the Church of Rome, that Restering should be made Bishop of Verona. This dipleased King High, who had other defigns in his head: however, he could not tell how to deny the Requests of the holy see, and of the Lords that were about him. He was the more inclined to grant it, because the thering being then fick, he believed he would quickly march off to the other world. But he thering being then fick, he believed he would quickly march off to the other world. But he recovered of his difference, and was ordain d Bifhop in the year 931. Hagh being very much energed against him, swore that he should be never the better for his Ordination, and would oblige him to be conteated with only a part of the Revenue of his Church, and to wound conge mun to be concerned with only a part of the Revenue or his Church, and to fwear that he would not require any more of it during his Reign and his Son's Reign. Retering was not willing to fubmit to fuch an unreasonable propolition, whereupon this Prince caused him to be perfecuted, and sought for pretences of turning him out. The War of Arnulphus furnish d him with a favourable opportunity of doing it; for Arnulphus becoming matter of Verona, Ratherius was accused of being one of his party; and when Hugh had retaken the Town, he fent him Prifoner to Pavia, where he was under confinement two years and an half. Being released thence, he was obligd to go into exile, where he fpent five years, after which he returns into Pady, in hopes of being reftor d to his Biftoprick. In price the part of the price which he returns into Pady, in hopes of being reftor d to his Biftoprick. half by the Advice of Manafes: afterwards he was brought to Verona, and receiv'd by Milo, Count of that City. He stay d there two years, under the Government of that Count, who would not allow him any liberty. In the mean time Masalfer, Archbifdop of Mes, being translated to Milan, bethought himself of ordaining a person for the Church of Verona, and some time after Ratherius received an Order from the Emperor Lotharius ot Verona, and some time after Katherius receiv dan Order from the Emperor Lotharina to withdraw. He did very willingly, he fays, in obedience to that Order, that which would have done of himself, if he had not been forbidden by the Gospel to relinquish his Flock. He takes no notice whither he retir'd at this time, but the Abbot Fulcuin tells us, that he flayd some time at Provence with a Nobleman's Son call'd Rossieing, that afterwards he return d to Lobber, where he was very kindly received by Riquier who was till like and the last of the form the Lobber of the like the second with ter water in the control of Lorent, where he was very kindly received by Auguste who Was fill I living, and that at latt he was fent for by the Emperor Orbo, who placed him near the person of his Brother Brunn. This Brunn having been made Archbishop of Cologne, in the year 953, before Macherius the Bishoprich of Liege, vacan by the death of Farabert, who had succeeded Hugh, the Successor of Riquier. But bad Fortune always attended him, for he was opposed by a prevailing party, who turn'd him out two years after, and put up in his place one Bandrey, a person of Quality in that Country. Spite of these crosses, he had a mind to be re-entlated in his Bishoprick of Ferona, and attempted it when Otho came into thely a fecond rime. At first he mer with some difficulty, because the place was filled by Milo's Grandson, whose ordination had been ratified by the Holy See. prace was mine by periors Grandini, whose ordination had been rainted by the Follysee. However, he infilted upon it, wrote very powerfully to Pope John XII. and to the Biflood France and Germany, cited them to a Council, and prevailed fo far as to be re-established in a Synod held at Pavia. But he was no fooner re-enstated in his See, but he had new ontroversies between himself and his Clergy, so that he took up a Resolution to retire, About the year 966. he came into France, where he purchas'd Lands, and bought the Abbeys of S. Amand of Annont, and of Alne, in the last of which he dyd in the

year 972.

This Bishop has composed several Treatises, a great part whereof hath been recovered and published by Father Dachery, in the second Tome of his Spicelegium.

The first has a very fantaltical Title: The entitud d, Arrestife of the Perpendiculars of Ratherius Bishop of Verona, or the Vision of a Thiof, hanged among several others. It is dedicated to Hubert Bishop of Parma, and he therein reprehends that slight which the Clergy pur upon the Canons. The Work is divided into two parts. In the first he complains, that put upon the Canons. The Work is divided into two parts. In the first he complains, that he had formerly been turn'd out by the Clergy of his own Church, who could not endure that he should concern himself with the distribution of the Ecclessatical Revenues of his own Diocels, tho it was part of the Pattors Duty; and who were not willing he should exercise himself in any other Function, than that of confectating the Chrism; and of confirmation. Being harafs'd by their continual Rebellion, he undertook in this Writing to show that their Attempt was a manifest Contempt of the Canons: and for the proof thereof, he began by collecting those Canons which related to the Authority of Bishops, and which granted to them the Administration of the Goods helponing to their own Churches: which granted to them the Administration of the Goods belonging to their own Churches.

Ratheriui Afferwards he made it appear by an Argumentation, that Bishops not being only oblig'd forest their Flocks spiritually, but also corporally, they had a right to take cognizance of the state and distribution of the Church Revenues, so as to divide them among the of the state and distribution of the Church Revenues, so as to divide them among the of the state and distribution of the Church Revenues, so as to divide them among the distribution which was made in the Church of Verona; because the most powerful ran away with the greatest hare thereof, and enrich of the most powerful ran away with the greatest hare thereof, and enrich of the most powerful ran away with the greatest hare thereof, and enrich of the most powerful ran away with the greatest hare thereof, and enrich of the most powerful ran evil culture to the cause of the church of the church of the church of Verona was quite contravy, he maintains that they ought not to prefer an evil cultom to the Intention of the Canons, and to the Laws of the Church. It was again objected to him, that it was a reflection upon a Bishop to degrade himself so far, as to evil cultom to the Intention of the Canons, and to the Laws of the Church. It was again objected to him, that it was a reflection upon a Biftop to degrade himfelf fo far, as to distribute amongft the Clergy, and to appoint each their Allowance of Corn, of Wine, and of Money. He reply'd to this, that it was not at all requifite that the Biftop fhould do this himfelf, but that he might do it by his Priefts and Deacons, if he could find any among them whom he could truft: which way was authoris'd by the example of the Apothese, who made ufe of Deacons to distribute the Alms which were collected by their Orders and but he profiles for the Apothese and the same that he was the construction of the Treasures of files, who made use of Deacons to distribute the Alms which were collected by their Order; and by the practice of S. Sixtus, who committed the distribution of the Treasures of the Church to S. Lawrence: upon which he makes this remark, that Sr. Lawrence speaking to S. Sixtus, told him, that he had disposd of his Treasures, calling the Treasures of the Church, the Treasures of the Bishops; because the Bishop is as it were the Husband of Church, the Treasures of the Bishops; because the Bishop is as it were the Husband of Church, the Treasures of the Bishops; because the Bishop is as it were the Husband of the Church. He proves the same things out of the Civil Laws, which gave the Bishops a power of treating about the priviledges of the Church. He afterwards inviegls against the general concempt, which all forts of Christians, from the meanest Laick to the Pope that general concempt, which all forts of Christians, from the meanest Laick to the Pope thinselfs, cast upon the Canons and Laws of the Church: and he with a great deal of heat declaims against the irregular Lives of the Eccleristicks of his time, who made no foruge the concern and the Concern could be in the concern to the property of the property of the concern that the concern could be concerned by the concern the concerned to the con declaims againft the irregular Lives of the Ecclefiafticks of his time, who made no fcruple of violating the Canons openly in matters of moment, as well as in fmall things. He reproves very fmartly, and charges them with feveral Diforders, which he deferibes in a plain and naked drefs. Hefpeaks againft those persons of Quality, who were marked out for Church Preferments, and advaned thereto by all manner of contrivances, how unfit soever they were for such an employ: He calls them Thieves, false. Shepherds, whose blefting turn'd to a curse; persons excommunicated by the Canons a thousand times over, who render the Authority of Bishops contemptible, and were the cause why men fet so such that the programment of the contemptible is the state of the contemptible. flight by their excommunications and absolutions.

A New Ecclefiastical History

ingue by their excommunications and appointments.

In the Second part of his Treatile, Ratherius more particularly falls upon the Immodefty of the Clergy, which was at fuch a heighth in his time, that one could fearce (fays he) find a of the Clergy, which was at inch a neighth in his time, that one could fearce (1478 he) had a man fit to be ordained a Bilhop, or any Bilhop hit to ordain others. He takes notice that of all the Nations in Chriftendom, the Italian were the persons who had the least regard is for the Canons, and the least esteem for the Clergy: "The reason he gives for it is that the Ecclesaliticky of their Country were the most irregular in their Conduct, the most Immodelity in their outward behaviour, and the most remission the discharge of their Duty. Here clons up several horrible Stories, and charges them chiefly with an Insamous Converse with Wothat genemen. In the conclusion he gives them to understand that they had titll place for Rependent and a rance, and carnetly exhorts them thereto. This Work was composed by Ratherius some temps that they had been the was last re-established in his Bishoprick of Verona by the Emperor Otho about which are

The Second Treatife is intituled: A Deliberative Determination made at Liege. He there The Second Treatife is intituled: A Deliberative Determination made at Liege. He there Clergy later alleges forty realons, why he thought himself obliged neither formally nor tacitly to rebor ander; nonnee the Government of his Flock, nor to abandon it to those who had robbd him of it and white had robbd him of it. and which in the Realons are throng and thort, and are of the Nature of Aphorifms: In the conclusion will in all There are throng and thort, and are of the Nature of Aphorifms: In the conclusion faceeding he fays that he formerly made use of them for the Bishoprick of Liege; but that the Sixteen Ages caft a first were likewise applicable to that of Verona. He ends with an Imprecation against those from and who persist to harass and disturbium. This Work was written at that time when he follicit repeated on of the re-establishment in the Bishoprick of Verona.

reprench on ed his re-establishment in the Bishoprick of Verona.

The third Treatise initituled: *Qualitatis conjectura cipissam. He therein exposes under all fach ir.

The third Treatise is initituled: *Qualitatis conjectura cipissam. He therein exposes under segular an unknown Name, all that his Enemies laid to his charge, and how they construed all his results are unantimed and wrote clerks of actions in awrong sense. This a continued piece of Rallery on their Spite and Malices, and wrote close to decrease the continued of this Life, when the had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he therein about the end of his Life, when he had taken up his resolution to retire. For he he had taken up his resolution to retire. For he had taken up his resolution to retire. For he had taken up his resolution to retire. For he had taken up his resolution to retire. For he had taken up his resolution to retire the his retire.

The following Treatife is compos'd upon the variance which hapn'd between him and the Clergy of Verona after his re-establishment. He says that it was no new thing, and that it began at the time of his Ordination: That it proceeded, (1) because his morals and those of his Clerks were a contradiction to each other. (2.) Bec ause he preferr'd the observation of

the Canons to those Customs which were introduced by the Devil. (3.) Because he had Retheriand them from keeping company with Women, according to the Injunction of the Bishs of Council of Mice. (4.) Because he would not permit the unequal distribution of the Church Verona. Goods among the Clergy. That 'is upon this last account the quarrel between him and them is founded, as he had already demonstrated in a Letter written to Hubert, which is his infusioned, as he had already demonstrated in a Letter written to Hubert, which is his infusioned, as he had already demonstrated in a Letter written to Hubert, which is his infusioned the describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason why he undertook to which he describes with very little Causion. He tells us the reason which we have the work of the describes with the causion of the country of the country of the describes with the causion of the country of the country of the describes with the causion of the country of the causion of the country of

live. The Apologetick Treatife of Ratherius, is not an Apology of his whole Life, but he therein only gives an account how he had employed a fumm of money, which the Emperor put into his hands for the re-building the Church of S. Zeno. One of his Enemies, named Approximate from the fault with what he did, and would have had him diffeitured it amongst the zeno, found fault with what he did, and would have had him diffeitured it amongst the Poor. Ratherius makes it appear that he ought not to do it. (1.) Because it was design of the rebuilding of the Church. (2.) Because there were not very many poor in his Diofor the rebuilding of the Church. (2.) Because there were not very many poor in his Diotor where were very many Churches demoltihed, or at least very much out of repair, for the rebuilding of which nothing was bettowed; that thereupon he supposed he might even employ a part of that Portion of the Church Goods intended for the Poor on such a good work. He tells us, that his Antagonist had ventur'd to go to Rome without his Licence. work. He tells us, that his Antagoniift had ventur'd to go to Rome without his Licence, work. He tells us, that his Antagonit had ventur'd to go to Rome without his Licence; and that he had by Bribes procur'd Letters from the Pope, which excommunicated his and the Bifnops his Successfors, in case they should concern themselves with the distribution of the Church Goods. He says, that it was impossible but that this Excommunication would be the cause of a great deal of rouble: for fish thould light the Anabems of the holy See, he should give a very bad Precedent; but on the other hand, if he should shame in the same prisons for the should be so that the same prisons are should be same as the same shades are the same shades. noty see, ne mouid give a very bad Precedent; but on the other hand, if he should submit to it, he should be no longer a Bishop, since he who is made a Bishop, at the same time is made an Overseer, not only in spiritual things, but also in the Temporalities of his Church, as it is ordain'd by a vast number of Canons. This Treatise was composed by Ruthering after his last re-establishment.

The following was wrote much about the fame time. Tis a difcourse directed to his The following was wrote much about the fame time. The adiscourse difference of their Rebellion. He there tells them that he had clery, wherein he upbraids them of their Rebellion. He there tells them that he had resolved to excommunicate them, as they had deserved; but he had delay d doing it, in hopes they would have reformed of themselves: That he tarryed for a Commission from nopes they would have resorted of themselves. That he target to a communion the Emperor, who should report to his Imperial Majefty the Reasons of both sides, upon which the Emperor should determine what he pleased, and he would obey his

This Treatife is followed by a Charter, whereby Ratherine inflittutes feveral Clerks into a Monastery, in the place of the Abbot and Monks, whom he was obligd to curn out, because of their Irregularities. He therein appoints that they, should fing the Office, and that every one of them should have his share of Corn, Wine, Pulse and Money, without

dividing the Lands and Vineyards. The following Treatise is an Injunction of Ratherius against the Marriage of a Clergy-mans Ine following a reathers an injunction of Katherius against the Marriage of a Ciergy-mans Son of Ferona, which was perform d on a Sunday in Lent. He declares that it is irregular, and that no Marriage ought to be celebrated during Lent, nor on Fast-days, nor on Sundays, nor on flolydays; and orders that all those who should commit such a fault, should fait for forty days; that is to say, that when others of the faithful eat at nine of the clock, they flould say till none ere they eat: when others fast till noon, they should fast till till three a clock; and when others fast till three a clock, they shall abstain from eating till till three a clock; and when others fast till three a clock, they shall abstain from eating till till the archers the proper shall abstain from eating till the archers the super shall abstain from eating till the shall archers the super shall abstain from eating till the shall archers the super shall be shall abstain the same shall be shall as the super shall be shall as the super shall be the three a clock: and when orders far the three a clock, they man action atoms from carriers night. He exhorts them likewife to be charitable to the poor during this time. He declare that he would undergo the same pennance himself for being backward in opposing such an irregularity. He excommunicates such Offenders as would not submit to this Pennance,

and declares that God would confign them over to eternal Damnation.

After this Treatife there are five Letters of his writing. The first is directed to Martin

Bishop of Ferrara, wherein he acquaints him that his Clergy laid several Crimes to his

Bishop of Ferrara, wherein he acquaints him that his Clergy laid several Crimes to his charge, particularly that of ordaining several Infants for money. He exhorts him to repeat, and to behave himself better for the future.

The second Letter is wit in the name of all the Clergy of Verona, and directed to him, who was then in the Holy Apostolical See, to the Senate, and to all the faithful of the Church of Rome. It was composed by Ratherius some time after his Re-establishment, that shout the year 363, during 'the contest between John XIII. and the Emperor. Local which account in the direction of his Letter he names only in general, "The Bishop which account in the direction of his Letter he names only in general," The Bishop which account in the direction of his Letter he he Domino Sante Scale Romane, gaicing—"que eff. Apostolica. In this Letter he desires to know what he ought to do with those contest between the contest between the contest of the contest between the co

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dets. He drew up a collection of those Canons, which declare such Ordinations to be invalid: however, he declares in the name of his Clergy, that their Bishop having referred the decision of the case whose to the holy see, they earnestly entreated that see to assist them, and deal favourably with them in that particular.

The Letter which follows precedes in date that which we have been just now speaking of Ratherlus wrote it to Pope folm XII. in his own name, to desire his re-establishment. He stilles the Pope the Bishop of the Chief See, i.e. of Rome, Archbishop of Archbishops, and Universal Pope, if it were lawful to give that title to any Mortal. He therein describes his own missortunes, and the history of his own Life, and entreats the Pope to judge whether he could to be Bishop of Vernus. he ought to be Bishop of Verona, or no.

The fourth Letter is writ upon the same subject, and directed to the Bishops of Italy, France, and Germany; he therein implores their Assistance, and circs his Adversary to a Council, that his Cause might be determined there.

Council, that his Caufe might be determin'd there.

The fifth Letter is imperfect: 'tis a dedicatory Epiftle of fome Work, directed to a Billiop.

These particular Letters are followed by a Synodical Letter, which Ratherius published in a Synod which he held after his last re-establishment, in order you instruct his Clergy, who were very ignorant. He recommends to them at first the getting by heart the Apostle's Creed, that which was sung at Mass, and the Creed of S. Ashanassus. He explains to them the mysteries of the principal Festivals of the year, exhorts them to say Mass, and to communicate on the Festivals and Sundays; and advertizes those who would enter into Priests.

Orders of what they owser to know and wrastice, in order to their Crelination: which he municate on the Festivals and Sunday; and advertizes those who would enter into Priests Orders of what they ought to know and practice, in order to their Ordination; which he reduces to these heads: They must bring Certificates our of the Church Registers, whether they be free-born, and of the same Dioces. If they are born Slaves, they must produce their Letter of Freedom: and if they be of another. Dioces, Letters of recommendation from their Bishop, call'd now Letter Demissor. They must learn by heart, and be able to explain the Creed, the Lord's Prayer, and to read distinctly, and to explain the Epittle and Gospel. They must know how to adminster the Sacraments of Baptism, of Pennance, and of Extream Unction; and how to perform the Cereinonies for the Busing of the Dead, and for the Blessing of Holy Water. Thay must be well vessed in Singing of the Dead, and for the Blefting of Holy Mater. Thay mult be well versed in Singing and in the Calender, and they mult have a Martyrology and a Penitential. He adds, that he would not admit any into Prietts Orders, unlefs they had fipent fome time in his City, either in a Monastery, or under the Discipline of some Learned Man, and, were men ty, either in a Monastery, or under the Discipline of some Learned Man, and were men' of some Learning themselves. He informs his Clergy that the Ecclesiastical Revenues being divided into four parts, whereof only one belong d to them, they ought not to encroach on those which belong d to the Bishop, to the Poor, and to Building. He orders that a Regular observation should be made of Lem every day alike, except Sunday; that during Advent they should abstain from eating of Flesh, and from the celebration of Marriage. He requires that abstinence in the last case should likewise be observed in the Oslaves. Tome of the found in the Position Cae on all Fridays and Sundays; that they should fast till None all the Passion-West; that on Englist Eve no Priest should say basis before ten a clock, nor solemnly Christen any before that hour. He declares that the Priests can enjoyn Pennance, and give Absolution for screen since the sunday of the Passion of the Bission. Lastly, he would have them omit the Festivals, which fell out in Lent, except those of the Virgin Marx, the Abossics, and the Saints, whose bodies lay interred in the Church. Virgin Mary, the Apoftles, and the Saints, which so does lay intered in this Synodical Letter, a discourse containing likewise several Advices and Instructions for Ecclesiasticks, the which is attributed to Pope Leo IV. and S. Ukric. Tis very plam, that 'tis foreign to this subject, but 'tis difficult to determine whose piece

The Treatise of Ratherins, entituled a Journal of his Travel to Rome, is a piece wherein The Treatife of Ratherius, entituled a Journal of his Travel to Rome, is a piece wherein he threatens his Clergy to go to Rome, and impeach them there; that 6 he might reduce them to their Duty. He tells them, that tho they might be very fenfishe that he defigned to go to Rome, yet they were ignorant of his defign, in going: That he did not perfectly the result of the control of the result of the result of the control of the result of the control of the result of the control of the result of the resul Church, and particularly whether he might colerate his Clergy's having Women amongst them. He observes that he could apply himself to no place to properly as to Kome, for instruction how he ought to demean himself in that cale. For, (lays he) where can one "be better inform'd of the discipline of the Church than at Kome? There are the most " eminent Doctors in the World: 'Tis there the Heads of the Universal Church do flou-"rish: 'Tis there they examine the constitutions of Episcopacy, and the institutions of

of the Tenth Century of Christianity.

other Ecclefiafticks: There they approve of those that ought to be received, and reject those that Ratherius ought to be rejected. Nothing that is difannull'd there, can be of force elsewhere; and nothing Bishop of which is ordered there can be abolished. Whither then can I better apply my self for the Cure of Verona. my Ignorance, than to the fource and fountain-head of all Wildom? To this Confideration he

adds the Equity and Justice of the Emperour, and the personal Deferts of Pope John (viz. the Twelfth of that Name, who scarce deserved such an Encomium) and the hores that they would

call a general Council, which he wishes might prove beneficial to the Church.

He explains the question he would propose to them; namely, whether those who infring'd and openly contemn'd the Canons, ought to be endur'd in the Church : He adds, that he would not fo much as mention the Injuries he had formerly fuffer'd from them, nor those which they still continued to heap upon him; but that he knew not how to refrain speaking of that which passed in the last Synod which he held, wherein he had not the Liberty of Reforming his Clergy, and in which there was not the least notice taken of his Synodical Letter. He enlarges himself very much on the necessity there was of observing the Canons; and was extremely concern'd, upon the account that these Canons prohibited the Clergy, who had been guilty of such Crimes, from Celebrating or discharging their Ministerial Functions. For (says he) if they do not confess their Faults, they are in danger of being Damn'd; and if they do confess them, these Canons prohibit them from discharging their Functions. Since the Case stands thus, the Church would be unprovided of Ministers, since the Number of the Wicked was so great. He exhorts them to Repentance, and to recite a Prayer, which he fays, he met with in the Pfalteries, wherein God is to be implored for their Salvation and Converfion, through the Intercession of the Virgin, and all the Saints. However, forasmuch as the Difficulty still remain'd; he concludes, that he goes to Rome for the removal of it.

To those Treatiles of Ratheritis are annex'd several Sermons. The first and most considerable is a large Instruction upon Lent. He therein blames those who did not observe it according to the Canon, either fasting only one part of that Holy time, or else breaking out into Excess; or lastly, breaking the Fast on Holy Thursday and Saturday. He takes notice, that in his time they fasted in Lene only till Noon: That on Holy Saturday Mass was not Celebrated among the Latins till about Night, and that they fasted that day till Mass was over: But that in the Greek Church they began the Solemnity of Easter at Nine of the Clock in the Morning; that their Lene was longer. After this herecommends Prayer, Alms giving, and Repentance; and shews with what mind, and after what manner they ought to putched into Practice. Latity, to the latity did not be added a Differentian against the Error of the Antiropamorphize, into which be perceived several of his Priefls were fallen out of Ignorance, not being capable of imagining a God unless he had a Body. By several Arguments he Demonstrates that God is a pure Spirit. He likewise refutes a foolish and superstitious Opinion, that St. Michael Sang Mass in Heaven every Monday. He concludes with Exhorting

his Clergy to live regularly.

The Persons, whose Errors he had declar'd against in this Sermon, accus'd him (either out of Malice or Ignorance) of having deny'd that FESUS CHRIST had a Body, and of having con-demn'd the Devotion of those who went every Monday to hear Mass in the Church of St. Michael; fo that he was oblig'd to explain himself, by declaring that he never said that JESUS CHRIST, that is, the incarnate Wildom, had not Eyes, Hands, or a Body; but only that the Divine Substance had none; and that he never faid, that it was ill done in going to the Church of St. Michael to hear Mass; but that he had said, and would maintain, that it was a great piece of Folly to affert, that St. Michael Sang Mass, and Superstition to believe, that it was better to go to St. Michael's Church on Mondays, and Pray to him on that Day, than on any other day of the Week.

The Second Discourse upon Lent, is a Moral Exhortation to refrain from Vice. There are besides four Sermons on Easter-day, and three on the Ascension, which likewise contains very useful Instructions of Morality, taken for the most part out of the Holy Scriptures and the Fa-

These are all the Works of Ratherius, which are extant in the Second Tome of the Spicilegium. There is still in the Twelfth Tome, a Letter of the same Author upon the Eucharist: He wrote it to a Bishop, who having met him in a Convocation of Bishops held by Conrad, had ask'd him, whether he had Sung Mass that Week or no ? He complains, that this Question was propos'd to him, rather to try him, than out of Charity; and answers him, that perhaps it were to be wish'd, Opinion of him. He leaves the World to judge, which of the two who received the Eucharits unworthily, is most in danger of his Salvation; whether he who received it feldom, or he who received it feldom, or he who received it feldom, or he who received it feldom. it often. He adds, that were they to read the Homilies of St. Chryfostom on the Epistle to the Hebrews, perhaps the One would abstain altogether from Celebrating, and the Other from doing it every day. From this point of Morality Ratherius passes to another of Doctrine, and ask's him, to whom he writ; whether he understands figuratively these words, which are spoken in giving the Sacrament; The Body of JESUS CHRIST preserve thee to Everlasting Life. He tells him, that if he understood them in that Sense, he was milerably blind; and assures him, that he ought to believe, that as in the Marriage of Cana in Galilee, the Change of the Water

into Wine was Real, and not Figurative; fo the Wine is by the Priest's Benediction made the real Blood of JESUS CHRIST, and the Bread Du Pin's leave, this parallel will the real Flesh, and not only in a Figure: That if the Tast and the Colour not hold good; nor is it a found Ar-

But by this Bifliop's and Monfieut

Ratherius Bishop of gument to prove Transub-Stantiation. The Fallacy of it is apparent. For the change of Water into Wine, at the Marriage of Gana in Galilee, was recken d a Miracle, and such as only a God could do : But the change of Bread and Wine into the real Body and Blood of Christ, by a words speaking of the Priest is more Miraculous, and shews the Priest to be endowed with a greater Power than our Saviour him-

feem to fuggeft the contrary, yet we are not to flick here; and that as the Mud whereof Man was form'd chang'd its Figure, tiho the Subitance fill remained, fo we ought to believe, that the colour and Tafte of the Bread and Wine remain, yet we receive the real Flesh; and the real Blood of FESUS CHRIST: That if one should ask, what is become of the Substance of the Bread and Wine? it might be answered, That the Bread perhaps vanishes after an invisible manner; or that 'tis changed into Flesh. But that the Gospel teaches us, that this Flesh and this Blood, are the Flesh and the Blood of the Body of FESUS CHRIST: That we ought nor to be over-inquifitive about the reft, fince 'tis a Mystery of our Faith: because being a Mystery it cannot be comprehended; and being a Mystery of Faith, we should believe it, without going about to explain it.

felf had, which I presume no Romanist per con noncolly space in community if he be in his Senfer, will be folded to blagbemous as to affect. And as for his other Argument to clude the Evidence of our Senfer, this dispetiber as vain; unlefs it can be proved, that we ought to believe things which contradit our dence of our Senser, 'tis altogether as vain, mulest it can be proved, that we ought to believe things which contradit our Sense and Renson, as well as those which are above them. The One we grant, the Other we deny. The helpery of the Incarnation, of the Belgied Trimity in Unity, and the like, are above our Sense and Reason, but contradist neither But the Nisslery of the Transibilitation, is not only above, but contradist the joint Tellimony of our Sense and Reason as once. So that I leave the World which of the two Opinions is most Orthodox; whether Ours which sort neither Christians do by Falls receive very Christ, in the receiving the Elements of Berad and Wine, which sensat neither Theirs, which flows, that the Bread and Wine are changed into the real Body and Blood of Christ, by a Niglical or Theirs, which flows, that the Bread and Wine are changed into the real Body and Blood of Christ, by a Niglical

Transubstantiation.

Foulcuin Abbot of Lobes, speaks of almost all these Works of Ratherius, which we still have, and likewife makes mention of some others which are lost; viz a Treatife Entituded The Combar, or the Mrath Meditarions of one Ratherias, Bissop of Verona, and Monk of Lobes, which he writ during his first Exil, and address d to the most Learned Prelates of his Time: A Treatife Entituled, The Frenzy, because he therein talks like a Mad-man against Baudry: Several Sermons for Holy Thursday, for the Feast of Pemecoft, and for several Festivals of the Bleffed Virgin, and feveral other pieces. The same Author adds, that Ratherius in his Exile at Cuma, meeting with a Copy of the Life of St. Ufmar, corrected the Solecisms thereof, and sent it to Lobes ; and that afterwards being in Provence, he Compos'd a Treatife of Grammar, which he Dedicated to Reefting's Son, under the Title of Spera-dorfum, or, A Shelter for the back-fide.

The Stile of Ratherius is obscure and intricate, but pure enough in the Terms: his Expressions are lively and finart, and his Reasonings just enough. He was well acquainted with the Canons, had thorowly read the Latin Fathers, and very pertinently made use of their Authority and Principles. He reproves with sharpness the Viçes and irregularities of his Time, without sparing any Man, and particularly levels against the corrupted Morals of Ecclesiasticks, which he did not stick to detect and describe in very lively Colours, and perhaps with a little too much Picquancy.

ATTO Biship of Verceil.

Atto Bi-

TTO or Hatto Bilhop of Verceil, (not the fame with the Bilhop of Ball, of the fame Name, whom we mentioned in the foregoing Century) is more moderate and less obcurre than Ratherius. He was the Son of Aldgaire, and prefided over the Church of Pro-cel, from the Year 945, till about the Year 960. His Works were a long time conceal of in the Vatican Library, and were at last made publick by Father Dachery, in the Eighth Tome of

The first is a Capitulary for the Clergy of his Dioces, containing an Hundred Heads or Articles, almost all extracted and copied from the Councils of Landicea, Carthage, Toledo, and others, from the Decretals of Popes both true and falle, and from the Capitulary of Theedolphus, only excepting a very few, of which perhaps he is the Author. These are the Fourth, wherein he mjoyns his Priefts, Deacons, and Sub-deacons, to learn the Catholick Faith (that is, the Creed of Athanafin) by Heart: The Fifth, which is a general Admonition to the Ecclefiafticks, to Hilcharge their Duty, and lead exemplary Lives : The Tenth, whereby he ordains, that " hen they Consecerate the Body of JESUS CHRIST, it should be an intire Oblation, i.e. a whole Loaf unbroken; and that the Priefts should celebrate the Mass Fafting. The eighteenth concerning the Intuition of Casesburgens, the Baptism of Mutes, and the Obligation of Godfathers, to instruct those for whom they stand Sqreties. The Twentieth, whereby 'its orderd, that in all Churches, where Baptism is Adminiftred, there should be a Deacon with the Ptiest, and enjoyes Priests who have no Deacons, to make speedy choice of some fit Person, and get him to be ordain'd Deacon. The Twenty ninth which enjoyns the Conferences of the Priefts, on the First day of the Month, a Custom established in the Ninth Century, as appears from the Capitularys of Hincmarus and Riculphus. The Thirty ninth, which imports that for the future all Bishops should be enjoyn'd not to ordain Deacons till they had oblig'd themselves to continue in Celibacy. The Seventy fifth, whereby he imposes a Penance on fuch, who by their flovenliness should Belchafter they had receiv'd the Eucharist. The Seventy seventh, which imports that those who shall be Baptiz'd or Consirm'd, shall abstain, during the time pre-Atto Bifcrib'd by the Biftop, from eating Meat, and for eight days from theuse of Marriage, and that no stop of Clerk should be ordain'd till he had received both these Sacraments. And the Ninetieth, which con-Verceil certs the Pennances which Priests ought to impose on Publick Offenders, and after what manner they

ought to present to the Bishop such Persons as will not submit to Pennance. The next Treatife is about the Persecutions and Troubles which the Ecclesiasticks suffer d. It is divided into three Parts. The first treats of the Troubles they suffer'd in being censur'd in their Persons. The second, of those they met with in their Ordinations: and the third, of those they endur'd in their Revenues. In the beginning he takes notice that the Church will always have its Perfecutors, but that they will never get the Maftery; and that the Church being founded on the Solid Rock of the Apostolical Faith, will always stand by Faith, by the Love of FESUS CHRIST, by the Use of Sacraments, and by the Obiervation of the Commandments of God. Happy House ! (lays he) it is not overthrown by Storms, nor shatter'd by Floods, nor shaken by Winds; against which the Gates of Hell will never presail, the affaulted by them continually; which yields neither to secret Remptations, nor to open Persecutions, nor to the Attacks of Malicious Spirits, nor to the Corruption of Vices and Impieries. After he had thus exprett himself in general concerning the Persecutions of the Church, he lays that one of the most usual in his time, is that when the Wicked are corrected by their Superiours, they perfecute those who teach them, and openly affault them, that by this means they may evade the submitting to Ecclesiastical Punishments : that to prevent this abuse, it was ordain'd in the Canons, that Bimops should not be accus'd but by Men of unspotted Reputation, nor judg'd by any other Judges than those of their own choosing, nor Condemn'd by any other Authority than that of the Holy See, altho it was allow'd for Metropolitans and Bishops of the Province to hear and examine their Cause. After having established this Point of Civil Law on the false Decretals of the Popes, he says that in his time, they did not only not observe these Precautions in the Acculation of Bishops; but that they would not so much as give them leave to make their own defence, and would oblige them either to bring their Brethren to iwear that they are innocent, or to provide a Champion to fight for them. He shews that these two Methods of judging the Crime or Innocence of any Man, which were then in use, are both of them unjust and uniawful, especially among Ecclefialticks. The first, because it does not follow that all those who cannot produce Witnesses to fwear to their Innocence, are guilty; and that it had been always the Custom of the Church to acquit those who were not convicted of the Crimes laid to their Charge, without obliging them to bring others to swear for their Innocence. The second Method, (1.) Because it was only in use among Laicks, who did not approve of it themselves. (2.) Because it often happens that the Innocent are vanquish'd, and the Guilty crown'd as Victors. (3.) Because this was to tempt God. (4.) Because it being unlawful for Ecclesiasticks to fight themselves, 'tis altogether unjust to oblige them to find Champions in their stead, in order to be acquitted : Tis to put them into an incapacity of clearing themselves of one Crime, unless by coromitting another. He then makes this Objection to himfelf; But must we suffer all the Faults which Ecclesiatticks may commit to go unpunished? He answers, that there are some Persons who ought to suffer it; and that there are other Persons whose duty it is to reprove and punish them according to the Power invested in them for that purpose, and with the necessary Precautions: but that a rash Judgment should not be pass'd on those who have received a Power to judge the very Angels; That the Clergy ought not to be judg'd by Laicks, but by Bishops; and that Laicks ought not to concern themselves with punishing their Crimes, unless they are appealed to by the Bishop of the Dioceis. And yet (says he) the quite contrary is now observeable; For the Civil Authority incroaches on the Ecclesiastical; and the latter it now crushed by the former, which ought to support it. So that as in the Election of Prelates, the Will of the Prince is followed more than the Decrees of the Holy Fathers ; even so in their Condemnation, more regard is had to gratifie their Humours, than to preceed according to Canon Law. And from hence it happens, that by the Injuffice of unrighteom Judget, the Offences of the Guilty are no Bar to the holding their Dignity; and Dignity does not exempt any Person from an unjust Accusation.

The Second Part is about the Authority which Princes had usurp'd in the Ecclesiastical Ordinations of Bishops: He says that they ought to be made by those who have a Right thereto according to the Canons and Customs of the Church; but that Princes absolutely require that rheir Edict should be of universal force in the case : That he, whom they chose, must be receiv'd, tho' never so wicked ; and that the Man, whom others shall elect, should be rejected, tho' never so deserving: That the Faults of those whom they chuse, how great soever, were look'd upon as nothing: That they had no regard to the Vertues, but to the Riches, the Parentage, and the Services of the Persons: Thatmany were ordain'd for Money, others by Recommendation, or because they are Relations, or in recompence of some Service they had done: That there are some Princes so blind, as to prefer Infants to Bishopricks, who had not so much as one of the necessary Qualifications; and who are oblig'd to be under the Care of Tutors and Masters, even while they are the Masters and Judges of a whole

In the last Part he reprehends the Abuse which prevail'd in his time, of rifling the Revenues of the Church, when the Epicopal See was sucant by the Death, or by the Expulsion of a Bishop, Hecites in the three Parts several Canoas, and a great many fine Passages out of the Fathers, to back his own

To these Treatises a reannex'd Eleven Letters of Atto.

of the Tenth Century of Christianity.

The first is directed to a Bishop nam'd Waldon, who was at variance with his Prince. He exhorts him to fubmit to his Prince, and produces feveral Passages out of the Fathers concerning the Obedience which is due to Kings. This Walden is doubtless the same with him whom Berenger had made Bishop of Cume, and who afterwards prov'd treacherous to him, and withdrew to the Emperor Otho, as Luitprand relates it.

The three following Letters are directed to the Faithful of his own Dioces: The two first are against those, who pretended to Divine and Prophesie of things to come: and the last is against those

The fifth is directed to a Bishop nam'd Aso. He therein thews by the Ecclesiastical and Civil Laws, that Marriage is prohibited between those who had contracted a Spiritual Affinity by Baptism, contrary to the Advice of that Bishop, who found fault that one Thierry, who had marry'd his Godfather's Daughter, was divored from her, and Excontinunicated till such time as he made his Appearance in a Court of Judicature before the Archbishop and Bishops.

The fixth is a Letter of Gunzon Deacon of the Church of Navarre, wherein he fends Aeto the Copy of a Letter, pretended to be Pope Zachary's, to Theodorus Bishop of Pavia, about the Prohibition

of Marriage between those who have contracted a Spiritual Affinity.

The seventh is a Letter of Ambrose, a Priest of Milan, directed to Atto, whereby he gives him to understand that these sorts of Marriages were likewise prohibited in his Church; and defires he would let him know the meaning of the Titles Pristesses and Deaconesses, mention'd in Zachary's Let-

Atto replys in the eighth Letter, That the Priestesses and Deaconesses were Widows chosen to affift the Women in the Administration of the Sacrament of Baptism. He does not approve at all their Opinion, who pretend that the Deaconesses were Abbesses : and he observes that thele Titles of Priests and Descons might likewise be given to Women.

The ninth and tenth are directed to the Ecclefiasticks of his own Diocels, against choice who kept company with lewd Women, with whom they maintain'd a scandalous Familiarity, and whom they

kept and maintain'd out of the Revenues of the Church.

appr and mammand due of the Revenues of the Chanton.

In the laft, he advices the Bishops, his Brethren, upon what was necessary to be done in case the Kings of Daly, (viz. Berenger and Adabert mention'd formerly) fearing their Enemies, should require him and the reft of the Bishops to continue Loyal to them, not only by the Oath of Allegiance, but by exacting Hoftages from them. He gives them to understand that 'tis not his Opinion that they ough to give them any. (1.) Because he is not fentible, that the Holy Scriptures and the Fathers have commanded any thing elfe than to be loyal and subject to one a Prince, and to do one a best to preferve the publick Peace of the State, and to provide for the Safety of one King. (2.) Because its a fort of Punishment inflicted on the Innocent for another's Pault, which is contrary to Justice. (3.) Because 'tis the exposing of a Man's Life for some Temporal Interest, and the leaving it to the changeable Will of others. (4.) Because its such a new and strange thing, as would make the World believe either that the Bishops of whom these Hostages were requir'd, are more disloyal than their Predecessors, or esse that the Princes are more odious. Whereupon he exhorts his Brethren to pray to God for the Safety of their Princes, and to beg him to infuse into them a good Opinion of the Loyalty of the Prelates of their Kingdom, and that he would preserve them steddy and constant in

There is fill in the Manuscript at Rome another piece of Atto, intituled The Poliptick, or The Perpendicular, which ferves a a Reproof of Vice, and a Recommender of Versue; and isventeen Sermons which its impossible to Transcribe, because the Manuscript is so torn in this place, that one cannot read it. There are likewise several things wanting in the Works which are copied out; all which might be supply'd by the Manuscript which they say is in the Archives of the Church of Verceil ; but the Canons of that Church would never communicate them, nor fuffer them to be copied, notwithfranding the importantly of Father Dachery made by Cardinal Bona, and the Ambassador of the Duke of Savoy: whether its because they knew not where this Treasure lay, or because they were minded

The Works of this Author are nothing elfe almost but a Collection of Citations out of Scripture, the Canons, and the Fathers, which were very applicable to his purpole. What is his owner is writ with some spirit, and after a lively and natural manner.

LUITPRAND. .

LUIT LUTTRAND, or LIUTRAND, is one of the greatest Ornaments of Italy. Trithemiss PRAND. I assure us that he was an Italian, and descended from a Family of Pavia: Others suppose that his Family was Spanish. However it be, his Father was sent by Hugh King of Italy to the Emperor at Constantinople; and being return'd from that Embassy, he embrac'd the Monastick Life, leaving Luitprand very young. He was brought to Pavia, and made Deacon of that Church, His Relations presented him to Berenger II, to be his Secretary. He serv'd him a long time, and was sent Luitprand.

Ambassador by that Prince about the Year 948, to Constantine Perphyrogenetta Emperor of the East. Some fay that foon after his return he was Bishop of Cremona; but 'tis more likely that he was not advanc'd to that Dignity till Otto I. had render'd himfelf Mafter of Italy: for he from fell into difgrace with Berenger, who persecuted him and all his Family; so that he was forc'd to fly into Germany, where he composed his History, on the top of which he only assumes the Title of Deacon, Hecame into-Italy with Otho, and affilted at the Council held at Rome in the Year 963, against John XII. in the quality of Bithop of Cremona, where he was the Emperor's Interpreter. In the Year 968 he was fent Ambaffador by that Prince to Phocas Emperor of the East, and has writ himself the Relation of that Embaffy, which contains very excellent Remarks on the Manners of the Grecian Emperors of that time. His History is dedicated to Raimend Bishop of Elvira in Spain. It is divided into fix Books, and begins with the Reigns of Lee Emperor of the East, and of Arnulphus Emperor of the West, and ends at Luitprand's Embally from Berenger to Constantine. But the last Book is imperfect; and instead of continuing the History, a Fragment is added, containing the History of the Expulsion of Berenger, of the Condemnation of Pope John XII. and of all that happen'd at Rome till Pope Benedict was outed of his Popedom. The Fragment ferms to me to be Luitprand's, if we may judge by the ftyle, and certainly it belongs to an Author of that time. The third Book is intituled, The Counterpoifon, that is, The Revenge; because therein he undertakes to revenge himself of the base ulage he had receiv'd from Berenger. This Hiltory, and the Relation of his Embaffy to the Emperor Phocas, are the only genuine Pieces of Luitprand. For the Book of the Lives of the Popes from S. Peter down to Formofus, is not writ in Luitprand's ftyle, nor is it mention'd in Sigibert or Trithemiss. Some believe that it belongs to a more ancient Author, but they are mistaken; for it ends with a passage copied out of the History of Luisprand, which is a farther evidence that this Work is none of his : But what rime foever it was of, 'tis nothing else but a vile Copier of Anaftasius the Librarian. As for the Chronicon which goes under the name of Luitprand, 'tis apparently a fpurious Piece, which ought to be reckon'd among the Romances made in the form of ancient Chronicons by the Spaniards.

Luisprand's style is harsh and rough, but strong and vehement. He wrote his History in a patherical manner, but such as is not pleasant, without observing the Regular Order and Series of Times. He therein speaks particularly of the Affairs of Italy, and of that which concern'd the Empire of the West, and therein likewise inserts something of the Empire of the East, and of the Hi-

story of the Popes.

His History was printed at Basil in the Year 1532. The Relation of his Embassy at Ingolstat in the Year 1600. The Book of Lives of the Popes, which is foilted on him at Mayence in the Year 1602. And all his works together, with the spurious Chronicon, were published by Jerom of Higuera the Jesuit, and printed in Folio at Antwerp in the Year 1640.

CHAP. III.

An Account of the Churches of France.

N the Tenth Century the Church of Rheims was look'd upon as the chief Church of France, The Dieniand its Archbishops had the principal share in the Ecclesiastical and Civil Affairs of that King-trof the dom. The Priviledges which the Popes granted to them, the great Revenues which they Church of poffes'd, and which were confiderably augmented at that time, the Prerogative which they Rheims. had of Confectating Kings, the Post they held in the Assemblies both of Church and State; their Quality, their Reputation, and their Personal Merit, rais'd them to a higher pitch of Power and Dignity than any Prelate could hope for. But forasmuch as all great Dignites are envied and eagerly thirsted after, and the higher the Post is, the more 'tis expos'd to storms and dangers; 'tis not at all to be wonder'd at that there were so many Artifices us'd to come into this Archbishoprick, so many hears to keep in it, and if those that had the possession of it, have been subject to so many Scandals, as the enfuing History will make appear. But because the Ecclesiastical Affairs of the Churches of France, and particularly of that of Rheims, bear so near a Relation to those of the State; and because the Changes of Kings, and the Revolutions of the Government have likewife produc'd very many Alterations in the Affairs of the Church: 'Tis necessary to begin with giving you a Scheme of the State of the French Monarchy, and of the Succession of the Kings who govern'd France during the Tenth Century.

Fainthearted.

The flateof After the Death of Charles the Groft, which happen'd in the Year 388. * his Son Charles, firnam'd France of the Simple, being still in his Minority, the Neufirians met at Campeign, elected Odo or Eudes, Count the Simple, being till in his Minority, the Neutrian met at Campergn, elected Use or Eusar, Coulit of Pars, and Dake of France, to govern the Kingdom, gave him the Quality of King, and caus dhim to be crown the by Gautier Archbishop of Sens. On the other fide, Redulphat the Son of Courad, made himfelf Malter of the Country between Monitous and the Appenius Mountains; that is, Savoy and Smitzerland, and caus'd himfelf to be crown a King of Lower Bargund, Lewis the Son of Bargund, the Country which lies from Lions to the Sea, between the Rome and the Alper, and Death of the Gross. went under the name of King of Arles or Provence, and caus'd that Kingdom to be conferr'd upon T* Other bim by a Council held at Valence on purpole in the Year 890. Thus France was divided into three Hillorians Kingdoms: The Kingdom of France, which comprehended Normandy, Aquitain, and the Dutchy Son to hongooms: Inc Aingoom of France, which comprehenced Normana, aquitain, and the Mingdom of Airles; and the Kingdom of Chapter Burgundy. Eucles was not long Eald.] in quiet politelifion of a Kingdom to which he could pretend no Right. Charles the Simple had, his The Reign Partifans, who fent for him from England, whither his Mother had carry'd him, and caus'd him to of Charles be Crown'd at Rheims in the Year 893. He immediately enter'd into possession of a part of the Kingthe Simple dom, and rais'd a Civil War between the two Parties; which within a while was appeard, and wholly ended by the Death of Eudes, which happen'd on the Thirtieth of January 898. By his Death Charles the Simple took possession of the Kingdom of France, not of that of Arles, nor of Lower Burgundy. In the Year 918, he added Lorrain to his Dominions, having conquer'd it from Henry the Falconer, after the Death of Conrad. But the Malecontents among the Franch Nobles, took an occasion from this War, to cut him out new Work, and elected Robers the Brother of Eudes King, who was Crown'd at Rheims on the Twentieth of June in the Year 922. So that Charles was fored to quit Lorrain to come and fight Robert. This left was killed in Battle, but his Party elected in his room his Brother-in-Law Radulphu II. Duke of Burgundy. Charles the Simple struck up on Alliance with Henry the Faulcomer, so whom he remitted Lorain, uponscondition that he should aid him; but he was treacherously taken in the Year 923. by Hebert Count of Vermandon, who kept him Prisonner in Thiory Castle. The Queen his Wife withdrew into England with her Son Lewis. From that time Charles the Simple was always in the Power of Hebers, or Hugh le Blanc Count of Para, Robert's Son, who kept him Prifoner till his Death, which happen'd in the Year 929. Upon Radulbhus, his Death Radulphus was left in quiet possession of the Kingdom to the Year 936. at which time he

dy'd without Isue, leaving the Dukedom of Burgundy to his Brother Hugh the Black, and the chief Authority of France to Hugh the White, Count of Parts and Orleans, and Duke of France, his Brother-in-Law. However, this Man had not the Heart to take the Crown upon him, being afraid of Hibert Count of Vermandon, and Gifalbert Duke of Lorrain; and he thought it more advisable to fend for the Son of Charles the Simple out of England, who upon that account was call'd Lews d'Ond'Outremer fremer. He was receiv'd without any Opposition, and Crown'd at Lams in the Year 936. Lems during his Reign had great Contests with the Counts Habers and Hugb, and was sometimes at War, fometimes at Peace with Otho King of Germany. But at last, having accommodated Matters with

Lotharius. Hugh, he dy'd peaceably in the Year 954. leaving the Title of King to his Son Labarius, an Infant of Fourteen or Fifteen years of Age, and the Administration of the Government to Hugh, to whom the young King granted the Dutchy of Burgundy and Aquitain. Hugh dyed in the Year 956, and left four Children, of whom the Bideft, nam'd Hugh-Caper, was declar'd Duke of France in the Year 959. by Lotharins, who gave him likewise Poilton. Letharins reign'd peacethy Three and Thirry years, having after the Death of Hugh the White, reassum'd the Royal Authority. But this ewas lost in the hands of his Son Lemis, stream'd the Fainthearted; who survived his Father only fix-Lewis th

e was fold in the hands of his Son Lews, irramed the Fainteeries; who intrive and Fainter only lix-teen Months under the Tutelage of High-Capts, and was the laft King of the Cardispinsian Line. For after his Death High-Capts was Elected King by the Nobles of Najon, about the end of May in the Year 987, and afterwards Crowned at Rebeins, without any regard had to Charles Duke of Lor-rain, Brother to Lorharius, whom they hatch, because he had taken an Oath of Allegiance to the King of Germany for his Durchy of Lerrain. The next year High-Capts caused his Son Rebert allo

to be Crown'd. However Duke Charles was not altogether out of hopes of re-invefting himself in the States of his Ancestors, and having seis'd on Laon and Rheims, he made War for sometime with Hugh; but was taken in the Year 991, in the City of Lam, and carried Priloner to Senlis, and from thence to Orleans, where he was thut up in a Tower, wherein he dy'd three years after. And thus the Kingdom of France was transferr'd from the Carolignian Line to that of Hugh-Capet, who liv'd till the Year 996. and left his Son Robers in quiet possession of the Kingdom, which this good King govern'd till the Three and thirtieth year of the enfuing Century. And thus much may fuffice for what concerns the Political Estate of the Kingdom of France: let us now proceed to the Ecclesiastical Affairs, wherein the Archbishops of Rheims had a principal share.

FULCUS

of the Tenth Century of Christianity.

FULCUS Arch-Bishop of Rheims.

TULCUS succeeded Hinamarus in the Arch bishoprick of Rheims, in the Year 882. He was Fulcus a Person of Quality, who had been a long time at Court. Immediately be sent to Pope Mari- Arch-Bimus his Confession of the Faith, according to Custom, and received the Pall from him. In a Se- shop of cond Letter he demanded a Confirmation of the Privileges granted by the Popes to his Predecessors, Rheims. and made Complaints to him of the Estate bequeath by his Brother Rampo, for the building of a Monaltery, of which Ermenfroy, who had married his Widdow, had taken Possessin. Marinus wrote on this last point to to Gerard Arch bishop of Sens, in whose Diocess this Monastery was; and to John Arch-bishop of Roan, to whose Diocess Ermenfroy did belong, giving him orders to enjoyn him to relinquish the Estate which he had so unjustly possels'd himself of; and if he would not do it, to make use of Canonical Punishments against him. Fulcus wrote likewise to Pope Adrian the Succeffor of Marinus, to Congratulate his Advancement to the Popedom; and at the same time fent him some Copies of the Privileges granted by the Popes, Leo, Benedict, and Nicholas to the Church of Rheims, to which he defires him to grant a Confirmation. In the fame Letter he intreats him to fend a Commission to the Arch-bishops of Sens and Roan, to adjust the business of the Monaftery, which Ermenfroy had taken possession of, and writes in favour of Frotarius Arch-bishop of Bruges, who was accus'd by a Monk of his Dioces; affuring the Pope, that he had been Elected by the Bishops of his Province, by the Clergy and Laity of his own Dioces, and Confirm'd by Pope Marinus. He fent another very submiffive Letter to Pope Stephen, wherein he thanks him for the Honour he did him in writing to him, and in treating with him as a Friend and Brother; Titles which he could not pretend to, thinking it an Honour to be his Servant and Subject. He affures him, that if he were nor furrounded, and as it were Befieged by the Barbarians, who were not above five Leagues off his City, and who Beleaguer'd Paris; he would have undertaken a Journey to Rome. He informshim of the part he bore in the Snares which were laid against him, and makes his acknowledgments for the favour shew'd by the Pope to his Son Guy, who was the Arch-Bishop's Kinsman. He promises Obedience to the Pope, and exalts the Dignity of the Church of Rheims, which he pretends had been Founded by Saint Sixtus, who was fent by S. Peter, and was the chief of the whole Kingdom. He adds, that Pope Hormisdas had established the Arch-Bishop of Rheims, his Vicar in Gaul; and defires him to confirm the Privileges granted by his Predeceffors. He presses him to order Ermenfroy to be Excommunicated by the Arch-Bishops of Sens and Roan; and intreats him to write to King Charles, to oblige him to restore in full to the Church of Rheims the Revenues which belong'd to it.

The Pope answer'd Fulcus, that he was glad to see he had such good thoughts of the Holy See; A Letter of he affur'd him, that he look'd upon Guy as his own Child; that he was deeply affected with the De-Stephen V. folation of France, caus'd by the Barbarians; that he pray'd God to deliver that Kingdom out of all to Fulcus. its Trouble : And Lastly, he acquainted him, that he had sent Letters according to his desire, to the Arch-bishops of Sens and Roan.

Fulcus wrote a Second Letter to this Pope, wherein he renews his complaints against Ermenfroy, who would not obey the Injunctions of the Two Arch-Bishops, and intreats the Pope to cause him to be Excommunicated. At the same time he asks his Advice, whether it be lawful to ordain Bishops every Festival day.

The Pope fent him afterwards feveral Letters.

The first is a Letter of Consolation, for the Miseries he under-went.

The Second is a Recommendatory Letter, in behalf of a Man who was oppress'd by his Children ters of Ste-

The Third is directed to the Bishops of France against Frozarius, who had seized upon the See Fulcus. of Bruges, after he had been turn'd out of the Bishopricks of Bordeaux and Poitiers. He injoyns him under the Penalty of Excommunication, to relinquish Bruges, and return to Bor-

The Fourth is in favour of Teutboldus, whom he had ordain'd Bishop of Langres. He thereintells him, that after the Death of Isaac Bishop of that Church, Aurelian Arch-Bishop of Lions had ordain'd in his room a Monk call'd Egilon, without being Elected by either Clergy or Laity, who had Elected Teutboldus, and desir'd the Pope that he might be Consecrated ; that being willing to maintain the Privileges of all Churches, he had fent to Aurelian to ordain Temboldus, provided it appear'd to him, that he had been unanimously elected by Clergy and Laity: That he had sent a Bishop to be upon the spot, to see that this Order were duly put in Execution; but that Aurelian had put a trick upon him, by fending him before to Langres, with a promife that he would be there foon after him; and that instead of being so good as his word, he suffer'd the Bishop to wait for him to no purpose: That the Clergy and Lairy had sent an Act of the Election to Rome, and pray'd that Teur-boldus might be Consecrated; that he had writ again to Aurelian, requiring him to ordain him; but that instead of obeying his Order, he made it his Buliness to bring the other into Possession Lastly, That upon the fresh Instances of the Clergy and Lasty of Langres, he had ordained Teilibol-

Fulcus dm; he enjoyns Fulcus to put him into Possession. Fulcus reply'd to him, that he was very willing Archbishop to put his orders touching Teutholdus into Execution, but that he had been obliged to defer it upon of Rheims, the Instance of King Eudes, who would fend his Ambassadors to him, to know his Resolution. He adds, that the Bishops were very glad at his declaring that he was willing to maintain the Rights and Privileges of Bishops in their full force. He desires to know of him, whether it be lawful for any of his Suffragans to execute the Orders of the King, or of any other without his leave, or to under-

take any thing contrary to his Prohibitions.

Other Wil- The same Pope con irms the Privileges of the Church of Rheims, and prohibits all Persons whatsotines of ever from feizing or detaining any of the Revenues which belong to it. He likewise wrote to Ful-Stephen in em about the difference which happen'd between Herman Arch-Bishop of Cologn, and Aldegairm Bifavour of thop of Hamburg and Breme. They had both written to the Holy See upon that Subject, and had the Church been cited thither. Allegairus came to Rome accordingly, but Herman did not appear. However, of Rheims the Pope being unwilling to determine a matter of that Consequence, without hearing both Parties, he orders Fulcus to call a Synod in his Name at Worms, with the Bishops his Suffragans and Neighbours; and to cite thither Herman and Aldegairus, with the Arch-bishop of Mayence and his Suffragans, to examine strictly the Pretentions of both Parties. He invites him to come to Rome upon that Affair and others, or at least to send thither some able Person, with the Parties concern'd, that so he might be fully inform'd of all things.

The Letters The Pope being dead before this Affair was adjusted, Fulcus wrote about it to his Successor Forof Fulcus to mofus, praying that he would continue him in the same Commission. He thank'd him at the same Formosus, time for the Complements he had sent him by the Abbess Berthe; and asks his advice, what ought to be done against one who had a mind to seize on the Estate which his Brother in-Law Count Everard, had bequeath'd to a Monastery, which he had built in Honour of Saint Calixtus, whose Body he had brought from Rome. He withal declares to him, that he was very forry to hear that there were some Persons, who gave disturbance to the Church of Rome, and he was ready to stand in its desence. In the Conclusion he gives the Pope to understand, that several Bishops of France requir'd the Pall, which they ought by no means to have, fince it would cause them to despise their Metropolitans; and that he ought to take special care about it, because this abuse might be the Cause of a

great deal of trouble in the Church of France.

The Letter Pope Formofu return'd him this Answer, that he was oblig'd to him for the Concern he shew'd at of formo- the unhappy state of the Church of Rome: That the Rastern Churches were likewise disturbed by an fus to Ful- tient Herefies and new Schisims : That the Bishops of Africa had sent their Deputies to Rome, for the adjusting and making up a Schism, which was then on foot between the Bishops of that Country; and that there were several other Deputies at Rome, from divers parts, who requir'd Answers upon feveral diftinct Subjects: That he had refolv'd to hold a Synod the first of March, to which he invited him. He had already invited him to another Synod by a former Letter, whereby he confirm'd the Privileges granted to the Church of Rheims, and prohibited any seizure to be made of the Revenues which belong d to it. By the fame Letter he likewife acquainted him of the Coronation of Guy perform'd by him that same Year.

By another Letter of the Year ensuing, he confirm'd the Donations granted to the Church of Rheims, and gave Fulcus to understand, that he had Crown'd Lambers the Son of Guy Emperor. He like-

wise reprimands several Laicks who would not be subject to their Arch-Bishop.

Formosus wrote likewise several Letters in savour of Charles the Simple, against Budes. He sent for Fulcus to Rome upon that Subject, defiring all Acts of Hostility might cease, till his return. Fulcus excused himself from this Journey, and tells the Pope that he ought to write to Arnulphus King of Germany, requiring him to affift Charles, and to threaten Eudes with Excommunication if he continued to ravage France. The Pope wrote to each of them; but it could not hinder Eudes from carrying on his Defign: And Arnulphus was fo far from favouring Charles, that he entred the Kingdom, laid Siege to the City of Rheims; ravag'd the Country, and particularly rifl'd the Revenues which belong'd to the Church. Fulcus made his complaints of this to the Pope. A while after he likewise wrote another Letter to him, wherein he takes Notice, that it was expedient that Lambers should enter into an Alliance with King Charles, and that the Pope should write to Eudes to Formofus, inform him, that it was highly reasonable, that Charles should enjoy part of his Father's Dominions. At the same time he advises him, about three Persons who lay under perpetual Excommunication, because of the ill usage they shew'd to Teutholdus Bishop of Langres, and to Gautier Arch-Bishop of Sens ; viz. whether he might admit them to Penance : and about Heriland Bishop of Teronane, turn'd out of his Diocess by the Normans; whether he might give him another Bishoprick, and place in his fread a Person who might be more agreeable to the People of the place, and who could The Letter speak the Language of the Country. The Pope return'd him this Answer, that he was obliged to of Forms him for what he wrote with Relation to Lambere; that the three Persons he spoke of, had been confus to Ful. demn'd to a perpetual Excommunication, for having put out the Eyes of Temboldus, and for having cast Gautier into Prison, and that they ought still to lye under that Sen-

The last Letter which Pope Formosus wrote to Fulcus, related to Berchairus, whom the Laity and Clergy of Chalons had elected their Bishop by the Consent of King Eudes. .. He complains of the unwillingness of Fulcus to Consecrate him; and that after the Decease of the late Bishop, he had by way of Prevention, caus'd this Bishoprick to be govern'd by Heriland Bishop of Teronane, who of the Tenth Century of Christianity.

had been turn'd out of his own Diocels: that afterwards he had Ordain'd Mancian, a Man of a pro-Fulcus fligate Life; and that Berchairmintending to go to Rome, had been Arrested by Conrad the Creature Archbishop of Fulcus, and fent into Banishment. For this he cites the Archbishop to Rome, with Mancion, Con- of Rheims. rad, and several other Bishops.

rad, and leveral other Dinops.

Fulcen returned no reply to Formofus, but wrote a Letter of Compliment to Stephen VI. his Success

for. However this did not prevent that Pope from citing him to a Synod, to be holden the latter of Fulcus to
ead of September. He excused his going thirter, and sent several of his Clergy in his room. He Stephen VI. gave the Pope to understand, that he wonder'd at the hard Expressions of his Letter; and the more because he had been always very submissive to the Holy See, and had received nothing from it but Kindnesses and Civilities. He imputes this harshness of the Pope to the false Reports he had receiv'd of him. To justifie himself, he shews how he had been Educated from his Childhood, in all that an Ecclesiastick ought to know : How afterwards he was call'd to Court by King Charles the Son of Lews, and continued in it till the Reign of Charlemagne; that he had been elected Archbishop of Rheims by the Bishops of the Province, and by the Clergy and Laity of that City; and how induftrious he had been in promoting the interest of that Church. Lastly he adds, that if King Eudes would give him leave, he would go to Rome when the way was open, for he was then enclosed by Zuentibold the Son of Arnulphu, who had basely us'd and rifled his Church. In fine, he pray'd the Pope to free him from that Tyranny, and not to oblige him to relinquish his Church, at a time wherein his presence was so necessary. These are all the Letters of Fulcus to the Popes, and of the Popes to that Archbishop, of which Flodoard gives us an Extract, in the four first Chapters of the fourth Book of his History.

ook of his rittory.

In his fifth Chapter the same Author mentions the Letters of this Archbishop, directed to the Kings

The Letters

The first is to Charles the Gross, the Son of Lewis of Germany, after the Death of Charles the of Fusicus to Bald, wherein he pray'd him to protect France against the Normans, who had ravaged the Coun-and Princes. try, and laid Siege to the principal Towns thereof.

In a second Letter to the same Emperor, he intreats that he would procure the Pall for him from

the Pope, and the Confirmation of the Privileges granted to the Church of Rheims.

The third is directed to Arnulphus King of Germany, wherein he gives him the reason why he had anointed Charles the Simple King. He gives him to understand, that upon the Death of Charles the Bald, the French immediately made their Application to him, to be accepted under his Protection: but that having received no Protection nor Countenance from him, they were obliged to choose Charles for their King, who was the only Man next him of the Royal Blood, and whose Brothers and Predecessors had been Kings: That the reason why they did not choose him sooner, was, because being too young he was not capable of governing the Kingdom, especially at a time when the Norman; were ready to rifle and pillage the whole Kingdom: and that they had done it at last without confulting Armilphus in the Cafe, according to the Custom of France, which always was, when one King was dead, to put up in his place one of the Royal Family, without confulting any Foreign Power. He likewile answer'd that which they accus'd him of, viz. that he had never Crown'd Charles the Simple, but that he might with the more ease bestow the Kingdom on Guy; and makes it appear, that it was only a Calumny invented by his Enemies. And wheteas some were pleased to raise a Report, that Charles was not the Son of Lewis the Lifter; he says, that the very fight of him would be a sufficient Evidence to convince them of the contrary; because any one might easily discern in him, the very Air and Features of his Father. Lastly, he intreats Arnulphus to do Justice to this innocent King, and his own Kiniman: To confider that the Kingdom of France had alway been an Hereditary Kingdom; and to believe that the French had no other defign, than that Charles should be lead by his Counsels, and bound to him in a firm Bond of Amity and Al-

In the fourth Letter which is likewise directed to Arnulphus, he assures him of the Fidelity wherewith King Charles and himself had observed the Treaties made with that Prince. He informs him, that this King being minded to Attack Eudes, had writ to Guyand the Pope, to engage them on his

The fifth was written to King Eudes. He intreats him to grant the Church of Laon liberty to

choose a Bishop, in the room of Didon lately Deceas'd.

The fixth was directed to Charles, whom he very sharply reproves for his intention of making a League with the Normans, and of making use of them to reinstate him in his Kingdom. Heremonstrates to him, that it was a piece of Idolatry, thus to enter into the Alliance and Interest of Pagans: That the Kings his Predecessors were Servants of the true God; and that he had renounced him, by joyning with Infidels; that this was not the way to reascend the Throne of his Ancestors, but rather to loofe it, by pulling on his Head the Wrath of an angry God : That those who gave him this advice were his Enemies, and that if he followed it, he knew not how to continue Loyal to him, nor how to prevent himself from drawing off as many as he could from obeying him, but that he must be forced to Excommunicate him, and condemn him with a perpetual Anathema. He adds, that he wrote these things with extreme grief and concern, because it was his desire, that he might be had in honour both with GOD and Man, and that he might regain his Throne by the help of the Lord, and not by the Affiftance of the Devil; because the Kingdoms which God bestows are firm and lasting; whereas those which are acquir'd by Injustice and Rapine are uncertain, and of a fhort standing.

of the Tenth Century of Christianity.

of his Diocefans, hinting withal that he gave him his advice as a Friend to a Friend, not being wil- Fulcus ling to make use of that Authority and Priviledge which the Cleurch of Rheims had from all Antiqui- Archiffled ty, of succouring all those who made their Application to it, and thought themselves injur'd by their of Rheims

We might likewise to these Letters joyn that of Mancion Bishop of Chalons, directed to Fulcus, and publifu'd by Father Mabillos in the third Tome of his Collections, wherein he asks the Archbishop's Advice, how he ought to behave himself with relation to a Priest who was solemnly bescothed to a Woman, and would marry her publickly.

In the seventh Chapter Flodoard speaks of several Letters of Fuleus, directed to Abbots, and to The selection

The first was directed to an Abbot called Stephen, whom he comforts upon his having been de- 10 the Abpriv'd of a Bishoprick to which he had been elected. In the second he reprov'd Baldwin Count of Flanders, for the many Injuries he offer'd to the

Churches of his Country: and among others for having caus'd a Priest to be whip'd; for having turn'd out several Parochial Priests out of their Churches, in order to make room for others of his own choofing; for having unjustly feiz'd upon an Estate which the King had bestow'd on the Church of Noyon; for having feiz'd upon a Monaftery, Ge. he threaten'd to Excommunicate him, in cafe he did not forthwith make Restitution, and leave off his Cruelties to the Church.

The third is directed to the Clergy and Laiety of Senlis upon the Election of a Bishop.

The fourth to the Clergy of Laon upon the fame Subject.

The fifth to the Monks of Carby, whom he severely reproves for their having cruelly turn'd out

These are all the Letters of Fulcus, which are mention'd in Flodoard; the very Extracts of which shew us, that this Archbishop wrote with a great deal of Strength and Authority; That he was zealous for the welfare of the Church, for the Dignity of Bishops, and particularly for the Rights and Prerogatives of the Church of Rheims. He was affastinated by Winemare and others of Count Baldwin's Creatures in the Year 900, which Count was incens'd against him for having taken away from him the Abby of S. Waft, and the Castle of Arras.

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The feventh was directed to the Emperour Lambers, whom he Congratulated upon the Popes De-Archiffor claration, that he would look upon him as his own Son. He exhorts him always to bear a due reif Rheims. Spect and honour to the Holy See, because that was the only way of securing himself an interest in Heaven, and of obtaining a superiority over all his Enemies. He wish'd him to remember that his Uncle Lambers, who had been an Everny to the Holy See, Perish'd miserably; and he intreated him

to intercede with the Pope for their Kiniman Rampon, who had been Excommunicated.

The eighth was Dedicated to Albrade, or Alfrede, the King of Great Britain, whom he Congratulates for the choice he made of a worthy Person to fill the See of Canterbury; because he heard that in his Country they advanced such a fort of Men, as permitted the Bishops and Priests to have Women among them, and the Laicks to Marry their Kindred, as well as those Virgins who were Dedicated to God's Service; and to have a Wife and a Concubine at the fame time.

The ninth was directed to Richilda, a Queen or Empress, whom he inform'd of the ill Reports which went about of her Conduct, and exhorts her to lead a Life more conformable to Christianity, and to herstate of Widowhood, which she had devoted to God.

In the fixth Chapter Flodoard makes mention of the Letters which Fulcus fent to feveral

The Letters In the first directed to Frotherius, Archbishop of Bordeaux, he desires that Archbishop to preserve of Fulcusto the Revenues of the Church of Rheims, which were in his Diocels, and to Excommunicate fuch as the Biffings. flould feize on them.

The Second is Directed to Restaing, Archbishop of Arles, on the same Subject.

In the third directed to Herman Archbishop of Cologn, he declares that he had a great defire to hold a Conference with him, and the Bishops of his Province, but that he was prevented by the Incurfions of the Normans: And he prays him to do him Justice with relation to some of the Revenues belonging to his Church, of which feveral Persons had made a Schism; the Cognizance of this Asfair having been referr'd to Wilbert his Predecessor, and now laid before him.

The fourth written to the same Person, relates likewise to the Interest of the Church of Rbeims, for

fome Revenues which were Embezell'd from it.

The fifth is directed to Gontier, Archbishop of Sens, about the husiness of the Abbels Hildergards. He intreats this Archbishop not to be so False as he had been, to the Assignments made upon this Account, and to do right to that Abbefs.

In the fixth he Congratulates Pleonicus a Bishop of England, for his endeavouring to root our those Disorders of which he had mademention in his Letter to Alfrede, and he exhorts him to continue in

his Defign.

The Seventh was directed to John a Roman Prelate, whom he put in mind of some Ancient Tokens of Friendship, which he had shewn to him; and intreats him to assure Pope Stephen of his Submission to him, and begs he would stand his Friend in that Affair.

The Eighth, Ninth and Tenth were directed to Dadilon, Bishop of Cambray. By the two first he callshim to the Sypod, which was to meet about determining the buffiges between Hildegarde and. Hermingard: and by the last wrote in his own Name, and in the Name of the Bishops his Suffragans, he enjoys him to compel Count Baldmin to make due Restitutions of the Church Revenues, which he had leized on, to fend him the Letter which they wrote to him upon the same Subject; and to go and meet with Bilhop Hetilan at Arras.

The eleventh was writ to this Herilon, upon the account of Podilon's having caus'd the Body, of Saint, Calis in to be taken away; which had been bequeathed by Redulphus to the Church of Rheims

whither it was brought.

The Twelfish was directed to Didan Bishop of Lagn, whom he reproves for having refused the Sacraments of Penance and the Euchariff, at the point of Death, to one Walcher, who was Executed for High Treason; and for denying him Burial, and forbidding any Prayers to be made

In the Thirteenth he defires Perer a Roman Prelate to obtain the favour of Pope Formofus, that he might put Heriland, turn'd out of, his own Diocels of Teronane, into Possession of the Bishoprick, of, Chalons, putting him in mind of what had been done in the Case of Astardus Bishop of Nants, who had

been Translated to Tours.

The Fourteenth was directed to Honoratus Bishop of Beauvais: He complains, that this Bishop was hisopen and profes d Enemy; Exhorts him to a Reconciliation, and gives him to understand, that he was accused of Rapines; He takes Norice to him of the Excommunication of one named: Aldranges, which the Bishop of Begunais had thunder'd out, and which he said that the Archbishop Anagemys, works not company or a segment may train the training and which he had that the was always ready to follow, the adyic and opinion of other Biftops, but that he knew of no Power which the Church of Begreair, had no command the Church of Reims; and that this Excommunication was not grounded on a Lawfull and Canonical Readon, but only because this Man had left the Interest of Ender, and empraced, that of King Charles. He likewise Summoned him, to appear a the Ordination of the Church of the Chu the Bishops of Senlis and Chalons, and gave him to understand that Pope Stephen had order'd him to.

The Fiftgenth is a Letter of Compliment to Teuthaldus, Bishop of Langres. The Sixteenth was directed to Radulphus Successor to Didon Bishop of Laon, whose Promotion to that Dignity he Congratulates, and advertis'd him that he had too rathly Excommunicated one

HERVEUS Archbishop of Rheims.

HIS Succeffor was one HERVEUS, a young Lord belonging to Court, and Nephew to HERVE Count Hughbold. He was ordain dby the unanimous confent of all the Biffiops of the Pro- US Archvince. Immediately after his Ordination he foon render'd himself capable of governing his Diocels, hillon of and gain'd the Esteem and Love of all the World by his Charity to the Poor, by his sweet Temper, Rheims. by his good Nature, and by the Zeal he expressed for the Welfare of the Church, and for Ecclesiaftical Discipline. He held several Provincial Councils, wherein he discours'd very usefully of Religion , and of the Peace both of Church and State, and of the Conversion of the Normans, who about that time embrac'd the Christian Faith. It was for their sakes that he sent to Guy Archbishop of Roan a Letter containing three and twenty Articles extracted out of the Canons and Letters of the Popes, about the manner of treating those, who after they had been baptiz'd, had apostatiz'd, and afterward's return'd to the Church. In the Year 909, he held a Council at Trofly (a Village near The Council Soiffons) at which afiifted the Archbishop of Rean, with the Bishops of Laon, Beauvais, Novon, Cha- of Trolly lons, Soiffons, Cambray, Meaux, Senlis, Teronane and Amiens; in which, after he had discours'd at in 909. large of the Miseries under which France groan'd, which he imputed to the Sins both of the Laity and the Clergy, he gave them very fine and large Instructions, grounded on several Passages of the Fathers and Canons of Councils. 1. Concerning the Honour and Respect due to Churches and to Ecclefiasticks. 2. Concerning the Duty and Allegiance which Bishops and Ecclefiasticks ow'd to their King, and concerning the Duties and Qualifications of a Prince. 3. Concerning the Reformation of those Abuses which were crept into the Monastick Life, and particularly concerning the Abbeys which were possess'd by Laicks. It was ordain'd that Abbots should be Religious Persons, well skill'd in the Regular Discipline; and that the Monks and Religious should live according to their Profession and Rule, praying for the Welfare of Kings, for the Peace of the Kingdom, and for the Tranquility of the Church, without concerning themselves with Secular Affairs, without hunting after the Pomps of this World, and without incroaching on the Rights and Priviledges of Ecclefiafticks: and that they might have no Excuse for stragling, the Abbots were enjoyn'd, or at least those who had the Government of Monasteries in their Care, to provide them Necessaries. 4. Against those who either by violence, or by any other method, feiz'd on Church Lands: which he look'd upon as Sacrilege. 5. Against those who either abused or persecuted the Clergy.

6. Against those who would not pay Tenths, and the other Revenues belonging to the Church. The Duty of Tithes reached not only to the Fruits of the Earth, and to the Breed of Cattle, but likewise to those things which were the Profits of a Man's Industry and Labour. 7. Concerning the Rapines and Robberies so rise at that

time. He demonstrates the Enormity thereof, and shews the Obligation they lay under of making Herveus Archbifor Restitution, before they could expect Absolution. 8. Against stealing young Women, and against of Rheims, clandeftine or unlawful Marriages. 9. Concerning the Prohibitions renew'd to often by the Canons against Priests having Women amongst them. 10. Concerning the Chastity which all Christians were oblig'd to preserve in their Words and Actions. 11. Concerning the Obligation of keeping strictly to the Oathsthey took, without being perjur'd. 12. Against quarrelieme Persons who took delight in Law-Suits and vexatious Profecutions. 13. Against Homicides and Lyars. 14. Against the Abuse which then prevail'd of riding the Goods of Bishops after their Decease. Upon this he adviles that two or three of the neighbouring Bishops, upon the News of the Death of their Brother, should go and perform the last Offices over him. In the Conclusion, he exhorted the Bishops to refute the Errors of Pherius. Laftly, He sums up in a few words what Christians ought to believe and practice, and exhorts them faithfully to discharge their Duties.

The Gouncil In the Year 921. Herveus held another Council at the same place, wherein he took off the Exof Trofly communication issued out against Count Breebold, who had seiz'd upon some of the Church Reve-

in the Tear nues.

This Archbishop assisted Charles the Simple in his Expedition against the Hunns, who ravag'd Lorrain, and was the only Man who continued Loyal to that Prince, when he was abandon'd by the French Lords. In the Year 920 he brought him back to Rheims, and adjusted Matters betwirt him and his Lords, and re-establish'd him in his Kingdomi. But within a short time after the Lords revolted again, and being met at Rheims, they elected King Robert, and Herveus was constrain'd to crown him. He did not survive this Coronation but four days, and dy'd in the Year 922. having prefided over the Church of Rheims Two and twenty years lacking four days.

Robert caus'd Seulfus to be elected in his room, who was then Archdeacon of that Church. He Archbiflion had been the Disciple of Remy of Auxerra, who had instructed him in the Sciences, both Divine and of Rheims. Prophane. He was ordain'd by Abbo Bishop of Soissons, and by the other Bishops of the Province of Rheims. Eudes the Brother of Herveus, and a Nephew of that Name, were cited before him, being accus'd of Difloyalty to Robert; and they not justifying themselves, were strip'd of all the Revenues of the Church of Rheims in their possession, and cast into Prison: the former in the Custody of Hebert Count of Vermandon; and the latter at Park. In a Provincial Council held in the Year 923. he impos'd a Pennance on those who had born Arms in the War between Robert and Charles ; and in another Council held in the Year 924 at Trofly, he put an end to the Difference which was between Count Isaac and Stephen Bishop of Cambray; the former paying an hundred pounds to the latter, for the wrong he had done to his Church. 'Tis faid that Seulfus agreed with Hebert to refign the Archbishoprick to the Son of that Count. However the case was, Seulfus did nor enjoy this Dignity long, being prison'd in the Year 925. by the order of Hebert as it is supposed.

Hugh Archbiffon Soiffons, and Bauro Bifton of Chalons, he caused his Son Hugh, who was not then above five years old, of Rheims, to be elected by the Clergy and People of Rheims. Afterwards he procured the Confirmation of this Election by King Radulphus, who committed the Temporalities of this Diocess to Hebere, till his Son came of Age to take upon himself the Government thereof. The Spiritualities were conferr'd by Pope John X. on Abbo Bishop of Soissons, so that Hebert became absolute Master of that Church, and drove out of it all the Clergy whom he suppos'd to be against his Interests, and among others Flodoard, as

he himfelf informs us.

In the Year 927 King Radulphus and Count Hebert fell out upon the account of the Earldom of Laon, which Hebers would have had given to his Son Odo, and which the King defir'd to keep for himself. Hebere willing to rely on a Power which might support his Pretentions , had an Interview and Radul- with Henry King of Germany, and struck up an Alliance with him. He caus'd a Council to be conven'd the same Year at Trofty, notwithstanding the Prohibition of King Radulphus, which consisted of fix Bishops of the Province of Rheims: Afterwards he deliver'd Charles the Simple out of Prison, brought him to S. Quintin, and procur'd an Interview between him and Radulphus Duke of Normandy: from whence he brought him to Rheims, and writ to Pope John X. for the restablishing of that Prince. This attempt oblig'd Radulphus to quit the City of Laon to Hebert, and to adjust Matters with him. Radulphus Duke of the Normans would not restore to Hebers Lis Son Odo, till he had set Charles at liberty, and promis'd to obey him. At the same time Hebert invited to Rheims Odalric Archbishop of Aix, who had been turn'd out of his Church by the Saracens, that he might there discharge his Episcopal Functions; and to reward him, he gave him the Abby of S. Timothem, with the Revenue of a Prebend. France was then as it were parted between the great Lords, and the Regal Authority was ex-

of France, treamly cramp'd. Hugh the White, Count of Paris, and Hebert, were two of the most powerful: Radulphus had the Title of King, and that little of the Regal Authority which remain'd For Charles was the sport and pastime of all three. As soon as Hebert was reconcil'd to Radulphus, he threw Charles again into Prison; and Radulphus afterwards returning to Rheims, gave him a seeming fort of Liberty, which he did not long enjoy, dying on the Seventh of October in the Year 929. After his Death Hugh and Hebert fell out, the Umbrage of which quarrel was, that the Latter had Artaldus given Entertainment to several Vassals belonging to the former, and among others to Herluin Count Archbifliop of Monstreuil. Radulphin fided with his Brother-in-law Hugh and there was a warm War between of Rheims, them ; but Radulphin having taken the City of Rheims in the Year 931, caus'd Artaldin, a Monk

of S. Remy, to be ordain'd Archbishop of the place, who the year after receiv'd the Pall from Pope Artaldus John XI. This Archbishop held a Council in the Year 934, at Chatteau-Thierry, where he ordain'd Archbishop Hilderarius Bishop of Beauvan; and in the same year he ordain'd Fulbere Bishop of Cambras. The of Rheims. year after he held another Council at Fismes, wherein he Excommunicated thole who had made an year and the new another Counter of the Revenue of the Church. King Redulphus being dead, high the Woite recalld out of England Lenn, Charles the Simple's Son, call'd upon that account Lenn d Ourremer, and caus'd him to be crown'd at Laon by Arraldus Archbishop of Rheims, who continued in the peaceable possession of his Archbishoprick for some time, and ordain d Bishops in all the Churches of his Province, except Chalons and Amiens. But Hebert would not endure that any other but himfelf should be in the possession of so considerable a Post, and thereupon sent several of his Troops to take and rifle the Cattles and Villages which belong'd to the Archbithoprick of Rheims. Arealdus for this Excommunicated him. King Lewis to make him amends for the Losses he sustained granted him the Earldom of Rheims, and the Friviledge of the Mint, and affitted him in taking leveral Castles which were held out by the Troops of Hebert. Fortune did not long favour Artaldus; for Hugh entring into a new League with Hebert against Lewis d'Outremer, they came with William Duke of Normandy, besieg'd the City of Rheims, became Matters of it at the end of six days, and caus d Arealdus to appear in the Church of S. Remy, in the presence of several Lords and Bishops; and oblig'd him to make a Refignation of his Archbishoprick, and to content himself with the Abbeys of S. Bazol and Avenay, into the former of which he retir'd, after he had govern'd the Church of Rheims for the space of Eight years and seven months. Hugh the Son of Hebert, was replac'd in possession thereof, and was ordain'd Priest by Gry Bishop of Soisson, three Months after his return, and sifteen Years after his sirtt Election. He had spent this Interval of Time at Auxers. where he had follow'd his Studies under Guy Billiop of that City, who had ordain'd him Deacon s for he had receiv'd his other Orders at Rheims from the Hand of Abbo Bishop of Soissons.

The next Year, namely 941, the two Counts Hebert and Hugh conven'd the Bishops of the Pro- The Council vince of Rheims at Soiffons, and enter'd into a Confultation of ordaining Hugh the Son of Hebert of Rheims Archbishop of Rheims. The Deputies of the Clergy and Laity of Rheims met there, and demand- for the Deed that he might be ordain'd, afferting titat Artaldus had not been Elected according to the Canon, Poling but intruded by Force; and that he had given up all the Title he could claim to that Archbithop Artaldus but intruded by Force; and that he had given up all the 1 itle he coinc ciain to that Archonium and arrick. Upon this Remonstrance, the Bishops resolved upon ordaining Hugb, and immediately set our daining for Rheim for that purpole. Artalan was already withdrawn to Lend doutener, but that Price duting the having been defeated in the Year 941, near Lann, Artalan was very lucky in reconciling himself with Hugh the White and Hibert, in re-entring into the Possession of his Abbeys, and in making a League with Hugh Archbishop of Rheims, who soon after receiv'd the Pall that was sent him by Pope Stephen VIII. Notwithstanding this League, Artaidus return'd to Lewis d'Ouvremer. In the mean time Hebert dying in 943. Lewir was perswaded by Hugh the White to entertain the Sons of this Count, and also to leave Hugh in possession of the Archbishoprick of Rheims, upon condition that they restor'd to Artaldus his Abbeys, give him another Bishoprick, and grant that his Kinsmen should retain the Honours they had obtain'd. This Treaty was not long kept; for Hugh the White and Lewit d'Ouvremer Warring against each other, the latter laid Siege twice to the City of Rheims, and the second time having chasd away Hugh Archbishop of Rheims, he enter'd the City, and re-

establishes Artaldus, who was replac'd in his See in the Year 946. by the Archbishops of Treves and

Mayence. The Church of Amiens becoming Vacant the year after, Hugh ordain'd Terbold Archdeacon of Soiffons Bishop thereof, which occasion'd a Trial which was brought before an Assembly

of Bishops and Lords, held near the River Cher. The Affair was not brought to any Issue at that place, but put off to November. In the mean time Arealdus was left in possession of the Archbishop-

rick of Rbems, and Hugh permitted to stay at Mouzon. A Council was call'd and held at Verdun: wherein were Robert Archbishoy of Treves, Artaldus The Council Archbishop of Rheims, Odalrie Archbishop of Aix, Adalberon Bishop of Mets, Gozelin Bishop of Tulle, of Verdun, Hildebald Bithop of the Upper Rhine, in the presence of Bruno an Abbot, Brother to King Ocho, and of the Abbots Agenold and Odils. Hugh was cited thither by two Bishops, but would not appear. The

Synod adjudg'd the Archbishops of Rheims to belong to Artaldus.

Another Council was call'd in January following upon the fame Subject, and held in the Church of The Council S. Peter, near to Mouzon. They met at the time appointed, and Hugh made his appearance. But of Mouzon after he had discours'd with Rebert Archbishop of Treves, he withdrew, and only caused a Letter to be presented by one of his Clergy, which was brought from Rome, and writ in the name of Pope Agapesus, wherein it was order dthat Hugh should be re-established in the Archbishoprick of Rheims. The Bithops having read the Letter, alledg'd that it would not be reasonable to superlede the Execution of the Orders which they had reciv'd from the Holy See, upon the account of a Letter prefented by the Enemy of Artaldus, and after they had read the nineteenth Chapter of the Council of Carthage concerning the Accuser and the Accused, they adjudg'd Artaldus to have continued in the Communion of the Church, and in possession of the Archbishoprick of Rheims; and that Hugh, who had been already summon'd before two Synods, without appearing to either, ought to be depriv'd of the Communion and Government of that Church, till such time as he thould clear himself in a General Council. This Sentence they notified to Hugh, who for his part declar'd, that he would not submit to it. In the mean time Artaldus having appeal'd to the Authority of the Holy See, Pope Agapetus fent Bishop Marinus his Vicar to King Othe, that he might call a General Synod, to pais a definitive Sentence on this Affair.

The Council It was held at Ingelbeim the seventh of June in the Year 948. Marinus the Pope's Legat was the 10 Commets 12 was neut at ingenorin the revenue of game in the a car yao, anathmis the copies a regat, was the of longer Prefident thereof, and the Archbithop of Cologne, Mayence, Treest, and Hamphourish his Arillanis, heimin first with fix and theurst Billops of Germany, without reckning Artaldus Archbithop of Riemis, upon come of whose account the Assembly met. The Kings Orbo and Lamis d'Outremer were Likewise present. Artaldus. The latter made his Complaints against the Rebellion of Hugh; and afterwards Artaldus presented his Petition to the Popes Legat and the Synod, wherein he gave a Remonstrance of all his Concerns, which was as follows. That after the death of Herveus, Seulfus who had been put up in his place, declar'd bimself against the Kindred of his Predecessor: and that he might gain his point, he enter a into a Confederacy with Count Hebert, who cast them into Prison, where they were confind till the death of King Robert. That Seulius dying in the third year of bin Pontificate, being possend (as several attefted) by Hebert's Creatures, that Count feix'd on the Church of Rheims, and was in possession thereof for the space of fix years by the permission of King Radulphus. But that afterwards that King being moved see space of str. seas of the permission of Arma Armanasa. Some some of the strength of the Remonstrates of the Bispoop, who complained that that Church must left following surbout a Patric by the Remonstrates of the Bispoop, who complained that that Church must left following surbout a Patric by the strength of the he had discharg d the Episcopal Functions for nine years together, ordain'd eight Bishops, and a great mane neu un coura a no approprie conciston y u mor pero cogenor, o mantra urgen approprie un agress mar ny Clerks, and cromo d'Erig Lewis and Queen Gerberge. But that Count Hugh being incent de gainft him, becafe be would not jom in his Revolt againft the King, had for d him, after he had taken the City of Rheims, to resign bin Archbishoprick, had sent him into the Monastery of S. Bazol, and had yut into his place Hugh, Count Hebert's Son, who had been ordain'd Deacon at Auxerre, That afterwards he call d a Synod at Soissons, wherein a Proposal was made to him to permit the Ordination of Hugh. That be immediately opposed it, and had declar d them Excommunicated who should ordain any other Archbishop of Rheims whilst he was living, and him who should accept of such Ordination. That afterwards, to get out of their bands, he had defir d them, that they would let him go to ask advice of the Queen, and his Friends, what he ought to do, and that they would fend some body along with him to know his answer. They fent with him Bishop Deroldus, to whom, in the presence of the Queen, he gave thu Answer, That he Excommunicated the Bishops who should dare to ordain another in bis place; repeating the Protestation be had formerly made of appealing to the Holy See. That without being concern'd at this Denunciation, Some of these Bishops went to Rheims to ordain Hugh. That from that time King Lewis proving un-Jame of these Bissions ment to Kheims to ordern Flugh. Heat from that time King Lewis proving im-fucessful, he had been oblig d to mander from place to place tike a Vagabond; and that afterwards several of his Friends had brought him by force to the Counts Hugh the White and Hebert, who having him in their power, constrained him to resign the Revenues of his Church, and sent him into the Monastery of S. Bazol. That being inform'd that they design'd to make away with him, he fled to Laon. That since that, King Otho came in to the affiftance of King Lewis, had sun'd Hugh out of the Archbishoprick of Rheims, and re-established him therein. That Hugh retir'd to the Castle of Mouzon: that in the Conference held upon the River Cher, where he was prefent with Hugh, his Affair was there debated before the Bishops then present. That Hugh had there produc'd a Letter writ to the Pope in his name, whereby he desir d to be discharg d from his Archbishoprick, which be had maintain'd was counterfeis. That the Favourites of Hugh having alledg'd that an Affair of that Importance could not be determin'd in that Affembly, because it was not a Synod convocated according to form; they had put it off to November, wherein a Synod was to be held; and that in the mean time it was order d, that he should have the Govertifin a sproug was to be come, and Hugh was allow'd to flay at Mouzon. That Hugh came in the Scafon of Vintage with Count Thibold, to carry off all the Wine round about the City of Rheims. That the Synod had been held at Verdun as appointed, to which Hugh was cited, and he would not make his Appearance, nor so author held afternant was Mountain, mich has agif a Sentence ablolutely in his favour. But that Hugh beaving declar'd that he would not fabrite to this Sentence, and remaining fill favour. But javour. Due tous excigu occupy occuse a time of woman one javours is ton senience, and remaining fith at Mouzon, he had fent to Rome by the Amhaffadors of King Otho a Petition containing his Complaints; that he expeded the Issue of all from the Orders of the Holy See, and the Determination of the Council. This Petition of Arealdus having been read in Latin and in the old Tentonick Language, Sigeboldus 2 Clerk belonging to Hugh enter'd, presented to the Council the Letter which had been brought from Rome, and which had been already produc'd before the Council of Mouzen, and avouch'd that it had been given him by the Legat Marinus then present. It was written in the name of Guy Bishop of Soissons, Hildegaire Bishop of Beauvais, and of all the other Bishops of the Province of Rheims, who defir'd the re-citablishment of Hugh, and the Expulsion of Artaldus. When this Letter had been read, the Bishops therein mention'd did declare that it was Counterfeit, and that they had never heard the leaft mention of any such thing, nor gave their Consent that such a Request thould be made in their Names. Upon this their Declaration this Deacon was depos'd as an Infpoftor and Calumniator; and in the same Session Artaldus was confirm'd in the Archbishoprick of Rheims. In the second Session Robert Archbishop of Treves alledg'd, that since they had re-establish d Artaldus as lawful Archbishop of Rheims, it was requisite to condemn the Intruder. Marinus told them the Council ought to pronounce a Sentence agreeable to the Canon; and after the Decrees of the Pope's touching this Subject were read, the Bishops declar'd Hugh to be Excommunicated and thrown out of the Church, till such time as be should do Pennance for his Fault. In the other Seftware out of the Church, till such time as be should do Pennance for his Fault. fions they debated on feveral Points relating to Church Discipline; and all the Acts of this Council are reduc'd into Ten Canons.

The first contains the Excommunication of Hugh.

of the Tenth Century of Christianity

The second, the Resettlement of Arealdus, and the Excommunication of those, who were or The Council dain'd by Hugh, unless they should appear before the Synod to be held at Treves, September 13. to make of Ingel-Satisfaction, and to receive Pennance for what they had done. risfaction, and to receive remains to what they made they white, for having turn dout Redniphus, over of The third inflicts the same Punishment on Count Hugh the White, for having turn dout Redniphus, Artaldus,

The fourth prohibits the Laity from bestowing Churches on Priests, or from turning them out of

them without the Approbation of the Bishop.

The fifth is against those who abuse the Priests, or do them any wrong, In the fixth, it is order'd that the whole Easter-Week, and the Monday, Tuesday, and Wednelday after Whitfunday should be kept as Festivals, as well as the Lord's Day.

In the feventh, it is order'd, that in the Grand Litany (which is on S. Mark's day) a Faft shall be kept as in the Rogation-Week before the Afcension.

The eighth imports that the Laicks should have no share of the Offerings which the Faithful offer'd on the Alter.

The ninth, that the Cognizance of all Differences about Tithes should be brought before the Bi-

The tenth and last Canon is imperfect, and one cannot well comprehend the meaning thereof; There is mention made of Widows dedicated to the Service of God.

After this Council Lewis d Outremer affifted by Conrad Duke of Lorrain, retook Mouzon, Mon-The Council tague and Laon, and the Bishops being met at Mouzon, Excommunicated Count Thibold, and cited of Mouzon. Count Hugh the White to appear before the Synod to be held at Treves. In this Affembly, Guy Bithop of Soiffons, who had ordain'd Hugh, came to wait upon King Lewis, and to give him Satif-

Artaldus when he departed from Laon went to Treves with Gur Bifhop of Seiflons, Radulphus Bishop of Laon, and Wickfrey of Terronane, wherethey met with Marinus the Pope's Legar, and Ro-The Council bert Archbishop of Treves, who waited for their coming, without whom there would not have been any other Bishops of Germany and Lorrain. Marinus asked Artaldus and the rest of the Bishops, how Hugh the White had behav'd himself fince the last Synod, and whether the Letters which cited him before the Synod had been deliver'd to him. They reply'd, That he ftill perfifted in his Rebellion and Robberies; that one of their Letters had been deliver'd to him, and that the other had been intercepted by his Party. Upon this Reply, It was asked whether any one was come on his behalf's and none appearing, the Assembly was adjourn'd till the morrow. On that day there appear'd no Deputy in behalf of Count Hugh; and tho' the Clergy and Nobless cry'd out, that he ought to be Excommunicated; yet that was put off to the third day. In the mean time they consulted about the Affair of the Bishops who had been cited before the Synod, or who had any hand in the Ordination of Hugh. The Bishop of Soissons begg'd Pardon and obtain'd it; the Bishop of Terouane was found to have no hand in the Ordination; and the Bishop of Noyon was excused by reason of his Sickness. On the third day High the White was Excommunicated till fuch time as he should come and ask the Legat and the Bishops Pardon for what he had done; and in case he should defer that, he enjoyn'd him to go to Rome for Absolution. There were likewise two Bishops Excommunicated who were ordain'd by Hugh, the one of Amiens, the other of Senlis; and a Clerk who had instituted and inducted the Latter. Hildegairus Bishop of Beauvais was cited before Marinus, or to Rome, for affifting at their Ordination: and laftly, the young Count Hebert, Brother to Hugh, was likewife fummon'd to make Satisfaction for the wrong he had done the Bishops. All these things were transacted in the Year 948, and from that time forward Artaldus remain'd in poffession of the Archbishop of Rheims, which was made sure to him by the Peace concluded between Lewis d'Outremer and Hugh the White in the Year 953. In the same Year this Archbishop held a Council of five Bithops at S. Thierry, wherein he Excommunicated Count Reginald, who had feiz dupon the Revenues

Artaldus dying the last day of August in the Year 967. after he had been Archbishop of Rheims The death thirty years, several Bishops proposed the Re-establishing Hugh. The Affair was debated in a Coun-of Artal-cil held in a Village of the Diocess of Meaux upon the River Marne, consisting of Thirteen Bishops of dus. the Provinces of Rheims and Sens. The Bishops of Laon and Chalons very strongly opposed his Refitution, and the Case was referred to the Arbitration of his Holiness. He gave them to understand by Bruno Archbishop of Cologne, that Hugh had been Rejected and Excommunicated by the Councils of Rame and Pavia, and that there was no thinking of him again. Whereupon they elected a Clerk of the Church of Rheims call'd Odalric, the Son of a Count nam'd Hugh; who was supported Odalric by King Lotharius, by the Queen-Mother, and by Bruno. He enjoy'd the Archbilhoprick very Archbilhoprick peaceably for the space of Seven years, and dy'd in the Year 968. His Succellor was Addiberon or of Rheims. Alberon, Brother of Count Henri, who govern'd the Church of Rheims for Nineteen years, with a Adalberon great deal of Prudence and Candor. Under his Epifonpor a Council was held at Rheims in the Adalberon years, where the support of the Adalberon years of the Adalberon than the Adalberon than the Adalberon years of the Adalberon than the Adalberon the Adalberon than the Adalberon than the Adalberon than the A was Excommunicated for having unlawfully feiz'd upon the Church of Amiens. In the Year 972. he held another Council at St. Mary's Mount, wherein he procur'd a Katification of an Order he had' made, of putting Monks into the Monastery of S. Monzon instead of Canons who were there: Af-Arnalphus ter the death of this Archbishop, Hugh Capet laid hold on this opportunity of taking into his Inter Archbishop ests Arnulphus, the Bastard Brother of Charles Duke of Lorrain, the last of the Carolignian Race, of Rheims.

Armiphus Clerk of the Church of Laon, by procuring him to be elected Archbishop of Rheims in the Year sixhbishop 989, who immediately took of him an Oath of Fidelity. But within fix Months after his being in of Rheims, poffession of the Archbishoprick of Rheims, his Brother Charles was introduc'd into that City, and became Master of it by means of a Priest nam'd Adalger. Which was brought about, as 'tis suppos'd, by the Intelligence he had from the Archbishop, who however was carry'd by his Brother to Laon, and cast into Prison for forms sake. Arnulphus notwithstanding issued out a Sentence of Excommunication against those who had made an unlawful Seizure of the Revenues of the Church of Rheims; and the Bishops of the Province met at Senlis, and passed a Decree against Adalger, whereby they Excommunicated him and all others who had any hand in the Usurpation made upon the Churches of Rheims and Laon. This Excommunication was sent to all the Bishops, and Complaints were made to the Holy See, who took part with Arnulphus. But Hugh Capet, who had always suspected his Treachery, having discover'd that his Suspicion was not groundless, and that he was in the Interests of his Brother, wrote against him to Pope John XV. and caused the Bishops of the Province of Rheims to write to him likewise, who accus'd Arnulphus, and desir'd he might be Condemn'd. After this Hugh becoming Master of the City of Laon, and having Charles in Cuttody, The Council he took Arnulphus, and brought him to Rheims, where he call'd a Council to proceed against him. The Council It consisted of fix Suffragans of the Archbishoprick of Rheims. It consisted of Soiffons, Adalberon

against of Laon, Hervem of Beauvan, Gotesman of Amiens, Ratbode of Mayon, and Eudes of Senin; besides Armiphus them were Debert Archbiftop of Burges, Sigmin Archbiftop of Sens, Gautier Biftop of Autum Bra-no of Langes, Milo of Mafeon, Armiphus Biftop of Orleans, and Hebert of Auxerre, with several Abbots of leveral Diocesses. Sigmin was President thereof, and Arnulphur of Orleance Prolocutor. In the first Session held the fixteenth of June in the Church of Bazol, Arnulphus Archbishop of Rheims was accused for having betray'd his Truft to King Hugh, and being the chief Caufe of the taking that City. Sigmin Archbishop of Sons, alledge'd that he would not permit a Process to be made on this Charge, till he was fure that Arnulphus should not be put to Death in case he were Convicted of High Treason; and moreover cited the Thirty first Chapter of the Council of Toledo, which imports that Bishops shall not proceed to the Determination of such Matters, till they had engag'd the Princes upon Oath to remit the Punishment of the Offenders. Herveus shew'd that it would be of worse consequence if the Prince should take cognizance of the Case, and deprive the Bishops of the right of doing it. Bruno declar'd that he was most concern'd in this Affair; that upon the account of his being a Retainer to the King Lotharius his Uncle, he had engaged himself for the Fidelity of Armulphus, that he might be made Archbishop of Rheims, in hopes that he would not let him suffer any prejudice for this Act of Kindnels: That Arnulphus was fo far from making his due acknowledgments, that be had begun to persecute his Friends, and had put him in danger of his Life : that he had to no purpose warranted that he would not break the Oath of Fidelity which he had taken to King Hugh; that there was sufficient Evidence of his Treachery, because the Authors of that Rebellion were his most intimate Friends, and such as he esteem'd very highly. As to that which was alledg'd, that care ought to be taken that the Offender should not lose his Life; he answer'd, that there was no need to fear any fuch thing under Princes fo merciful as theirs were; but that it was more to be fear'd, whilft they endeavour'd after the Safety of one Man , that the whole Ecclefiaftical Order would be exposed to danger. At last it was concluded, that the Priest who had delivered up the Gates of the City to Duke Charles, should be brought in. Whilst they staid for his coming, they read over the Oath of Fidelity which Arnulphus had taken to King Hugh and King Robert. Afterwards the Prieft nam'd Adalger appearing, declar'd that it was Arnulphus who gave him the Keys of the City Gates, with orders to deliver them up to Duke Charles. After this Evidence was given, they read the Decree which Arnulphus had made against those who made an unlawful Seizure of the Revenue of the Church of Rheims, which prov'd that himself was Excommunicated because he was the Author of that Depredation, and went shares with those who committed it. To this was joyn'd the Sentence of the Bishops of the Province of Rheims, pass'd at Senis much about the time wherein they began to suspect Arnulphus of Treason. After the reading of these Papers and the Canons of the Council of Carebage against Persons Excommunicated who partake of the Sacrament and against Bishops who do any thing contrary to the Oath which they have taken in their Ordination, leave was given so all who were minded to vindicate Arnulphus, to fay freely what they could in his behalf. The Clergy of his own Church would neither accule nor defend him : But John Scholafticus of Auxerre, Ranulphus Abbot of Sens, and Abbo Superior of the Monastery of Fleury, undertook to defend him, and produc'd a great many Passages extracted out of the false Decretals of the Ancient Popes, to prove that Armuphus ought to be re-establish before they proceeded to judge him; and that they might not judge him till he had been cited feveral times, and the Holy See made acquainted with the Business. It was answer'd them that he had sufficient Notice given him; That they ought not to re-establish him till he had receiv'd such a Sentence as declar'd him Absolv'd, since he had been already Condemn'd; That Hildemare Bishop of Beauvan, and Abbo Archbishop of Rheims charg'd with the same Crime as Arnulphus was, had been judg'd by the Synods of the Province; That the Holy See had been already inform'd of this Affair by the Letters of King Hugb, and of the Bishops of the Province of Rheims, which had been carry'd to Rome by Deputies, which the Pope at first had pretty well entertain'd : but that fince Count Hebere had presented his Holiness with a fine white Steed and several other things, he deny'd to give them any further Audience. The Deputies which Bishop Bruno had sent to Rome for his Releasment, added, that having requested the Popeto Anathethem for it; and that they not being willing to give them any on that account, the Pope had told of Rheims heren as his final Answer. That the Person for whom he had been Apprehended might release him, are in har if he thought, fit: from whence they concluded, that the Holy Seedid not hinder them from proceed. Tulphus. ingrupon the Spot to the Judgment and Determination of that Affair. But they carried the Point higher yet, and Arnulphu Bithop of Orleans remonstrated, that they might go on in the Trial, without waiting for what Rome should say in the Case. And after he had made Protestation that all due Refrect anght to be paid to the Holy See and its Decisions, without offering prejudice to the Canons of the Councils; he gave them to understand that there are two things of which great care ought to be taken, which were not to permit that the Silence, or the new Laws or Infirmations of the Popes, he any prejudice to the Ancient Laws of the Church: Because this would be to exerthrow all order, and to make every thing depend on the Will and Pleasure of one single Man. That this did not derogate any thing of the Privileges of the Pontifex Maximus; because if the Bishop of Rome were a Man of Worth fon his Learning and his Piety, there was no fear of his Silence, or of his Alsering the Constitutions of the Church. That if on the contrary, either out of Ignorance, or Fear, er Paffion, ha finuld twerve from Juffice, his Silence and his new Decrees were the lefs to be fear di because he who ach contrary to the Laws, cannot prejudice the Laws. From thence he took an occasion to largent the fad. Estate of the Church of Rome, and gave a brief account of the Popes from Offerian to Beniface, and thew'd his abhorrence of their Irregularities. He asked whether Bishone, mosed for their Sanchity and Piers, were oblig'd to submit themselves blindly to such Infamous Monfiers, who had no Learning, mather Divine nor Prophane. He complained that they should advance to the highest Post of the Chrisch the meer Scum and Refuse of the Clergy; Pattors who more deferr'd the name of Walking Shaues, than of Reafonable Men. Upon default of excellent Popes, he was for confulting Metropolitans; and took notice that there were a great many fuch in Galia, Belgica, and in German, very well skill'd in Matters of Religion; and that it was more proper to ask their Opinion, if the War which happens between Princes did not hinder it, than to go to leek it in that Ciry, which at prefent declares in favour of him who gives most, and weighs its Judgments by the Number of Crowns which are prefented. He adds, that if any one should alledge with Pope Gelafun, that the Church of Rome is the Judge of all Churches, and can be judg'd by none, this is a Propolition which the African Bishops would not consent to, and which could not be true at this time, wherein there was scarce one at Rome who had so much as studied Humane Learning, if common Fame were to be credited therein. That Ignorance was more exculable in other Bishops than in the Bishop of Rome, who ought to be Judge of the Faith, of the Life, of the Manners, and of the Discipline of the whole Church. That according to Sr. Gregory's Opinion, the Bishops, when in fault, are subject to the Correction of the Holy See; but when they are unblameable, Humility in one fence renders them all Equal Laftly, That when the Bishops of Rome of this time were like to Damafin, nothing could be done more than had been done, fince the Bishops and the King had writ concerning this very Business to the Holy See, and they had not undertaken to decide it in the Province, till fach time as they had no hope of having it try'd at Rome, which was conformable to the Canons of the Council of Sardica. He quoted feveral Passages out of St. Gregory, to show that Bishops are oblig'd to punish Offences, and that they may Depose Bishops who are convicted thereof. He added, That tho' one might pass by other Crimes in filesce,one could not do fo in the Case of High Treason: yet that there have been Instances of Archbishops of Rheims, condemn'd by the Bishops of the Province for this very Crime; namely Gilles Archbilhop of Rheims, who prov'd difforal to Childebert and Ebbe, and was depos'd at Thionville: That the Decree of Demelia, which imports that the Caules of Bithops thall be rry'd at Rome, ought to be extended to none but difficult Caules , and not to inch wherein the Crime is fell-evident: That the African Bilhops have counsided, the very Right of Appellation, and that the Councils of Nice and Anticch appointed the Synod of the Province to determine thele Matters: That he would very readily grant the Church of Rome more than ever the African Biftons pretended to allow it : That they confulted it when the Affairs of the State permitted it and they inhmitted to its Determinations, unless they were contrary to Equity: But if it ren filent, the Ecclefiaftical Lawsought to be confulted, and the rather because the Church of Rouge at present was destitute of all manner of Supports and Supplys; for since the Fall of the Empire it has loft the Churches of Alexandria and Antipob, as well as those of Africa and Afra, and all Europe began soully off from it : That the Church of Constantinople was withdrawn from its Obedience: That the Churches of Spain, which were most remote, did not acknowledge its Determinations; and that From all Rome had abandon'd it felf, fince it no longer gave any wholesome Advice to it felf, or others. He this Learnconcludes, that according to the Examples and Canons of former times, they ought to proceed to the ed and Tu-

the Bifthoof Orleans, it cannis but be observed, that evergin these dark times, wherein Rome might with east have imposed on the blind and sparent World, there were some so wise, and so have it as not to think its Bishop (assectably if a wicked and signarant one) to be the Intallible lugles of all Constoverses. Now whether this bonds proceeding of the Commission of Rheims in judging Armiphus, even in a time when they profifed to pa all the deference to the Holy Sec; and whether the Frallice of the dedern Gallican Churches in this Age, be not a platicant Evidence to prove how listle they (come fit he Romilli Commission) when the profit is the boddern of the Romilli Commission of the Romilli Commissio der of both Parties to judge.

Trial of the Archbishop of Rheims.

The Council . Upon this the Synod came to E Resolution ; the Defendant was called in, who took his place & The Council Upon this the Syston cause to a Resolution; the Detendant was ested in, was took in place?

of Rheims thought the Bifflops. The Bifflop of Orlean upbreided him with the Favouri is had, received from a grainfly Art the King, which is that returned with Tree, her? This Defendant alledged that he bride done unknown against the King, of that he was a received for him in the population of the Bifflow of the Bifflow of the bride of the b The Defendant ceply d'that the thing was falle; the Prifer maintaint to his Pace that his Evidence was trine. Arauphus of Rheims complained of the ill usee he had met with a the Bishoy of Saffass was trine. ask'd him why he did not appear when he was cited by the King and Bishops; and upon the Answer ass a num way no une not appear which he made, that he could not, being then retained in Cuffody; that Billiop reply'd, that he had offer'd so-many, many services of the control of the contro to ferro him. "Whereas feveral Abbots declared that Artistiphis ought to be permitted to withdraw, and to ask advice what Antwer to make, it was granted him; and be withdraw, into a corner to be considered to the withdraw into a corner to be considered to the withdraw into a corner to be considered to be with the Archbithop of Sens, and the Billiop of Orlean, Langue, and Janient. While they confolled together, they read in the Synod the Canons of the Councils of Tolade against those with proved difloyal to their Prince. In the mean time dramphon acknowledd and confested his Critice before the Biftops who were reind sidele with him, who call dothers to be preferred at the Declaration, He made it before them, and thirry Abbots or Clerks; which were called to be Winnefest. This Acknowledgment took off the Objection which might arise upon the Account of the Holy See; ans accumulation of the control of t

assion.

The next day the Bishops meeting in the fame place, after they had debated feveral Affairs both Ecclesiatical and Civil, refame there of the Archbishopfor Rossm: add as they were debating after what manner he ought to be wested, King Engle, and King Abert centred the bating after what manner he ought to be wested, King Engle, and King Abert centred the Lords, and then hank'd the Bishops for the Zeist they had expended for them, and ask'd them how the Cale flood. The Bilhop of Orleans returned them this Answer, that there was no need of remains their Thanks for doing what was only their Duly; that they had not acced therein out of any Motive of Love to them, or the Hatred to Armidistra : they could bearrily with that he were a any Motive of Love to them, or the Hatred to Armidistra : they could bearrily with that he were a any Morive of Love to them, lockif Waltred to diviniphis: "they could hearthly with that he were able to clear himself 3 but that a Vality after many Evanous, he had seknowleded his Crime, and confented to bot degraded from his Prelimod, in the preleme of feweral Abbon, and feweral Clerks owns were Winnelles of that Dectaration: there's Bought it proper to have him there before him, that the King himself might be tooks Winnelles and Judge; and that by this means his Accusers, the third which had given in Evidence against him, and the Judges might be differing d. He was forthwish introduced, and the Biftiop of Orleans had not a different before willing to be deprived of Mind, he replydiches to the man. The Biftiop saked him, whether he were willing to be deprived of the Sacredonal Dignity, which he had hithers whole. The He did not explain himself chough, and that he ought to Brochard cauchings at that world, did, That he did not explain himself chough, and that he ought to arknowledge his Fault sublicitly chast fo he trighings afterwards fay; that the Biftiops had impored arknowledge his Fault sublicitly chast fo he trighings afterwards fay; that the Biftiops had impored Brochard catching at that word, 'Atid,' That he did not captain himfelf chough, and that he ought to acknowledge his Fault publicitly; that to be triginghed alreawards fay; that the Billiops had impose upon him the result of the property of the state of rar ma ne natuno: kept me Annor a meganoz wnich ne ow ot to mi rrince. Connt directal infinite distance is published; to the shelling of Orleans flenced him by faying, that the filted him by faying that the filted point in the filted property of the result of the resu and had appointed them the judgets of his Officion, that he might receive from them fach Pennings and had appointed them the judgets of his Officion. The same he defer you and be removed from the Sacerdatal Dignity and conferred that another Archive biskop should be pit in his place, without precending ever to return contrary to this Declarition.

Afterwards 'adalger the Priest confess' his Fault. He was not describe he had rather be degraded, or ly under a perpetual Excommunication. He preferr'd Degradation, which was perform'd with the usual Ceremony; for he was ftriped of sell this Clericat Habits from his Priethood to his wish deaconthips; shed each title file was triped of the clericat Habits from his Priethood to his wish deaconthips; shed each title file was bridered to forbeat performing the Offices of the Order, and of the Habit he was ftriped of after this he was enjoyed Pennance, and received Absolution with leave to Communicate as a Laick. Laitly, They iffued forth an Anathema against the other Rebels, who did not appear to make Satisfaction ; and Arnulphu was font Prisoner to Orleans,

Arnulphus being thus depos'd and depriv'd of the Archbishoprick of Rheims, the Bishops elected in his Gerbert place one Gerbers or Gilbers. He came of a confiderable Family of Anvergne; and applying himfelf Archbiflop to ftudy, he became a great Proficient in the Sciences and Philosophy. He was brought up in the Mo- of Rheims. nattery of Aurillac, where he liv'd a Monastick Life; and from thence he went into Spain, where he learn'd the Mathematicks. He was afterwards Schoolmaster of the Church of Rheims, where Prince Robert, Son of Hugh Capet, Leoteric Archbishop of Sens, and Fulbert Bishop of Chartres were his Scholars; and he had afterwards the Honour of being Tutor to Otho III. Immediately after his Election he made a Profession of his Faith, and thereupon was Ordain'd, and Instituted and Inducted into the Archbishoprick of Rheims. In the Year 998, he held a Council, wherein he Excommunicated Count Hebert and other Ulurpers, who had unlawfully seiz'd upon the Revenues of the Church of Rheims. He wrote at the lame time to Fulcus Bishop of Amiens, who had appropriated to his own use several Revenues of his Church.

King High and the Biftops fent the Decrees of this Council to Pope John XV. by the Arch-deacon of Resim, and pray'd him to approve of their Election of Gerbert. But this Pope being perswaded that Arnulphus could not have been Depos'd without his Authority, very highly resented what the Bishops of France had done. King Hugh wrote him word that they had done nothing in this Affair that might be of any Prejudice to the Holy Sea; and that if he pleased to come to Grenoble, or into France, he would receive him with all the Tokens imaginable of Submiffion and Respect; and that if he pleas'd, they should try this Matter over again in his Presence. The Pope sent into France Abbot Lee, with orders to call a Council, and in the mean time forbad the Bishops who had affilted at the Council of Rheims to be there. Gerbert foreseeng the Storm that was coming on him, wrote to an Abbot, and Archbishop Sigwin, and endeavour'd to fortifie the latter, against the fearful apprehensions he had of the Thunderbolts of Rome, by telling him, that the Judgment of the Pope was not Superior to God's Decree: That if he (meaning the Pope) should fall into Error, he might be reprov'd : that he could not exclude Bishops from the Communion of JESUS CHRIST, for being unwilling to confent to a thing which they thought contrary to the Gospel: that they had no Power to debar him of the Communion, neither as a Guilty Person, fince he was Innocent, nor as a Rebel, fince he had not refus'd to go to any Council: that this Sentence, being unjust, ought not to be look'd upon as proceeding from the Holy See, according to S. Leo's Maxim. That the Rules whereby the Catholick Church ought to be regulated are the Gospel, the Apostles, the Prophets, the Canons made by the Spirit of God, and confecrated by that respect which all the World paid them, and the Decrees of the Holy Apostolical See which were conformable thereto. That those who out of Contempt swerv'd from these Rules, ought to be judg'd and condemn'd by these Rules : but that whoever observes and follows them, ought to enjoy perpetual Peace, without ever being separated from the Communion of the Church. In conclusion he declar'd to Sigwin, that he ought not to fufpend the performing of his Functions because of the Prohibition of Rome, and that he ought to defpife this irregular Judgment for fear that whilft he endeavour'd to appear Innocent, he should declare himfelf Guilty.

In the mean time the Pope by his Legat very warmly prefe d for the re-establishment of Arnulphia, The Counand after he had appointed Councils to be held for this purpose at Aix-la-Chapelle, and at Rome, to cil of Monwhich the Bishops of France would not go, he order'd one to be held at Mouzon the Second of June, zon. in the Year 995. in which affilted Luitoffe Archbishop of Treves, Aimon Bishop of Verdun and Norger of Liege, with Sigefroy Bishop of Munster. Lee Legat of Pope John XV. presented to them a Letter of that Pope, and after it had been read, Gerbere made an eloquent Speech in his own Defence, wherein after he had shown the Reasonableness of his Conduct, he declar'd that he had not taken the Church of Rheims from its lawful Possessor; but that Annulphus, who was unworthy thereof, having condemn'd himself, he had been elected and ordain'd Canonically in his place. He gave this Speech in writing to the Legar, who handed to him the Pope's Letter. After this the Council broke up, having first appointed to meet at Rheims the first of July, and deputed John a Monk of the Abbot Leo the Pope's Legat, to go to King Hugh. But as Gerbert was going away, Leo order'd two Bishops to remonstrate to him, that he ought to abstain from celebrating Divine Service, till the Convention of the Synod. After he had declar'd that their Denunciation fignified nothing, he went himfelf to wait upon Leo, and told him that it was not in the Power of any Bifhop, nor of any Patriarch, nor of the Pope himself to exclude any of the Faithful from the Communion of the Church, till such time as he had been either convicted of any Crime, or had acknowledg'd himself to be Criminal, or had refusd to appear before a Synod, being cited thereto according to the Canon: That neither of these being his Case, he could not tell how to condemn himself. However Luises Archbishop of Treves, having calmly, and like a Brother, admonified him not to give any occasion of Scandal, he prevail'd upon him so far, that for peace and quietness sake, he would only abstain from celebrating Mass till the first of July next, which was the time appointed for the Synod at Rheims. The Queen Adelaid wrote to Gerbert, ordering him to appear at that Synod; threatning him that if he did not, such Measures should be taken as should be thought most proper. Gerbert understanding that they would Absolve Arrusphus, and re-establish him, and all to gratifie Leo, who had promis'd that the Pope should confirm the late Marriage of King Robert; and being inform'd that his Clergy and Laity had declar'd against him, return'd this Answer to that Princess. That he would not be there; and declar'd that he would patiently attend the Determination of the Synod: That having receiv'd the Government of the Church of Rheims at the hands of the Bishops, he was not willing to

py for him.

Gerbert. The reflabliff-

The County quit it till the Bishops had so order'd it : But that he was not in any manner capable of opposing the Sentence which should be passed upon him, or of retaining his Dioceis by force? That in attend-Mouzon. ing the Judgment of the Synod, he tuffer'd with grief an Exile, which many believe to be very hap-The Synod appointed at Rheims was held there accordingly; of which we have not any Acts or

Decrees. All that we can learn of it is, that they therein reloly'd to re-establish Arnulphu, and to turn out Gerbere. The latter, according to the Resolution he had taken, obey'd, and retir'd to Othe III. who foon after gave him the Archbishoprick of Ravenna, from whence he ascended the Papal Chair in the Year 999. As to Armilphus (whatever some Authors may say) he was not set at liberry, and re-establish'd till three years after at the instance of Pope Gregory V. John the Fifteenth's Succeffor. His re-establishment was likewise afterwards confirm'd by Gerbere himself when he was Arnulphus advanced to the Popedom. For that Pope very generously forgetting all that was past, tent him in the Archiver of the repeal cour him, even him who had been turn'd out of the Archbishoprick of Rheims for some default : Because fince his Deposition had not been ratified by the Pope, it was believ'd that he might be reestablished by the Clemency of the Holy See, St. Peter having such a Soveraign Authority as no other could stand in competition with. That therefore by restoring to him the Pattoral Rod and Ring, he grants him a power of performing all his Archi-Episcopal Functions; to retain the Digaing, ne grants min a power or performing an up Artin Epiteupal Cultures, or the Epithity thereof; to enjoy all the Revenues belonging to the Church of Rheims; and to wear the Fall That be prohibits all manner of Perfors from upbraiding him with his Deposition; being willing that the Apostolical Authority should protect him, tho his Confeience condemn him: That fastly, he confirms and grants to him de novo, the Archbishoprick of Rhesms with all that belong'd to it. This is the Language of Gerbert when advanc'd to the Papal Chair; which feems to be in a different strain from what he formerly us'd.

The Writings of Gerbert.

GErbert was without question the most Learned Man of his Time, especially in Prophane Learned ing: for he had to his Study of the Languages and Philosophy joyn'd that of the Matherstricks, wherein he was a great Proficient. He informs us himself that he had composed feveral Tracks of Rhetorick, Arithmetick, and Geometry. He speaks of a Sphere which he had made, and he composed a small Treatise of the manner of its Construction. He invented Clocks, and made one at Magdeburgh, which he regulated according to the Motion of the Polar Star, the which he view'd through a Telescope. They likewise attribute to him a Treatise toncerning the Aftrolabe, written through a Leietope. Incy likewise attribute to him a I reature concerning the Anrolane, written in Dialogue-wife, between him and Leo the Pope's Legat. This Art made him pais for a Magician, and gave rife to the Fable of his being promoted to the Papal Chair by a Contract which he midde with the Devil. He had a great Hand in all the Affairs of the State, and especially in those which related to the Church of Rehims; and was in great; repute with the Emperors and the Kings of France. He behaved himself to will in those difficult times, that he fell into disprace with none. The Archbishop Adalberon, as well as the Princes and Princesses of his time, and several others made use of his Pen to write their Letters. He wrote likewife feveral Letters in his own name to feveral Perfons about the Affairs of Church and State, or about particular Affairs, or elfe about fome Points of Learning. There is a Collection made of an Hundred and fixty of them, which are published from the Manuscript in the Library of Paprus Majon, and printed by the Care of his Brother in the Year 1611. at Paris, with the Letters of John of Salubury, and Stephen of Tourney. They are penn'd in a very pure Stile, and fisch às is truly Epifolar, with a great deal of Beauty and Spirit, but they do not contain much of Ecclefiaftical Affairs. He is likewife the Author of the History of the Acts made by the Council of Rheing, against Arnulphu, writ with a great deal of Elegance and Energy; which she was no less skill'd in Ecclesiastical, than he was in Proregance and energy; which news that he was no the same in exceptance, that is fane Learning. His Speech to the Council of Aducting of Binops, published by Father Mabilion in the Second Tome of his Analetts. In this last Fiece he Remonstrates to the Binops that the higher their the Second Tome of his Analetts. In this last Fiece he Remonstrates to the Binops that the higher their Station and Dignity is, the greater Obligations, they live under of answering the height of their Police by their Sanctiva and their Merits; and that their Fall is by to much the more deplorable, by how much the more the height is from which they fall. That God requires more of them than of the method the more than those of others, rethor the Clergy; and that their Falls hall mer with a severer. Punishment than those of others, rethor the Clergy; and that their Falls hall mer with a severer. Punishment than those of others, He explains to them the Qualifications which St. Paul requires of Bithops in his first Epille to Time, by Affective of Bithops in his first Epille to Time, by Affective of Bithops gave, Money to Archbishops for their Ordination; Priests, Deacons, and other Clergy-men to Bishops, He exclaims very highly against this abuse, and exhorts the Bishops to whom he directs his Discourse, nor to drive such a dishonourable Trade, but to lead an unblameable Life.

FLODOARE

Lodoard or Fredeard is not one of the leaft Ornaments of the Church of Rheims. He was born at Efternay in the year 894. He was Prebendary of the Church of Rheims, and the Scholar of Rhemy of Auxerre, whom Fulcus had invited to Rheims, to be President of the School of his Canons. In the year 936, he took a Journey to Rome, and in the year 940, he took up a Resolution of going to S. Marrin of Tours, because he could not approve of the Promotion of Hugh to the Archbishoprick of Rheims. But Count Hebert caus'd him to be apprehended, and took from him the Revenues belonging to the Church of Rheims, which he was in possession of, and the Church of Cormics which he govern'd. He was for five Months confin'd to that City, till he was brought to Soiffont, where he submitted to the Judgment of the Bishops, who confirm'd the Promotion of Hugh. Then he was restor'd to favour; the Revenues which he posses'd were restor'd to him, and the Church of Coroy given him, inflead of Cormicy. He affifted at the Council of Verdun, wherein Arsaldus was elected Archbishop of Rheims; and liv'd in the World to Odulric's time, into whose hands he refign'd his Benefice, and withdrew into the Solitude of a Monastery, where he dyed in the year

This Author has written an History of the Church of Rheims, divided into four Books. Hetherein gives an Account of the Succession and Lives of the Archbishops, of what they had done or written, and what happened worth the taking notice of under each of them in that Church. The first Book begins with the Apoltles; and ends at the death of S. Remy. The Account of the first Bishops is fabulous, and what he says of the following is very uncertain. The Life of S. Remy, the Conversion and Baptism of Clovis take up the greatest and best part of that Book. The second Book contains the Succession and History of the Archbishops of Rheims from S. Remy down to Hinemanus. The third is wholly taken up with the Life of Hinemann, and with the Abstract of his Writings. The fourth contains the History of Fulcus, and of those who succeeded him down to Odalric. This Hiftory was published by Father Sirmond, and printed at Paris in the year 1611, and afterwards by Colvenerius who got it to be printed at Doway in the year 1617.

Beside this Piece, Flodoard did likewise compose a Chronicon (for Monsieur Pithon had no grounds to question whether it were his or no.) It began at the year 877. but the first years are lost, and we have only by us the year 919, and those which follow to the 966, where it ends: Bonderius obferves that at Treves there is a Manuscript, which contains several pieces of Poetry of Flodoard; namely, five Books of the Triumphs of the Italian Martyrs and Confessor; three Books of the Triumphs of JESUS CHRIST, and of the Saints of Palestine; and two Books of the Triumphs of FESUS CHRIST at Antioch. But these Pieces have not as yet been publish'd, and no body (as we hear of) has ever feen them fince. The Chronicon was published by Monsieur Pithon . and Monsieur Duchesne, in their Collections of the Writers of the History of France.

An Advertisement to the following Addition.

. As soon as this Volume was printed off, I understood by Father Thierry Ruinard, a Learned Religious Benedictine of the Congregation of S. Maur , that the Treatife of Flodoard concerning the Triumph of the Mariyrs, which Bonderius made mention of, was in an ancient Manuscript in the Convent of the unshod Carmelites of that City; and this Father has been pleas'd to communicate the Abfract of that Manuscript to me, which I thought fit to publish.

The ADDITION.

Have examin'd that Manuscript, the beginning of which is torn; the Work begins at the end of the first Chapter of the third Book. Hetherein treats of the Martyrs who suffer'd under Valeri-

The fourth Book begins with Pope S. Fælix, and treats of the Perfecutions of Aurelian, Claudius, Numerian, and Dioclesian. He therein speaks of the Popes according to the times wherein they

The Fifth and fixth Books are not there, tho' there feems to be nothing left out.

The seventh treats only of the Persecution under Diocletian.

The eighth has this Title De Perfecutione Maximiniani, i.e. Concerning the Perfecution under Maxi-

A New Ecclesiastical History

Giodoard minian. It begins with the History of S. Marcel and of all the Martyrs which are in his falle Decre-Flodoard minian. It begins with the Hittory of S. Marcel, and of all the Martyrs which are in his table Decre-Prebendary tals: Afterwards he floraks of the Martyr'd Saints which are worthind in Italy. The fifteenth Chap-of Rheims ter is concerning S. afra of Augsburgh. The fixteenth is concerning S. Eughbiu the Pope.

The ninth Book makes mention of S. Valentine a Martyr at Rome, afterwards of the Martyrs thereabouts; and of the Decretals of S. Sylvefter, Gallicanus, S. John, and S. Paul, and of several

other Martyrs, who were at Rome in the time of Julian the APOSTATE.

The tenth Book begins at S. Julus the Pope, and ends with Vitalian and A-Deodate. He therein mentions (everal other Saints; as for instance, in the second Chapter he speaks of Enselbins, whom. he calls Prajul, Prelate, who is faid to have suffered at Rome under Conflance with Ordiu and others; he speaks of S. Eufebius of Veresil. of Viltorine the Rhetorician, and of S. Dennis of Milan; he makes mention of the Translation of the latter, made by S. Bafil, who fent his Body to S. Ambrofe. (I have the Letter of S. Bafil by me, directed to S. Ambrofe, taken out of an ancient Manuicript, which makes mention of this Translation. In the third Chapter, where he treats of S. Datelle, wince makes menton of time aramaton. In the time Campier, where he tikes being of majur the Pope, he likewise speaks of S. Jerom. In the eighth Chapren te treats of the Schism of Lagrence, of Pascalius the Deacon----------- In the nineteenth of Harsmittee the Pope, of the Peace in the East, of S. German of Capua, of the Refitution of Africa, of S. Reny, of the Convertion of Cloud, of the Crown which he fent to Rome, of the Centural Publics which he received from the Emperor. In the tenth Chapter he speaks of S. John the Pope, of Symmachus, and of Bostius, whom Theodoric caus'd to be put to death. In the twelfth Chapter of Cassindorus, of what Belisarus did against the Gothrin Italy and Africa. Lastly he treats at large of S. Gregory, and of what happened

The eleventh Book comprehends the History of the Popes from Agatho down to Christophilus. In the fifth Chapter he speaks at large of Boniface of Germany, whom he stiles Doctor and Martyr. In the fixth Chapter of Charlemagne Prince of France, who turn'd a Religious. In the seventh Chapter of Pope Stephen II. of his Progress into France, of the miraculous Cure he wrought in the Abby of

The twelfth Book contains the Hiftory from Leo IV. to Leo VII. In the first Chapter he speaks of the S. Dennu, &c. Palls of Hinemaries, of the Settling the Offave of the Featt of the Affamption of our Lady. In the fecond Chapter, of John Bishop of Ravenna. In the third Chapter of Hinemans and of Charles the Bald. In the fourth Chapter of Fulcus Archbishop of Rheims, and of the several Commissions which the Popes granted him. In the fifth Chapter of the Translation of S. Calixius the Pope to Rheims,

which be calls Urbem Noftram, Our City. He treats it large of the Actions of Formfuls, whom (be fays) Charles King of France clear'd to fend him Panem Benediclum, i. e. some Consecrated Bread. The thirteenth Book is about the Saints which S. Gregory treats of in his Dialogues, and of other

The fourteenth Book is about the Guardian Saints, Martyrs, and others of the Cities of Italy. He ends all by S. Colomban and his Disciples.

At the end is an Epitaph of Flodoard himself.

This Manuscript is almost as ancient as Flodoard. Flodoard's ftile is very plain, without any Ornament and without the least Affectation. He makes a great many Extracts, and relates a vast number of Miracles.

AURELIAN Clerk of the Church of Rheims.

Aurelian Riebemius makes mention of another Clerk of the Church of Rheims call'd Aurelian, who, he fays, Clerk of was very well skill'd in the Knowledge of the Scriptures, and in good Literature; but above all a the Church good Muffcian. He makes him the Author of a Tract concerning the Rules of Singing and of Notes, of Rheims. which he says was a very remarkable Volume, intituled, The Compleat Musick Master. He adds, then he likewise compos'd several other Pieces, and that he flourish'd in the Reign of Arnulphus about the year 900. We have nothing of this Author left us.

BERNERUS Monk of S. Remy of Rheims.

W E ought likewise to reckon among those who were an Ornament to the Church of Rheims Bernerus Monk of S. Remy of Rheims, who was sent in the year 948, with several Monks to establish a Monastical Discipline in the Monastery of Humblers in Vermandeis. He wrote the Life Monk of of S. Hunegenda Abbess of Humblieres, published by Father Mabillon in the second Benedictine Cenof the Tenth Century of Christianity.

tury; and the Account of the Teanslation of her Body, which is to be met with in the fifth Century, Bernerus He fent feveral Monks to S. Quentin to be put in the room of those Clerks of the Church of that Monk of place, who did not lead regular Lives. He relates in the Account of the Translation of the Relicks S. Remy place, who are not read expense executions and the recommend of a random of the recommendation of S. Hausgonda, feveral Miracles which were wrought till the year 965, which shews that he wrote of Albeims. or 3. rupegeman, invertal extractes winch were twooght the tale year 903, which mews matthe wrote 9 and fived beyond that year. But thus much may furnice to speak concerning the Church of Rheinia. We proceed to the other Churches of France.

GANTIER Archbishop of Sens.

THE beginning of this Century Gautier was Archbishop of Sens, who was ordain'd in the year Gautier 887, and liv'd to the year 523. He made Constitutions, which remain still among us. They Archbishop The first Prohibits such Abbots and Conventual Priors, who would not appear at the Synod, and are comprehended in fourteen Articles.

were not excused; from being admitted into the Church for eight days.

The second prohibits the Religious from receiving any Depositum into their Convents without the permission of the Bissiop.

The third orders that they should all eat together in the same Refellory, and all lye together in the

The fourth imports, that all the separate Apartments of Numeries shall be pull'd down, except such fame Dormitory. as were requifice to entertain the Bifhop; or proper for the fick; or for any other Caule which the Bishop shall adjudge to be just and necessary.

The fifth, that none of the Religious shall be permitted to go abroad, or to lye out of the Monaftery, unless it be but feldom, and upon some lawful occasions.

The fixth, that all the suspicious and unnecessary Doors of these Monasteries shall be shut up. The feventh probibits the Ecdefiaftical Judges from iffuing forth general Excommunications, and from Excommunicating all those who shall Communicate with an Excommunicate Person, unless it

be upon some great important occasion, and in such Cases as are enormous. The eighth injoyns the Canons or Prebendaries to regulate their Offices, and to behave themselves

in them with care and exactness. The ninth enjoyns them to observe the Rules prescrib'd by the General Council.

The tenth and eleventh order, that the Communities of the Monks or Regular Canons be reestablished in those Priories where they were us'd to be, if they have but wherewithal to subsist. The twelfth, that the Abbots and Conventual Priors shall have in their respective Abbeys and Prior

ries, a sufficient number of Religious, from whom they shall not exact any Pension. The thirteenth, that the Clerks who lead loofe lives shall be shaven by the order of the Bishops,

Archdeacons, or other Officers, to that no Mark or Token of their Clerical Tenfure shall be left

The fourteenth imports, that when any Country shall be interdicted for the Offence of the Lord or his Bailiffs, that Interdiction shall not betaken off, till such time as satisfaction be made for the Damages which the Parochial Churches shall suffer by reason thereof.

Tis question d whether these Constitutions belong d to this Gautier, or to some other of a more modern date. And indeed they relate more to the Discipline of the succeeding Centuries, than to the Discipline of the Tenth.

Of the other Bishops of FRANCE.

THE other Bishops of France show'd themselves no less zealous for the keeping up of Discipline The Resolution and maintaining their Rights, than those we have already mention'd. We have one famous tions of the instance of it related by Glabon Monk of Clury, who liv'd in the following Century. Fulcus: Compa Bishop of Anjous, upon his return from a Journey he made to Feruslate, being stilling to discharge himself transc of a You he had made, cau'd a Monastery to be built in the Territory of Taurs, over a gainst the concerning. Castle of Loches, which he dedicated according to the Advice of his Wife to the memory of the Cheru- the Dedibims and Seraphims, and not to the memory of any Martyr. Hugh Archbishop of Tours was intrea cution of a ted to perform the Dedication of that Monestery; but he refus'd it till such time as Fuscus spould re-Church. ftore to his Church the Revenues which he had contrary to all justice taken from it. Fulcas fromach'd this refusal, went to Rome, and after he had made several Presents to Pope John, he return'd with Cardinal Peter, who afterwards dedicated the Monastery, having a Commission granted by the Pope

concerning the Dedi-

the for that purple. At Gold at the Subope of Project and Roman, They form (Lay Claber), that is a way for the purple. At Gold at the Subope of Project and Roman, They form (Lay Claber), that is not the purple of the subope of the purple of the subope of

times and the service was blown down by a floring. While it destribed to the refinels of the final hand to the refinels of the final hand to the refinels of the final hand to the refinels of
Laftly we shall refer to this place that which happen'd in France and at Restle Worth the Maritage

Laftly we sail refer to this place that which happen'd in France and at Rome known the Warringge and Divorce of King Robers and Queen Bertha.

The marriAbout the end of this Century, that Prince being a Widdower by the Death of Queen Lugarde.
About the end of this Century, that Prince being a Widdower by the Death of Queen Lugarde age of King his first Wife, had marry d Bertha, Sifter to Radulphin the Simple, King of Burgundy, who was the Robert Widow of Eudor the 19th, Count of Charren. But forafunch as the was his Kinistoman, and he had formerly stood Godfather to one of the Children, 19th of the Marring's he being Noll, and 'cohiracted between the Singdom about it, yet the Pope opposed this Marring's he being Noll, and 'cohiracted between the Birth's Leon in France, who made him believe the Birth's Leon in France, who made him believe Perfons, who according to Law could not marry together. Rebert did what he could to confirm this Marrisge, and spoke about it to Leo Pope Greegy the Fifth's Legat in Frame, who made him believe that he would obsain of the Rupe what he defired, which he would came make him believe that he would obsain of the Rupe what he defired, which he would came to the relationship to the restauding the budgement which shalled in the Archbidgement which he would be the relationship to the year 1998. In the Council was paid to infrared or that Archbidge, Pope Greegy V. Held of Council was paid to be the temperature of that Archbidge, Pope Greegy V. Held of Council was the year 1998. In the present of the Emperor Othe III. as which shifted Greefer, it that time Archbidger of that, In this Council he defired that King nebber ought to married the theory of the Cashour was and two pentance for 1998, under from his King would be shown to be the marry of definition of the Take Peristry and the Execonomic acted though the Anathematic of The Archbidge of Stry, who had celeptate that Marrisge wind the Bistope of Prince, who had celebrate in the Marrisge wind the Bistope of Prince, who had celebrate that the Marrisge wind the Bistope of Prince, who had either Astified or Conferred thereto, till fach time at they should come and give the Holy See faind either Astified or Conferred thereto, till fach time at they should come and give the Holy See faind either Astified or Conferred thereto, till fach time at they should come and give the Holy See faind either Astified or Conferred thereto, till fach time at they should come and give the Holy See faind either Astified or Conferred thereto, till fach time at they should come and give the Holy See faind either Astified or Conferred thereto, till fach time at they should come and give the Live will be tild the street the thory See faind either Astified or Conferred thereto, till fach time at the world of the marrisge of the total them as the street the street the street the street the street

lieve Peter Damien in the case) that all the King's Domesticks, except two or three, abandon'd him. The Council and would no longer have any Conversation with him; and even caus'd the Vessels out of which he of Rome in had either eat or drunk to be burnt. Let the Case be how it will, King Robert at last giving ear to the year the Admonitions of Abbo the Abbot, parted with Bertha within two or three years after ; and Lee IX. 998. under (according as Ives of Chartres relates it) lays that they came to Rome with the Billiops, to obtain Gregory V. their Ablolution, and to get their Pennance mitigated. The Author of the Life of abbo does not fay that Robert went to Rome; but that he confessed his Fault both publickly and privately: that he asked pardon, and did Pennance for it. That which is most evident is, that the Marriage was of no

In the same Council, the Pope passed several other Sentences. The first in favour of the Church of Mersburgh, which had been rais'd to a Bishoprick by the holy See, and by the Councils held under Otho, and afterwards deltroy'd out of Council by Otho II. He restores to it its Dignity of being

an Episcopal See.

The second relates to the Person of the Bishop of Mersburgh, call'd Gislair, who had quitted that Church to be Archbishop of Magdeburgh. It was order'd, that if he had been requir'd by the Clergy and Laity of Magdeburgh to take upon him that Archbishoprick, be should still hold it : That if that had not been done, and he could prove that neither Ambition nor Avarice moved him to take upon him that Archbishoprick, he should return to his first Church without being depos'd. But if he could not deny but that he was induced to it by some one or other of these Motives, he should be depriv'd of both Churches. This Giflair did not submit to the Sentence of Gregory, but held both these Churches. Whereupon he was accus'd in a Council at Rome, held under Sylvefter II. Successor to Gregory V. who suspended him for some time, and ordered his Nuncio's in Germany to one him. But that Bishop prevail'd upon them by Bribery to put it off, and afterwards pleaded for his Excuse his being fick of the Palfy. At laft he appear'd before a Council held at Aix-la-Chapelle, where he demanded an Appeal to a General Council. Laftly, The Emperor Henry having tent for him to Dronburgh, and remonstrated to him that he ought to return to his Church of Mersburgh, he defired a few days to confider on it, and dy'd in the Interim.

The third relates to the Church of Puy in Velay. Guy Bishop of that City, had elected for his Successor his Nephew Stephen, without the Coulent of Clergy and Lairy: however, after the Death of Guy, the Archbishop of Bourges and the Bishop of Nevers had ordain'd Scepben. The Council declares this Ordination to be null and void; depoies Stephen; excommunicates the Prelates who had ordain'd him, till such time as they should come and give the Holy See satisfaction; grants leave to the Clergy and Lairy of Velay to elect a Bishop; desires the Pope might consecrate him whom they mould elect; and exhorts King Robert not to support Steven, but to fand by him who should be elected by the Clergy and Laity. This Sentence was put in Execution; Theodarde was elected by the Clergy and Laity, and ordain'd by Silvester II. Successor to Gregory V. as we learn by the Fragment of a Letter of that Pope, related by Father Dachery in the Advertisement to the Reader before the Ninth Tome of his Spicilegium, wherein he has given us the Acts of that Council more complear than they are in the Edition of the Councils by Father Labbé. He takes notice in the fame place that Gregory V. held a Council at Reme, wherein Gualdalde, who had feiz'd upon the Episcopal fee of the Church of Ofona or Vich, in the Province of Catalonia, had been depos'd, as appears by a Letter of Gregory V. which Father Dachery tells us is in the hands of Monsieur Baluzius. 'Tis very probable that this was done in the same Council, where Otho III. publish'd an Edick, directed to the Archbishops, Abbots, Marquisses, Counts; and to all the Judges of Italy; whereby he declares that all the Deeds of Alienation of the Church Revenues, even the least out for 99 years, thall not be of force any longer than the lifetime of him who shall make them; and that there shall be no such Deeds made but for the Advantage of those Churches who are to be maintain'd out of them. This Edict is dated Offiber 17, in the year 998, and 'tis observ'd that it was published by Gerbere in the Synod which turn'd Arnulphwout of the Archbishoprick of Milan.

In this Century there was no less care taken of settling the Monastical Discipline of France, than of the Ecclefiastical Discipline; and as the Bishops were diligent in reforming the Clergy and Laity; so there were some holy Abbots, who set themselves, and that with a great deal more success, upon reforming the Monastical Order, which was the beginning of that Century in a very lamentable Condition. Most of the Monasteries having been ruin'd by the Normans, were abandon'd, their Revenues were in possession of Laicks, and the Abbots were Seculars. If there were any Monks still left in the Monasteries, they were such as observed no order; and were so far from living according

to their Rule, that they did not so much as know it.

In this Condition was the Monasterial Order, when God rais'd up Berno, Monk of Antun, to be the The found-Restorer of it. He began his Reformation in the Monasteries of Joigny and Baume, and in several ing of the others of which he was Abbot. For a Custom was then in Use, that one and the same Abbot held se- Abbey of veral Abbeys, or at least several Monasteries which depended upon him. He had for his Compani-Cluny. one and Disciples Odo and Adgrin. In the year 910, William Count of Auvergne and Duke of Aquitain; baving founded the Abbey of Cluny, committed it to the Government of Berno, who put twelve Monks into it, and took likewise care of the Monasteries of Hols, Massay, and Souvieny, who were all under his Conduct, and embrac'd the same way of Living. Berno dying in the year 927, had for his Successor Odo, the Son of Abbo, born at Tours in the year 879. He had been educated by Fulcus Count of Anjou, and made Canon of S. Marsin of Tours at nineteen years of Age.

The found-Some time after, being come to Paris, he became a Disciple of Remy of Auxerre; and asterwards ing of the resolved to dedicate himself to God, he embraced the Monastical Life in the year 909, in the Mo-Abby of nastery of Baume, under the Conduct of Berno. Odo extended the Reformation of Clum to a great many other Monasteries, and carried it as far as Rome it self, to which he made three Journeys. The inany other resonances, and carried in the year 938. and the last in the year 942 being call'd thither by the Popes to be the Mediator of the Peace between the Princes of Italy. He dy'd at Tolirs in the year 942. at his return from his last Journey to Rome.

He had for his Successor Ademar, or Aymar; next him was S. Macol, who was employed by Hugh Capes in the Reformation of almost all the Monasteries of France. He dy'd in the year 994.leaving for his Successor Odilo, who had been elected three years before his death. This last was Abbot of

Cluny for the space of Fifty fix years.

ODO Abbot of Cluny.

Odo Albert BErno apply'd himself more to the settling of his Order, than to study: but Odo apply'd himself to both, and compos'd feveral Pieces at different times, and in all the Conditions of his Life. When he was Canon, he made an Abridgment of the Morals of S. Gregory, and of the Hymns and Anthems in honour of S. Martin. When he was only Monk, he made three Books concerning Priefthood, upon the Prophecy of Jeremy, dedicated to Turpio Bishop of Limoges; They are intituled Collationes five Collequia; and others call them by the Title of Occupationes. When he was Abbot, he wrote the Life of S. Geraud or Gerard, Count of Aurillac, in four Books, dedicated to Aimo Abbot of Tulle; and the Life of S. Martial of Limoges ian Account of the Translation of the Body of S. Martin; a Piece wherein S. Martin is equallized to the Apostles; several Sermons and a Panegerick of S. Benedict. These Tracts are printed in the Library of Cluny, with Hymns upon the Holy Sacrament and S. Magdalene. An ancient Author of his Life rakes notice, that being at Rome, he corrected the Life of S. Martin; and speaks of a Book about the Coming of S. Benedist into a Village near Orleans. They likewise attribute to Odo the Life of S. Gregory of Tours, related by Surius. Father Mabillon takes notice that in the Library of the Reform'd Carmelites of Paris, there is a Manuscript which formerly belong'd to the Monastery of S. Julian of Tours, wherein there is a large Treatile in Verse, intituled , Occupationes Odonis Abbatis. He adds that this Piece is divided into four Books ; the first concerning the Creation of the World; the second concerning the Formation of Mankind; the third concerning his Fall; and the fourth concerning the Corruption of Nature. Tis by a mistake that they attribute to this Odo the Life of S. Maurus, which belongs to Odo Abbot of S. Maurus of Fosser. They likewise falsly attribute to him several Chronicons which Thomas of Lucca compos'd under the Name of Odo, as it has been observed by the Author of the History of the Counts of Angers, related in the Tenth Tome of the Spicilegium. Sigibers gives Odo the Title of Mufician, and fays that he was a very proper Person to Compose and Pronounce Sermons and to make Hymns upon the Saints.

IOHN Monk of Cluny.

John Monk

THE Life of Odo was written by one of his Disciples, call'd John, whom he had met in Italy of Cluny.

In his Journey in the year 938, and brought along with him to Paoia, where he 'caus'd him to take upon him the Monattick Life. It is divided into three Books, and printed in the Library of Life, and in the tifth Berndellian Century by Father Mahillon, who has likewise given us another Life of Odo, written by Nalgodus, who liv'd about Two hundred years after the death of that Abbor.

ODILO Abbot of Cluny.

Odilo Ab. ODilo has left us but a few Picces: which are, the Life of S. Maiol his Predecetfor; four Hymns in his Praific; feveral Letters to S. Fulbers Bishop of Chartres; the Life of S. Adelaide the Empress, Otho the first's Wife; Fourteen Sermons upon the Festivals of Jesus Christ and the Blessed Virgin; a Decree concerning the Prayers for the Dead ; and three Letters related by Father Luke Dachery in the fecond Tome of the Spicilegium, with a Letter of Pope John XIX. who reproved him for refuling the Archbishoprick of Lions, He is lookt upon as the first Founder of the Feasts of All-Saints, and of that of the Commemoration of the Dead. He liv'd to the year 1048,

ABBO Abbot of Fleury.

ABBO or Albo, Monk of Fleury or S. Benedill upon the Loire, was born at Orleans, and in-A ftracted and Educated in the Schools belonging to the Monastery of Esemy, where he studied under Wolfaldus the Abbot; and for several Pars together had the Government of the Schools of that Monastery. He went afterwards to Park and Rheims, to study Philosophy and Astronomy; but making no great Progress in them, he return'd to Orleans, where he learnt Musick. From thence he was invited over to England, where he taught publickly for the space of Two years, after which he return'd to the Monastery of Fleury, of which he was made Abbot. This did not hinder him from profecuring his Studies. He had some Differences to adjust with Arnulphus Bishop of Orleans, which occasion'd him to write an Apology directed to the Kings Hugh and Robert, wherein he exhorts them to turn out Hereticks; among whom he reckons fuch as believ'd that the Revenues of the Church belone'd to them, and who had made an unlawful Seifure upon them. He would have the fame thing done to those Bishops who affert that the Churches and Altars belong to them. He observes that Telus Christ does not fay that the Church is the Church of S. Peter; but that his Church is built upon S. Peter. From whence he concludes that his Successors cannot say that the Churches which they much this govern, are theirs, much less can they make a gain of them, as he says they then did every day. Abbot is

the latter part of his Remark (which fays, That our Saviour fays his Church was built upon S. Peter) will appear to any who consult our Lord's Words in the Original, Matth. 16. 18. Kaza d'e στι λέρα, όπι συ & Hees, κ) όπι παύτη τη Πέργα olundound us The Ernandan : which words in our Version run thus, And I say unto thee, That thou art Peter, and upon this Rock will I build my Caurch. Where we may observe that he does not say, 2) cm σοι, οι cm τω Πέτεω, but em rain to Mitea. &C. from whence it must be concluded that he does not mean the Person, but the Faith of S. Peter, of S. John, chap. 21. v. 15, 16, dgc, pretend to prove the Infallibility and Universality of the Pace.

He likewise in his Apology gives an account of what passed in the Council of S. Dennis about the The Counyear 995. where he himself was present, wherein having maintain'd against the Bishops, the Right cil of which the Monks and Laicks had of possessing several Tithes, the People rose up in Arms against S. Dennis the Bishops, who were fore'd to fly for it; and for a sigmin Archbishop of Sens, who was at 995 the Head of them had been wounded in the Flight, Abbo was accused of being the Author of this Sedition. He made his Defence in this Epiftle. He wrote a Letter to Bernard Abbot of Beaulieu in the Diocess of Limoges, to diffwade him from giving a Sum of Money which the Count of Thoulouse and the Archbishop of Bourges would exact from him, for the making him Bishop of Cabors. That Abbot having resolv'd upon taking a Journey to Jerusalem, was disswaded from it by Abbo, who advis'd him rather to go to Rome, whither he retir'd upon Mount Gargan; and being afterwards intreated to return into the World, to relieve his Relations, he again consulted Abbo about what he ought to do in the Case, who in a very elegant Letter return'd him this Answer, That be onght not to think of quitting bu Solitude to involve himfelf in the Affairs of this World. As to the Question which Bernard propos'd, Whether he ought to keep or leave his Abbey? he return'd him this Answer, That Circumstances would direct him what to do; and recommends to him the using his utmost Discretion to examine in his own Conscience, which of the two was the most honourable for him, and most beneficial to others : because on one side the a great Duty to discharge the Functions of an Abbot, when one can conduct Souls to God: but that on the other fide, when there is no hopes of being able to do any good, by reason of the Wickedness of those one has to govern, 'tis more convenient to retire, to provide for ones own Salvation. Sometime after Abbo went to Rome to obtain a Confirmation of the Priviledges of his Church. He there met with Pope John XV. upon the Holy See, who was not (fays Aimsin the Author of his Life) such an one as he wish'd him, or as he ought to be. Having this Pope in detestation, he return'd after he had offer'd up his Prayers in the Holy Places of God's Worthip. Upon his return from this Journey, he wrote a Letter to the Abbot of Fulda, publish'd by Monsieur Baluzius in the first Tome of his Collection of Miscellanies. He was afterwards sent a second time by King Robert to Pope Gregory V. Successor to John, who threatned to lay the Kingdom under an Interdiction upon the Account of Armulphus Archbishop of Rheims. He met this Pope at Spoleto, was very kindly receiv'd by him, and obtain'd of him a Priviledge for his Abbey, by which the Bishop of Orleans was prohibited entring into that Monastery, unless he were invited thither; and the Monks were permitted to celebrate Divine Service in their Monastery always, even the the whole Kingdom were laid under an Interdiction by the Pope. He adjusted the Business of Arnulphus; and having engaged his word to the Pope, that that Archbishop should be releas'd out of Prison and re-establish'd, he was intrusted to carry the Pall to him. Upon his return to France, what he had promis'd was accordingly done, and he gave the Pope notice of it. About the end of his Life, he re-establish'd the Monastery of Squires in Gascony, which was call'd the Monastery of the Rule, and in the Country Language la Reoule, where he was kill'd in the year 1004. in an Insurrection which the Monks or Women of that Country rais'd against him. Monsieur Balusius has publish'd a Circular Letter written by the Monks of Flon-7, upon his Death. Befides

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Besides the Apology and the Letters of Abbo which we have already mention d, the Author of his Life makes likewife mention of the following Tracks. Of a Letter in Hexameter Verfe, in praise of the impromote. The Verfes begin and end with the fame Extert, and must be read for manner of ways, which make for improving the improvement of the Goffel: and of another Track concerning the Cycles of all the Years, from both the Harmony of the Goffel: and of another Track concerning the Cycles of all the Years, from both the Harmony of the Goffel: and of another Track concerning the Cycles of all the Years, from bout the Harmony of the Golpel: and of another Track concerning the Cycles of all the Years, from the Birth of Jefus Christ down to his time, which Sigibers hays is a Commentary on the Treatife of Vi-Baris. They likewife atribute to him the Abfrack of the Rivers of the Popes, taken out of the History of Anothering the Librarian, primed at Market in the year 1602. The List of S. Edmand King of England and Markyt. Father, Makikah has given us an Excellent Collection of Canons componed by Abbo, and dedicated, to the Kings Hughs and Rehers, in the second Tours of his Analecks.

Abbo file is very pure and elegant, and his Conceptions are accurate: He was very well very do in the Rules of Discipline and Morality. His Zeal for the Monaftical Order, and the Interest of the Monaftical Coder, and the Interest of

the Monks, created him a great many Enemies: because, as he says himself, he had always in his Thoughts the protection of the Monks; and had confulted their Interest upon all occasions, and op-

pos'd all who annoy'd them.

AIMOIN Monk of Fleury.

Monk of Fleury.

THE Life of Abbo was written by Aimsin Monk of the fame Monastery. He was of Aquitaine, the Son of Anentrude, the Kinfwoman of Gerald, Lord of Anbeterre. He embracd the Monaflick Life in the year 970, under Oilbolde Abbot of S. Renedict upon the Loire; and flouristic under his Successor Abbo, whose intimate Friend he was. He attended him in his Journey to Gafcoigne, and after his death return d to his Monaftery. The principal Piece of this Aimoin is his Hiftory of France dedicated to Abba. It was printed at Park by Badim Ascensiu in the year 1514 under the Name of Aimonius. Fifty years after Monfieur Pithou or Pithem, caused it to be re-printed from a Manuscript, under the true Name of Aimsin. It was publish'd in the year 1567, at the Prinring House of Vexel. In the year 1603. James of Benil, Monk of S. Germain del Prez, caus'd it ting Houre of Nexes. In the year 1003. James of Biguit, Monn of S. German at Frez, causa it to be printed, and pretended that it was write by disposin, a Monk of S. Germain. Ten years after Frebrau inferted it in the Body of the Hillory of France, which he caused to be printed at Hanquer. Laftly, The Meffigure Dubelpie inferted it in the Third Tome of their Collections, printed in the Laftly, The Meffigure Dubelpie inferted it in the Third Tome of their Collections, printed in the Laftly, The Meffigure Dubelpie inferted by Books, But of Aimen's there are only the three first year 1641. This History is divided into five Books, But of Aimen's there are only the three first Books, and one and forty Chapters of the Fourth, which ended at the founding of the Monastery of Fleury. The reft is compiled by a Monk of very lare flanding.

Aimoin is likewife the Author of two Books of the Miracles of S. Beneditt, which are the second and third Books of the four, which are in the Library of Fleury; of the Life of S. Abbamention d before; of a Sermon upon the Festival of S. Benedith; and of several Verses upon the first founding of the Monastery of Fleury, printed in the Third Tome of the Collection of Duebefine; together with another Treatife in Veric concerning the Translation of the Relicks of S. Benedits, He is not altogether fo elegant as his Master Abbo; But he wrote with great accuracy, and his Narration is plain and pleasant, without having any thing of that flatness of stile which several other Authors of

that time had.

The Abbey of Lebes, in the Diocess of Cambray and Principality of Liege, founded in the Seventh Century bys. Urfmar, preferv'd the Monattical Discipline till the Tenth Century, at which time its reputation was farther increas'd by several Abbots, who for their Piety were deservedly advanced to the Bishoprick of Liege, and recommended the file to the World by their Writings.

STEPHEN Abbot of Lobes.

Stephen Lobes.

THE first is Stephen, whom Fulcuin calls a Learned Man, and of whom he says that he observed the Rule of the Canons: which made People believe that he was a Secular Abbor. The same Author adds, that he has cast into a more possible difficult ancient Life of S. Lambers, which was written in a course dress and hemade a very famous piece of Prose out of it: That he likewise made another small Treatile, composed of several fine Thoughts extracted out of Holly Writ; in which he has inferted the Chapters and Collects of each Festival in the year: and that in the Preface he observes that be had been salvane dro Mess, by dedicating his Treatife to Robert Billop of that City. Sigibers fays likewife, that he made a piece of Profe upon the Trinity, and upon the Javention of S. Stephen the Proto-Martyr. Others fay, that they are certain Offices appointed for thefe Feltivals.

of the Tenth Century of Christianity.

The Life of S. Lambere was publish'd in the History of the Bishops of Liege, by Chapeaville. This Stephen Stanben was ordain'd Bishop of Liege in the year 903.

After his death the Bishoprick of Liege was contested, as was formerly hinted, between Hilduin Lobes. and Riquier; but the latter being Abbot of Lobes, carried it from the other. In his time the fludy of the Liberal Arts and Sciences (fays Fulcuin) began to flourish in the Abbey of Lobes, and the most famous Professors of them were Scamin, Theoduin, and Ratherius. We have already given a particular Account of the Transactions and Writings of the last of these Persons. Trithenius likewise attributes to Hilduin, who was Competitor with Riquier for the Bishoprick of Liege, the Title of Aobot of Lobes, and affures us that he wrote the Hiftory of the Abbots of that Monastery, and feveral Sermons; but'tis probable that he was mistaken, and that he took Hilduin for Fulcuin.

FULCUIN Abbot of Lobes.

I N the end of this Century Fulcuin or Folcuin was chosen Abbot of Lobes. He left a well pean'd Fulcuin History of that Abbot, from its fift funding by Landsin and Scholaran history of the Abbot. History of that Abbey, from its first founding by Landelin and S. Urfmar to his time, which was Abbot of publish'd by Father D. Luke Duchery in the Sixth Tome of his Spicilegium. He has likewise com- Lobes. pos'd a Treatise of the Miracles of S. Vrsmer, referr'd by Henschenius to April 18. and the Life of S. Fulcuin Bishop and is contain'd in the first Part of the Fourth Benedictine Century by Father Mabillon. Fulcuin was chosen Abbot in the year 975, and dy'd in 990.

HERIGER Abbot of Lobes.

HE had for his Succeffor Hariger, the Friend of Notger Bifhop of Liege, whose Works are com-Heriger pil'd in the following Catalogue, collected by the Author of the Continuation of Fulcuin's Hi- Abbot of ftory, viz. The History of the Bishops of Liege: The Life of S. Ursmar in Verse: A Letter to Hugh Lobes. about feveral Questions, and two other Tracts, which were never publish'd: A Treatile by way of Dialogue between him and Aldebold Clerk of the Church of Liege, and afterward Bishop of Vereche, concerning the Diffentions of the Church, and the Coming of our Saviour: And another Treatife containing a Collection of several Passages of the Fathers touching the Body and Blood of FES US CHRIST against Paschasiu Rathertus. The History of the Bishops of Liege was publish'd by Chapeaville, and his Treatife of our Saviour's Body and Blood is that Anonymous Piece fet forth by Father Cellot. The Life of S. Orfmar is in Henschenius referr'd to April 18 and the other Works are only in Manuscript. Some other Pieces are also attributed to him, viz the Life of S. Berlenda referr'd by Bollandus to Febr. 3. and by Father Mabilion to the third Bedictine Century, and that of S. Candoalde, which is inferted under the Name of Norger by Surius to March 19. This Abbot died in the year

ALDEBOLD Bishop of Utrecht.

* A Ldebold Clerk of the Church of Liege, and afterwards chosen Bishop of Urreche about the Aldebold year 1009, wrote the Hiftory of the Emperor Henry II. which is contained in the Lives of the Utrecht. Saints writ by Surius in July 14. and in the Fifth Tome of Canifius's Antiquities. Trithemius likewife * After makes mention of a Hymn in Commendation of the Crofs; of another in praise of the Virgin Mary; having left and of some other Works of the same Author, as well in Prose as Verse. He died A. D. 1027. his Employ-

the Court of the Emperor Henry II. whom he ferved in quality of a Privy Counfellor and General of his Armies, he became a Monk of Lobes.

ALBERT

A New Ecclesiastical History

ALBERT Abbot of Gemblours.

Albert of Olber Abbut of Gumblenes, is likewise one of the Writers who proceeded from the Abbey of Lobes. Steebers informing us, that he was a Perfor illustrious for his profound Skill in Human Literature and Ecclesifical Affairs, as also by reason of his great Zeal for Religion, and that he render d, his Namie immortal by writing the Lives of the Fathers, and composing Hymns in Honour of the Saint; but more especially in regard that he was Tutor to Buchar Bishop of Corporations of the Saint; but more especially in regard that he was Tutor to Buchar Bishop of Corporations. Wormes, and incited him to the study of Divinity, and caus'd him to publish his Volume of Canons so useful to the whole World, which was written and dictated by him, and compil'd by the diligence of that Albert. Significant does not fay that he compos'd those Lives of the Pathers, but only that he wrote them with his Hand; nevertheless Trithemiss makes him the Author of them.

ODIL O Monk of S. Medard at Soiffons.

Obilo Monk of S. Medard at Soiffons flourish'd about the year 920. and wrote a Book concerning the Translation of the Relicks of S. Sebastian Marryr, and S. Gregory Pope, to the Monastery of S. Medard S. Medard, dedicated to Ingram Dean of that Abbey, who was ordain'd Bishop of Laon, A. D. 932. at Soiffons Therefore Odilo's Piece precedes that year. It is referr'd by Bollandus to January 20. and to the fourth Benedictine Century by Father Mabillon, who has likewise given us in the same Volume, the History of the Translation of the Relicks of S. Tiburtius, of S. Marcellinus, and of S. Peter and his Companions, made in the fame Monastery A. C. 328. and written by the same Author.

GERARD Abbot of S. Medard at Soissons.

Gerard

Gerard Abbot, or rather Dean of S. Medard at Spiffons, flourish dirithe middle of the Tenth CenAbbot of tury, having found an ancient Maconfeript of the Life of S. Romanus, he cast it into a more

S. Medard politic stile, and made another of it in Verse; which he presented to Hugh Archbishop of Roman as it appears by the Epistle Dedicatory, publish'd by Father Mabillon in the first Tome of his Analests. Of these Works there is only extant the Ancient Life of Romanus, that he corrected, and which was fer forth by Monfieur Rigard, or Rigultius,

JOHN Abbot of Arnulphus at Metz.

John Ab- Folm Monk of Gorze, and afterward Abbot of S. Arnoud or Arnulphus at Mesz, flourished there in bot of S. Art the time of Adalberon, who was Bishop of that City. He wrote the Life of S. Goldefinds Abbes nulphus at of Mesz, and the History of her Translation, with the Life of S. Folm Abbot of Gorze his Patron, dedicated to Thierry Bishop of Metz. Father Mabillon has inserted these Works in different Tomes of his Benedictine Conjuries.

HELPERIC or CHILPERIC Monk of S. Gal.

HElperic or Chilperic Monk of S. Gal, compos'd in the year 980. a Treatife of the Calendar, the Preface to which was publish'd by Father Mabillon, in the first Tome of his Analests, and which is entirely prefery'd in Manuscript in the Library of S, Germain des Prez.

BERCHIER

of the Tenth Century of Chistianity.

BERTHIER Priest of Verdun.

Berthier Priest of Verduo.

BErthier Prieft of Verdun wrote a Compendious History of the Bishops of that Church, and dedicated it to Dado, who was then Governour of that Country. It was published by Father Dachery in the Twelfth Tome of the Spicilegium. He flourish'd about the year 987.

This Work of Berthier was continued by an Anonymous Monk of S. Visen at Verdun down to A nameless Thierry the Fourteenth Bilhop of that City. Afterward Lawrence Monk of Liege, and at laft of the fame Monk. Monastery of S. Vison at Verdum, made a Supplement and Continuation of that History to the time of Alberon, that is to say, to the middle of the Twelfth Century, These Works are follow'd by another Continuation in the same Tome of Father Dachery's Spicilegium.

ADSO Abbot of Luxeuil.

There were two Monks in the Tenth Century who bore the Name of Adfo: The first of these, Adfo Abthe Abbot of Luxenil, wrote about the year 960. a Treatife of the Miracles of S. Vaudalbert, but of the third Abbot of Luxueil, which is contained in the first Tome of the Benedictine Centuries. The Luxueil. fecund Abbot of Denvers in the Diocess of Banger, is the Author of the Life of S. Bercaire; of that Adlo Abof S. Bafele Confessor; of the History of the Translation and Miracles of the latter; of the Life of bet of Deu-S. Fradbert Abbot of Celles; of the Hiltory of the Translation of his Relicks; and lastly of the Life of S. Mansuer the first Bishop of Toul. All these Works, except the last, are in the second and fourth Beneditine Centuries of Father Mabillon; the last was publish'd by Monsieur Bosques. This Author flourish'd about the year 980, and died in 992.

LETALDUS Monk of S. Memin.

L Etaldus Monk of the Abbey of Mice or S. Memin in the Diocess of Orleans, flourished about the Letaldus and of the Tenth Commen. He was the 11th and the 11th an end of the Tenth Century. He wrote the History of the Miracles of S. Maximin or Memin, Monk of the first Founder of that Monastery, publish'd by Father Mabillon in the first Tome of his Benedi- S.Memin. Aine Centuries; and it is probable that he is the same with the Author of the Life of S. Julian Bishop of Mans.

CHAP. IV.

The History of the Churches of Germany.

THE Emperor Arnulphus the last of the Branch of the Carlian Stock, who obtain'd Germany for The Revo bis Inheritance, dying in the year 899. left but one lawful Son nam'd Lewn, who being only lutions of eight years old, was committed to the Care of Otho Duke of Saxony, who married his Sifter; and the Empire of Hatto Archbishop of Mayence : Soon aster he became Heir of Lorrain, of which Zuentibold his of Germa-Baftard Brother was in possession. But he was not able to subdue Isaly, nor to cause himself to be ny in the crown'd Emperor; neither did he live long, but dyed between eighteen and twenty years old, Tenth Cen-A. C. 911. leaving only two Daughters, named Placidia and Mathildia. The first was married to tury. Conrade Duke of Franconia, and the other to Henry the Fowler, Duke of Saxony, and Son of Duke Orbo. The Estates of the Realm designing to confer the Crown upon that Orbo, he desired to be excus'd by reason of his old Age, and advis'd them to chuse Conrade Duke of Franconia, but his Son

A New Etelefiuftical History

The Revo. Henry Duke of Saxony, whose Moderation was not so great, claim'd a Right to part of the King-Le Reconstant, Lune of Saxon, whose production was not to great, caum a right to part of the Ring-luijons of dom, as having married one of the Heireffer, revolted against Conrade, wag'd War with him, and the Empire gain'd the Barifei flowerer this Advantage rivor of intercental, and Conrade sloways remained in of Germa-positeffion of the Throne, till his death; which happened in the year 918. When he left Henry Duke ny in the ny in the of Saxony his Heir, and order'd the Lords to wait upon him with the Crown and the Royal Orna-Tanh Cenners, They performed his latt Will, and acknowledged Henry Duke of Saxony, farnam'd the Familiary, they performed his latt Will, and acknowledged Henry Duke of Saxony, farnam'd the Familiary, they are as king of Germany, they are the state of the Armany of the Saxony, farnam'd the Familiary of the Saxony, farnam'd they are as king of Germany, overcame the Vandals; fabul all Behemia; ria; defeated the Hungarians who raving demining the Germany, overcame the Vandals; fabul all Behemia; and after having reign'd Seventieen years, dyed A. C. 526. The Lords fubilituded in his place his and after having reign'd Seventieen years, dyed A. C. 526. and ancer naving reign a seventeen years, dyed A. C. 930. An E. Lords inditituted in his place his elder. Son Orbo, afterwards furnamed the Great; against whom his Brother Henry made War, but mass defeated, and mortally wounded in a Fight. The Ducks Gilbert and Boviard, who were Authors of this Revolt, period in another Engagement near students, and left Orbo in the quite though of the production of this Revolt, period in another Engagement near students, and left Orbo in the quite the following the period of the confiderably; and glyrad to them the Kingdom of policy for the confiderably; and glyrad to them the Kingdom of Irah, with the Imperial Dignity, which patied to his Son Orbo, and to his Grandson of the same Name, as it has been already related.

Under these Emperors, who were no less Religious than Valiant, the Churches of Germany were in a flourishing Condition, by the means of a great number of Reverend Bishops, the Writings of feveral Authors, and the propagation of the Gospel among the Northern People. This is what we shall proceed to shew in giving an Account of such Persons illustrious for their Learning and Sancti-

ty, as Germany has produc'd in this Century.

S. ULRIC Bishop of Augsburgh.

Bishop of

That begin with S. Ulrie Bishop of Angiburgh. He was descended from an Ancient Pamily in German, the Son of Huspan and Thetpirga; He began to study in the Monastery of S. Gal, and was taken from thence to be put under the Tuition of Malberon Bishop of Angiburgh; in the year 909. He made a Journey to Rome, and during his refidence there Adulteren died, and left Hillin his Successor, after whose death Ulrie was nominated Bishop of Augsburgh by King Henry, A. C. 224. He was highly eftern'd by that Prince, and the Emperor Otho had a particular respect for him. This Prelate, in like manner, made two other Journeys to Rome; one about the year 956. and the other near the end of his Life. He dyed A. C. 973. in the 83d year of his Age, after having

governed the Charich of Augsburgh during Fifty years.

His Life, which was written by an Author of thole times named Gerard, who was Contemporary with him, contains many remarkable Passages. It is there related, that besides the Divine Office, with him, contains many remarkable Pattages. It is there related, that behides the Divine Office, which he fing every day with his Canons in the Choir of his Church; He was wont to recite in particular the Offices of the Bleffed Virgin, of the Holy Crofs, and of All the Saints, will the entire Pfalter; and that he was according to tay one, two, or three Maffes accordingly, as the time would permit: That in Lem, after having faid Matins at Night, he continud his Prayers till the hour that the Bell rung to the Vigils for the dead, which he lung with the Choir, and afterwards the * The fuft * Prime; That he continued in the Church at Prayers till the Canons return'd with the Cross to teleof the Ro brate Mas, at which he affilted, and kissed the Hand of the Priest that officiated: That after man Cano-Mas he sung † Tierce with the Canons, and that he remained in the Church till the Sexte; when nicel there. nical Hours he vifited the Altars, and kneel'd before them, finging a Miferere and a De Profundi: That then he † The of the ceture d to his Camber, to wash his Face, and to prepare for laying Mass: That when it was faid, ther of the and Vespera fier it, he was wont to visit the poor of the Hospital, to wash the Feet of Twelve amongst them; and to give every one a penny: That at his departure from thence, he sat down at Table ; that after having eat, be said bis Compline, and retird : That he spent all the days of Lent after this manner, till that of the indulgence, commonly call'd Palm-Sunday: That on that day, he went early in the Morning to the Church of S. Afer, where he tung a Trinity-Mass, and made a Benediction of the Palm-Tree Branches, which he carried about in Procession, accompanied with the Clergy and People, with the Gospel, the Cross, the Banners, and an Image representing our Sathe Clergy and People, with the Gospel, the Cross, the Banners, and an Image representing our Saviour fixting on an Ass, as far, as Mount Persish, where he was met by the Choir of Canons, and ipart of the People, who cover d the way with Palm. Tree Brainches or Carineits: That he thick an ipart of the People, who cover d the way with Palm. Tree Brainches or Carineits: That he thick an ipart of the People, who cover d the way with Palm. Tree Brainches or Carineits: That our got the Carineits of the People and the Carineits of the People and
the Repetition of the Platter, the Singing of the Three Litanies, the Bieffing of the Tapers, and the S. Ulric Reading of the Leffons, he went in Proceedion to S. John's Church, where he baptized three Infants, Bifton of Reading of the Lenons, he went in Procession to 3, 7000 is unitral, where in coapital three initials, 30,000 and then return'd to Celebrate Mafs, to Administer the Holy Sacrament to the Peoples, and to fay Augstand then return'd to Celebrate Mafs, to Administer the Holy Sacrament to the Peoples, and to fay Augstand Vespers: That afterwards the distributed Victuals to a great many Persons: That on Ensurement Day, as burght Vespers: That afterwards the distributed victual to a great many Persons: That on Ensurement Day, as the property of the Prime Office, he usually went to S. Ambrook's Church, where he celebrated the Trinity of the Prime Office, he usually went to S. Ambrook's Church, where he celebrated the Trinity Mas, and return'd from thence in Procession, carrying the Image of our Saviour with the Gospel; the lighted Tapers and the Incense to S. John Baptist's Church, where he Sung Tierce, and from thence to the Cathedral, where he fung Mais and administred the Sacrament to all the Affistants: Afterward he gave Provisions to the Canons of his Cathedral, and to the Clergy of S. Afra's Church diftributing to them Lambs Fleshand pieces of Bacon, which had been blessed at Mass, and gree them a very friendid Entertainment. It is also observable, that he was wont to visit his Diocess every Pour gears; to instruct the People ; to administer the Sacrament of Confirmation, and to reform

I shall take no notice of a great number of Miracles that are related in this Life of S. Ulric, nor of those that were written by Gibeard his fourth Successor, and by Berno Abbot of S. Afer: but-I cannot omit the History of Adalbero Nephew to this Reverend Bishop. He had caus'd him to be carefully educated, gave him an Abbey, defign'd him for his Successor, and made use of his Service in the management of all his Affairs, as well at Court, as in his own Diocess. To gain him greater Authority, he intreated the Emperor, in the last Journey he made to Rome, to vouchlafe to entrust him with the fole Administration of the Affairs of his Dioces, and to nominate him for his Succesfor. Addition upon his return from Augsburgh, not only caused an Oath of Fidelity to be taken to him, by the Clergy and People of the City, but also presumed to use the Crosser Staff. This Attempt gave offence to the Bishops of Germany, insomuch, that in a Council held at Ingelbeim in the year 972. in the presence of the Emperor Otho, and of his Son, to which S. Ulric and Adalbero were fummon'd; a Process was drawn up against the latter, for presuming to bear the Marks of the Episcopal Dignity, and upon that account they proceded sofar, as to declare him uncapable of succeeding his Uncle in the Bishoprick of Augiturgh. Whereupon the good old Man, not being able sufficiently to explain the Case, by reason of his great Age, sent word by one of his Clerks, that he defign'd to retire, and embrace the Monastick Life, according to the Rule of S. Beneditt, whose habit he had assum'd. The Bishops of the Council having made a Remonstrance, That he ought not thus to leave his Bishoprick, and that this Example would be of very dangerous Consequence, oblig'd him to return to the Government of his Church ; promiting him at the same time, that after his death no other Bishop should succeed in the Diocess of Augiburgh, but Adalbero; of whom they exacted an Oath, that he knew not that it was unlawful, or that it was an Hererical Practice, to affume the Enfigns of the Episcopal Dignity, and to Exercise the Authority of a Bishop without due

This Promife fignified nothing with respect to Adalbero, because he died suddenly in a short time after, even besore his Uncle; who had for his Successor Henry the Son of Count Burebard, who caus'd himself to be chosen by force. The latter dy'd as he had liv'd, that is to say, rather like a Soldier than a Bishop; for in his time he raised a Rebellion against his Sovereign Prince, and was kill'd in a Battel fought against the Saracens in the year 983. After his death, the Emperor Othe the Second, was defirous to confer that Bishoprick upon Werenharim, whom S. Olivie had design'd for his Successor; but upon his refusal of it, Eurychus Count of Altorf was elected. Luitolphus, who succeeded in the year 988. made a Journey to Rome to procure of Pope John the XV. the Canonization of S. Ulric, which he obtain d in a Council at Rome, upon the reading of the Life and Miracles of that Saint, who edified the Church rather by his Life and Conversation, than by his Writings; for few are attributed to him, and those too are very dubious. We have already observed that some make him the Author of a Discourse, concerning the Ecclesiaftical Functions ascrib'd to Pope Lee the Fourth, and inserted in the Synodical Letter of Ratherius, which feems to be really fo; because he returns an Answer to certain Questions which the Writer of his Life says he proposed to

his Clergy, during the time of his Visitation.

The lame Author cites a Sermon of S. Utric upon the Eight Mortal Sins, and the Eight Beatitudes. But it is probable that he composed it out of the ordinary Discourses that he had heard from the Mouth of that Saint: In the preceding Century was likewise publish'd in Germany, a Letter bearing the Name of S. Ulric, and directed to Pope Nicolas; in which he adviset that Pope for putting an end to the Irregularities of the Clergy, to permit them to marry: Mention is made of this Letter, in an Addition of Barshoul Prieft of Constantz, to the Chronicon of Hermannus Contractus; and its affirm'd to be mention'd by Aneas Sylvius in his Treatise of the Manners of the Germans; where he fays, That S. Ulric reprov'd the Pope for keeping Concubines. But this Letter is apparently Suppofaitious, by reason that in S. Ulric's time there was no Pope nam'd Nicolas, neither did S. Ulric Bishop of Augibourgh live in the time of those Popes who bore that Name. The Authority of the Chronicon is of little moment, and Anau Sylvius does not distinctly make mention of that Letter; but only fays, that S. Ulrie reprovd the Pope, upon account of his Concubines; which may agree with John the XII. Besides that, this Passage is not found in some Manuscripts of Sylvim's History, nor in the Roman Edition. But altho it were true, that this Author alludes to that counterfeit Letter, it would only prove that it was already forged in his time; and that it is more ancient than the Councils of Basil and Constantz, which, as I presume, cannot be call'd in question.

ADALBERO Bishop of Augsburgh.

Adalbero Bishop of Augsburgh.

ADalbero the Predecessor of S. Ulric is Author of the Life of S. Hariolphus the first Abbot of El-

The two ADALBERTS. who were Saints.

Two Adel-Saints.

HE two Saints nam'd Adalbers not only illuminated Germany with the Light of their Doctrine, but also propagated that of the Gospel amongst the Barbarous Nations: The former, after out and propagated that it is the Reporte, who inhabit along the Coafts of the Baltick See, and having taken much pains in Converting the Sclavonians, was ordain'd the first Archbishop of Magdeburg in the much pann in Gold and dyed in 981. The second, who was Bishop of Prague, in like manner preached the Gospetto the Bobemians, Polanders, and Hungarians. The laster left his Bishoprick, by reason of the excessive Enormities of the People of Bobenia, and departing to Rome, there embrac'd the Monaflick Life in the Convent of S. Boniface. After having spent five years there, he return'd to Bohemia, and pass from thence into Hungary; from whence he return'd the second time to Rome, and presided five years more in the same Monastery. He was also removed again by the Solicitation of the Archbishop of Mentz, who oblig'd Pope Gregory the Fifth to send him back. Bolestan King of Bohemia having forbidden him to enter his Dominions, he went into Pruffia, and from thence into Lithuania, where having fuffer'd much in propagating the Christian Faith, he at last receiv'd the Crown of Martyrdom.

BRUNO Archbishop of Cologn.

Bruno Archbishop of Cologn, the Son of the Emperor Henry the Fowler, and Brother of Otho the Archbishop Breat, is none of the least Ornaments of the Church of Germany, both with respect to his proof Cologn. found Learning and singular Piery. We are inform'd by a Writer of that time, that he had acquired a perfect Knowledge of the Greek and Latin Tongues; that he had perus'd all the Ancient Authors; that he had a very fine Library; and that he took a particular Care of his Diocess and Clergy; retrenching all their superfluous Habits, and obliging them to a constant attendance on the Duties of their Functions, as also instructing them by frequent Conferences, reiterated Exhortations, and his own Example. Sixtu Senenfis fays, that he compos'd a Commentary on the Pentateuch, the Manuscript of which is kept in the Library of the Dominicans at Boulogn. It's also reported that he wrote the Lives of certain Saints. He was cholen Archbishop of Cologn in the year 953, and dy'd in 965.

ROGER Monk of S. Pantaleon.

Roger
THE Life of this great Archbiftop was written by Roger a Monk of S. Pantaleon at Cologn, who Monk of S.

dedicated it to Folomar his Successor is the year 970. It is referred by Surius to Ostob. 12. and Pantaleon. is written very elegantly with respect to the stile of those times. We also may reckon up a great number of German Prelates illustrious for their Learning and Piery, among whom are Henry Archbishop. of Trier, Wolfang Bishop of Ratebon, Sigismond of Halberstadt, and many others whom we shall not now mention. We shall therefore proceed to give a particular Account of those who have left us any confiderable Writings.

RATH-

of the Tenth Century of Christianity,

RATHBOLDUS Bishop of Utrecht.

Rathboldus or Rathboldus a German by Nation, descended from the Princes of Frielland, apply'd Rathbol-himself to study under Nanno or Manno, in the Court of Charles the Bald, and of his Son Lenn, dus Bishop where those Princes caus'd the Liberal Sciences to be taught publickly. He was chosen Bishop of of Utrecht. Utrecht in the year 899. Trithemius says, that he was well vers'd in the Knowledge of the Holy Scriptures, and that he was no Novice in Humane Literature; that he was of a quick Apprehension, and much efteem'd for his Eloquence, leading a very Circumspect Life and Conversation; that he govern'd the Church of Utrecht during Seventeen years, and wrote feveral Tracts; among others. a Treatife of the Commendation of S. Martin; another of that of S. Boniface; The Life of S. Amalberga; a Book of Homilies and Sermons; certain florid Discourses on S. Willebrord; an Office of the Translation of S. Martin; with divers Hymns in Honour of the Saints; and lastly that he dy'd in the year 917. or rather in 918. Another Writer nam'd William of Hedin, attributes to him certain Poetical Pieces, and a Compendious Chronicon. Suring likewise ascribes to him an Eclogue concerning S. Lebuin. Father Mabillon has publish'd a Discourse of the same Author on the Life of S. Amalberga, and another on that of S. Willebrord.

HILDEBERT Archbishop of Mentz.

Hildebert Brother to the Emperor Conrade, the Thirteenth Archbishop of Menz, Crown'd Othe Hildebert the Great in the year 938. But afterward's having combin'd with Riebard Bishop of Stratzburg, Archbishop to foment the Division between Otho and his Brother Henry, he was banished to Hamburg. Some make of Mentz. him the Author of the Lives of certain Saints.

WILLIAM Archbishop of Mentz.

W Iliam the Fifteenth Archbishop of Mentz, Prince of Saxony, and the Son of Otho the Great, William was cholen Archbishop in the year 954, and dy'd in 968. He composid a Chronicon of the Archbishop in the year 954, and dy'd in 968. Archbishops his Predecessors.

BONNO Abbot of Corbey in Saxony.

Bonno or Bave Abbot of Corbey in Saxony, flourish'd under Arnulphus and Lewis the Fourth, Kings Bonno Abof Germany. He wrote a Treatife of the memorable Actions of his time, mention'd in the bot of Cor-History of Adam of Bremen, who cites a Passage of it concerning a Miracle of S.Rembere. We have bey in at present to other knowledge of that Work.

WALTRAMNUS Bifhop of Stratsburg.

Waltramnus or Waldramnus Bishop of Stratsburg, who affisted at the Council of Triburia in the Waltramyear 895. and did not dye till 905. is the Author of certain Poetical Pieces which are inferted nus Bishop in the fecond Tome of Canifin's Antiquities.

SOLO-

SOLOMON Bishop of Constance.

Solomon Bishop of Conftance liv'd almost at the same time, for he entred upon the Episcopal Fun-Ction in the year 981 and dy'd in 919. He likewise compos'd certain Poems dedicated to Bishop Bishop of Ction in the year 931 and dy'd in 919. He likewise compass the half been Monk of S. Gal. Constance. Dado, which are in the first Tome of the same Antiquities by Cariffus. He half been Monk of S. Gal. and Chaplain to King Lews.

UTHO Bishop of Stratsburg.

Utho Biflop of Cond Duke of Schoolen. This Utha wrote the Lives of S. Arbigaffus, and S. Amaria.

Stratsburg. and dy'd in 975. leaving Echembaldus his Successfor.

NOTGER the Stammerer.

Notget the THere were several Norgers in the Tenth Century, but the fielt and most sammeten.

Than Race, and Surnam d the Stammerer, by reason of the imperiment in his Speech. He can
ten'd yerry young into the Monattery of S. Gal, where he fluified under Marcellus and 16, with Barperim and Tutlo. These three Monas studying together, promposing Learning in that abbey, where
they had frequent Conferences one with another, applying themselves more especially to the study
of the Liberal Arts and Sciences, and to that of Musick in particular: But their their Employment
they had frequent Conferences one with another, applying themselves more especially to the study
of the Liberal Arts and Sciences, and to that of Musick in particular: But their their Employment
they are the study of the st Life of S. Gal, in the Fifth Tome of the same Work, in which is also found the Treatise of Musick before-mention'd. Befides thefe: Works, Goldeftief attributes to Notger the Sestimberer the two Books of the Haltory of Charlemagn, that are dedicated to Charles the Hald, and vetteren by a same-less Monk of S. Gal: And indeed he feems to discover himself in the 26th Charlest of the Sections. Book, where he declares that he is fubject to Stammering, and wants Teeth. The same Attor observes, that he has seen a Manuscript of the Life of S. Gal, written by way of Dialogue, which bears the Name of Notger. To him likewise is autributed the Life of S. Landoald referred by which bears the Name of Nover. To him likewife is attributed the Life of S. Landach tetered by Surius to March 19. That of S. Remaclus Bishop of Urrecht, referred by the same Historian, to Seps. 2. and two Books of the Miraceles of that Saint; But it's not certain that these Works are his reither do they appear to be of the sente stille. Nover from the greatest part of his Life in the Ninth Century, and dy'd in the Month of April, A. C. 912. His Martyrology was composed in the end of the Ninth Century, or in the beginning of the Tenth.

The second Nover his direction of the Tenth of the Works of the Saint of the Saint Sain

less we attribute to him the above-mention'd Lives of the Saints.

WITICHINDUS Monk of S. Corbey in Westphalia.

Witichindus, Winduchindus, or Windichinus a Monk of Corbey a Monastery in West phasis, of the Witichin-Order of S. Benedict, flourish'd under Orbo I, and II. He wrote three Books of the History of the Saxons, in which are comprehended the Actions of Henry and Otho the First, and which ends at of Corbey in Westof the Tenth Century of Christianity.

the death of the latter, that is to say, in the year 973. They are dedicated to Queen Mathilds, Witchin-Daughter of the Emperor Otho, and were printed at Bafil A. D. 1532. at Francfort in 1577. A. dus Monk mong the German Hiltorians printed in 1580. and at the end of a particular Edition by Meibonius of Corbey; mong the German Hiltorians printed in 1580. and at the end of a particular Edition by Meibonius of Corbey; mong the German Hiltorians printed in 1580. Special Spec bonisse, there are certain Verses which are attributed to this Monk.

ROSWIDA a Nun.

Rospida a Nun of the Monastery of Ganderspeim, famous for her Quality, Learning and Piery, Rospida a flourish'd under the Emperor Orlo II. by whose Order she composed in Heroick Verse a Pane. Nan. gerick upon the Actions of Orlo the First. She likewise wrote in Verse the Passion of S. Dennis Bifloor and Martyr, and that of S. Pelagius who fuffer'd Martyrdom in Spain; and some other Poems in Commendation of the Virgin Mary and S. Arthe's as alto on S. Gandolphus and some other Saints. To her likewise is attributed the Life of S. Wilbiod Bishop of Eichstadt, and that of S. Unmebald the first Abbot of Heildesteim, related by Surius, Canifius and Father Mabillon. This Nun wrote in a finer fille then most part of the Authors of her time, and was well vers'd in the Knowledge of the Greek and Latin Tongues: Her Poem of the Life of Otho, was printed with Witibind's Works at Francfort in 1621, and in the Collection of the German Writers by Ruberm; and her Poetical Pieces were printed together at Nuremburg in 1501, by Conradus Celea.

REGINALDUS Bishop of Eichstadt.

R. Beinaldus, who in the year 975, succeeded Starband kill'd by the Hungarians at Augsburgh, in the Reginaldus Bishop Bishoprick of Bishflads, passed in his time for a very Learned Man, as having attained to a confus of Eich fiderable Knowledge in the Greik, Latin, and Hebrew Tongues, and more especially in the Art of fladt. Musick. He wrote the Lives of S. Wilbald and Unnebald, with those of S. Nicolas and S. Elasius. He was Bishop for the space of Twenty four years.

Another German Bishop of the same time, has given us the Life of S. Hunegonda referr'd by Surim A German to Aug. 25. and a Nametels Writer made a Narrative of the Translation of S. Epiphanius Bishop of Bishop. Pavia into Saxony.

THIERRY Archbishop of Triers.

Thierry Provoît of the Church of Mentz, and afterwards Archbishop of Trier, wrote sometime Thierry before the proceeding Authors (for he dy'd in the year 970.) the Life of S. Luruda, referr'd by drebishop of Triers. Surius to Sept. 22.

OTHLO Bishop of Metz.

O This Monk of Fulda wrote the Life of S. Pyrmin, who is supposed to have been Bishop of Meaux, Othlo Bi-Or rather Metz. This Life is dedicated to Lindolphus Archbithop of Trier, and was published loop of Browerm, who caused it to be printed A. D. 1616, at Mentz, with other Lives of the Illustrious Metz. Personages of Germany. Liudolphus was made Archbishop of Trier in 999. and dy'd in 1008. Therefore Othlo compos'd his Work in the Ninth Century, or in the beginning of the Tenth. Canifins

(hop of Mctz.

Othlo Bi- and Servarius likewile attribute to him the Life of S. Boniface. But Brownerus observes, that it is of a different itile.

UFFING or UFFO Monk of Werthin.

Uting or AT the same time Uffing, or rather Uffo of Friesland, Monk of Worthin, wrote the Life of S. Lud-A ger Bilinop of Munifer, which was printed at Cologn the last Century, with a Poem of the same Author; some attribute to him the Life of S. Ida referred by Surius to Sept. 4. Sufficient dus lays that he likewise left the Life of S. Lucius King of England, which he affirms to be extant in Manuscript.

A Council

at Cohe lentz in

We have the Acts only of very few Councils of Germany in the Tenth Century, altho' we have just grounds to suppose that many more were held. The first, of which, any Monument is remaining is a Council held at Coblens; in the year 922. by the order of Charles King of France, and Henry King of Germany. It was compos'd of Eight Prelates, viz. Herman Archbishop of Mentz, Heriger Arch-Bishop of Cologn, and fix other German Bishops, and made Eight Canons, of which only the First, Fisth, Seventh and Eighth remain in our Possession. The first forbids Marriage between Relations to the Sixth Generation. The Fifth prohibits Laymen, who have Chappels from receiving the Tythes of them with their own hands on purpole to put them to profane uses, and ordains that the Priests shall receive and use them to the advantage of the Churches, and for the maintenance of Hopitals and poor People. The Sixth brings the Monks under Subjection to the Jurislickionand Government of the Bishop. The Seventh condemns a Person who sells a Christian for a Slave, as guitaring the Monks and the Subjection of the Survey of the Seventh condemns a Person who sells a Christian for a Slave, as guitaring the Monks and the Subjection of the Bishop. ty of Murder. The Eighth forbids those who give any Goods or Revenues to a particular Church, to take away the Tythesdue upon account of such Revenues, to the Church to which they belong'd

A Council The Canons of a Council held at Erfurds in the year 932. in like manner are still extant, with a at Erfurdt Preface which shows that it was convend by the Order of King Henry the First, in the Fourteenth year of his Reign, and that it was composed of the Archbishop of Trier and Twelve Bishops. The First of these Canons imports, that the Festivals of the Twelve Apostles shall be solemniz'd, and that the Fast of the Vigils shall be observ'd according to the ancient Constitutions. The Second, that no Pleas fiall be held in the Courts of Judicature on Sandays, Holy-days, or Fating-days: It is alfo added, that King Henry prohibited the Judges to Cite any Person before them in the Week preceding the Festival of Corisfmar, that of S. Asha Baptis, and during the whole time of Long, till the Eighth day after Easter. In the Third it is sorbidden to deliver a Summons or Warrant to those Persons who are going to Church, or are there already, that they may not be disturbed in their Devotions. The fourth imports, that if a Priest be suspected of any Crime, and accused before his Bishop, he shall be thrice admonish'd to acknowledge his Fault, and shall undergo condign Punishment, if he be found Guilry, unless he prove his Innocence by clearing himself by his own Oath, or by that of his Colleagues. The Fifth forbids private Persons to impose Fasts without the Confent of the Bishop or his Vicar, because many do it to carry on Superstitious Divinations, or for other finister ends, rather than out of a Principle of Devotion.

We have already made mention of the Council of Ingelbeim held in the year 948: in treating of the Councils of Arealdus for obtaining the Archbishoprick of Rheims, in regard that it was chiefly af-

fembled upon that account.

In the year 952. the Emperor Otho the First held at Augiburgh an Assembly of the Bishops of Gormany, France and Italy; where the Archbishop of Menty presided, and publish'd Eleven Canons.

which were approv'd by the other Prelates.

burgh A. C. 952.

The First ordains that the Priests, Deacons and Subdeacons that marry, shall be depos'd according to Chap. 25. of the Council of Carebage. The Second is against Clergy-men, who keep Dogs and Birds for Hunting, and are addicted to that Exercise; they are to be suspended from their Fun-Ctions as long as they perfift in such Practices. The Third ordains that Bishops, Priests and Deacons, who fpend their time in playing at Games of Chance, shall incur the Penalty of being Depor'd, unless they renounce such fort of Games. The Fourth is against those Clergy men who keep suspicious Women in their Houses. The Fifth prohibits Monks from going our of their Cloifters, without the permission of their Abbot. The Sixth enjoyns Bishops to take care of the Monasteries of their Respective Diocestes, and speedily to Reform the Disorders that are committed in them. The Seventh and Eighth forbid them to hinder Clergy-men and Canoneffes from embracing the Monafrical Life. The Ninth prohibits Lay-men from turning out of the Churches those Persons to whom the the Bishops have committed Care of them. The Tenth attributes to the Bishop the right of taking Cognizance of the distribution of Tythes. And the Eleventh imports, that not only the Bishops, Priests. Deacons and Subdeacons shall lead a fingle Life, but also that the other Clergy shall be obliged to live Continently when they come to years of Maturity.

CHAP.

An Account of the Churches of England.

'N the beginning of the Ninth Century, King Alfred re-establish'd the Universities, and caus'd The State the Liberal Arts and Sciences to flourish in England, inviting over the Abbot Grimbaldus, and of England feveral other Learned Men of France; but the Kings his Successors were chiefly imployed in in the Reforming the Corruptions of Manners and Discipline. In the beginning of this Century King Tenth Cen-Edward, upon the Remonstrances and Threats of the Pope, who complained that for Seven years the tury. whole Country of the West-Saxons was destitute of Bishops, caus'd a Council to be affembled at Canterbury, in which Archbishop Phlegmon presided, and where several Persons were chosen to be A Council Canterbury, in which Archolino Pringmon predict, and where level at retions were closed to get Canter-bishops in that Province, and elewhere, who were ordain'd by Phlegmon after his Return from bury under. Rome, whither he went on purpole to give an Account to the Pope of the Proceedings of the Council, King Ed. and to pacific him. The Pope approv'd their Regulations, order'd that for the future the Churches ward and fould no longer be left vacant, and confirm'd the Primacy of the Church of Canterbury. All these Actions Phlegmon, are attributed by several Authors to Pope Formosu, but in regard that this Pope dy'd a long while Archissus before the time of King Edward, they are rather to be ascrib'd to John the Ninth, who possess it the See of that City of Rome in the beginning of Edward's Reign, A. C. 904. to which this Council may be referr'd.

The same King publish'd in the year 906. divers Laws against the Disturbers of the Tran-Hong Edquility of the Church; against Apostates whom he condemns to death; against Clergy-men who ward's commit Robberies or Fornication; against Incestuous Persons; against those who resule to pay Tythes, Laws. or to keep Sundays and Fasting-days; and against Sorcerers and leud Women, who are condemned to different Punishments. It's also ordain'd in that Edich, that Persons condemn'd to dy for Capital Crimes, should be permitted to make a Consession of their Sins in private to a Priest; and that those, who have been deprived of any Membersfor an Offence, and survive three days, should cause their Wounds to be dress'd, and receive Consolation, after having obtain'd a Licence from

King Ethelstan, who succeeded Edward in the year 923. in like manner caus'd certain Laws to King Ebe Enacted relating to Ecclesistical Affairs, with the Advice of the Prelates, Lords, and Learned thelitan's Men of his Kingdom, by which he ordain'd, That all the Lands, and even those of his own De-Laws. means, should be liable to pay Tythes. He enjoyn'd all those, who held any Estates of him. to allow somewhat for the Maintenance of the Poor, and other charitable Uses: He prohibited Outrages that were done to the Churches, and again condemn'd the Sorcerers and Witches to Imprisonment, and to pay great Fines: He regulated the manner of proving the Innocence of Accused Persons, by Fire or Water Ordeal; Forbad the keeping of Markets, or buying and selling on Sundays: And ordain'd that perjur'd Persons and false Witnesses should be depriv'd of Christian Burial. To these Laws he added divers Instructions for the Bishops, and recommended the Reading in the Monasteries every Friday Fifty Pfalms upon his Account.

Forasmuch as the most remarkable Circumstances of those Laws, is that which relates to the Clearing or Convicting of an Accused Person, by the Trial of Fire or Water, then commonly call'd Ordeal; and in regard that the manner of performing it is there explain'd at large; it may not be improper here to insert an Account of that passage. If any one be desirous to clear himself by Ordeal, that it to fay, by the Trial of Fire or Water, let them come to the Priest three days before be do it , who shall give him a Benediction after the usual manner; and during those three days let him eat nothing but Bread and Salt or Pule; let him hear Mass every day; let him make an Oblation; let him receive the Sacrament on the day he is to undergo the Trial, If it be that of Cold Water, let him be plung'd one Fathom below the Surface of the Water. If it be that of a Hot Iron, let it be put into bu Hand, and left there three days, without looking on it. If it be that of Hot Water, let it be made boyling hot, and let the Hand or Arm of the Accused Person be put into it, In all these Trials, both the Accused Person and the Accuser are to Fast, and to cause Twelve Witnesses to be present, who may take an Oath with them, and let Holy Water be fprinkled upon them. There are two Editions of thefe Laws, one of which is printed at large, and the other is an Abridgment of them.

King Edmund had no less Zeal for the maintaining of the Discipline of the Church, than his An Ecclesi-Predeceffor Esbeiftan. He held in the year 944. which was the third of his Reign, even on Easter- affical Afday, an Affembly of the Prelates and Lords, in which he made certain Laws relating to Chaftiry, and fembly unthe payment of Tythes, and of the Alms-penny; as also against those who offer'd Violence to der King Nuns; against perjur'd Persons, and those who affisted at profane Sacrifices. In these Laws are Edmund. specified the Ecclesiastical Penalties to be inflicted on the Infringers of them; viz. The privation of Christian Burial and Excommunication. The Bishops are there enjoyed to repair their Churches at their own Charge, and to prefer a Petition to the Prince, for the Reparation of others, and for their Ornaments. He likewise made Laws for the punishment of Murderers, and for the regulating

of Marriage-Sulemnities. This Assembly was field under Wulltan Archbishop of York and Odo Arch-

bishop of Canterbury.

The latter made about that time, certain Ecclesiastical Constitutions, by way of Admonition or biftop of Instruction, in which he recommends, 1. That the Church should be left in the peaceable Enjoyment Canterbu- of its Priviledges and Immunities, and that no Taxes should be laid on the Revenues belonging to it. 2. He admonishes the King and the Princes to obey the Archbishop and Bishops ; to be humble ; to oppreis no Man; to administer Justice to all; to punish Criminals; and to relieve the Poor with their Alms. 3. He orders the Bishops to lead an Exemplary Life; to visit their Diocesses once every year; to preach the Truth boldly to Kings and Princes; to Excommunicate none without just grounds, and to shew to All the way to Salvation. 4. He enjoyns the Priests in like manner to live Circumspectly, and to wear Habits conformable to their Order. 5. He gives the same Admionition to all the Clergy. 6. He exhorts the Monks to perform their Vows, and forbids them to turn Vagabonds, contenting themselves only with wearing the Habit of Monks, without leading a Life confonant to their Profession: He recommends to them working with their own Hands, reading and prayer. 7. He prohibits Incestuous Marriages with Nuns, or near Relations. 8. He recommends Peace and Union, 9. He enjoyns the Observation of the Solemn Fasts of Lent; of the Engber-Weeks, of Wednefday and Friday; and the Celebration of Divine Service on Sundays and Festivals. Laftly, He recommends the payment of Tythes. There is also a Pastoral Letter written by this Archbishop, and directed to his Suffragans, which is related by William of Malmibury.

Edmund being kill'd in the year 946. his Brother Elred took possession of the Throne. We have no Laws enacted by this Prince, only the Charter of a confiderable Donation made by him to the Monastery of Crowland, in favour of Turketulus, who had been formerly Chancellor of the Kingdom, London and to whom he gave that Abbey. This was done in an Affembly of Biftops and Lords held at London, and to whom he gave that Abbey.

don in the year 948.

After the death of Elred, which happen'd in 955 Edwin the Son of Edmund was proclaim'd King. but sometime after, part of England Revolting, Edgar the Brother of Edwin got a share of his Dominions, and upon his Brother's Death, obtain'd the fole Possession of the whole Kingdom. This Prince being more Religious than his Predecessors, entirely re-establish'd the Parity of Discipline in the Church of England, and brought the Monastical Course of Life into Repute, by the Advice of

the Countries on England, and of Superior of the Ecclefiaftical Discipline in England.

S. Duniftan, who may be call'd the Reference of the Ecclefiaftical Discipline in England.

This Saint was born in the Country of the With Saxons, in the first year of King Ethelstan's S.Dunftan This Saint was born in the Country of the Well-Saxons, in the first year of King Ethelltan's Archbishop Reign A. C. 923. He enter'd into Holy Orders very young, and after having compleated his Study of Cantering and application to Arbelm Archbishop of Canterbury, who introduced him into the Presence of King Ethelstan: Afterward having fall'n into some disgrace at Court, he retird to Elfeg Bishop of Winchester, who advis'd him to embrace the Monastical Life, which he accordingly did, and continued in his Retirement till the Reign of King Edmund, when he was invited to Court by that Prince : He did not remain long there, without being obnoxious to the Envy and Hatred of feveral Persons, who misrepresented him to the King; insomuch that he was oblig'd to retire to his Solitude of Glaffenbury, where he took up his Abode; altho' he was restor'd to the Favour of King Edmund, who had always a great respect for him; granted considerable Revenues to his Monastery, and continu'd to follow his Counsels, not only in the management of Civil Affairs, but also of Ecclesiastical. He was no less esteem'd by King Elred, who determin'd to nominate him to the Bishoprick of Wincheffer; but Edmin having received a fevere Reprimand for his Irregularities from this Abbot, ba-nified him, and pillaged his Monastery. However, King Edgar recall'd him immediately after his Accession to the Crown, and made him not only Bishop of Winchester, but also conferred on him the Government of the Church of London. At last the Archbishoprick of Canterbury being vacant in the year 961. by the death of Odo; Elfsin Bishop of Winchester, who was appointed to supply his place, dying in a Journey he made over the Alps to Rome, to fetch the Pall; and Berthelim, who was substituted in his room, having refus'd to accept that Dignity, Dunstan was Invested with it a few days after, and went to Rome to receive the Pall. At his return, he apply'd himfelf altogether to the Reformation of the Clergy of England, and took upon him to Expel all those who refus'd to lead a Regular Course of Life, and to Restore the Monks to their former Station,

This Saint had for his Fellow Labourers and Imitators of his Zeal, Ethelwold Bishop of Winchefter, and Ofwald Bishop of Worcester, who founded a great number of Monasteries, and took much pains in Reforming the Clergy, and Extirpating the Vices that were predominant in England. The former dyed in the year 984, before S. Dunitan, who foretold his approaching Death, as well as that of the Bishop of Rochester, in a Visit which those two Prelates made him : but the latter did not dye till after this Archbishop, viz. in the year 992. As for S. Dunstan, he surviv'd King Edgar, who dy'd in 975, and maintain'd the Right of the young Prince Edward, against the Pretensions of Alfride, who endeavour'd to transfer the Crown to her Son Ethelfred; but Edward being Affaffinated Three years after by the Treachery of that Queen, Dunffan was constrained to Crown Ethelfred, and foretold the Calamities that should befall England, and the Family of this young Prince, as a Punishment for his Crime, and that of his Mother. At last S. Dunstan dy'd laden with years and

In his time, and apparently by his Direction, King Edgar in 967, not only published Laws like to those of his Predecessors, for the preservation of the Revenues of the Church ; for the Payment of Tythes, and S. Peter's Pence; and for the Solemn Observations of Sundays and Festivals; but also

of the Tenth Century of Christianity.

divers Ecclefiastical Constitutions, relating to the Manners and Functions of Clergy-men; to the Celebration of the Mass; to the Confession and Pennances that ought to be impos'd on those who commit Sin, So. Indeed these Canons may serve as a kind of Ritual for the Use of Curates. It toughts one, Ge. gaussed these canons may active as a find of Anthar to the Ote of Charletts. It is affirm'd that they were made in the year 967, by King Edgar; but this does not appear to be altogether certain, and perhaps they are of a later date. The Discourse which this King made to Dunifan Archbishop of Canterbury, and to Osmald and Ethelmold Bishops of Worcester and Winchester, is much more certain. He there inveighs against the Irregularities and Disorders of the Clergy, and pathetically Exhorts those Bishops to joyn their Authority with His, to repress their Insolence; and to oblige them to apply the Ecclefishical Revenues to the Relief of the Poor, for which Ule they were defign'd. To the end that this Order might be put in Execution, he granted a Commission to those three Prelates to take the Matter in hand, and gave them power to turn out of the Churches fuch Clergy-men as liv'd diffolutely, and to Subtitute others in their room.

By virtue of this Injunction, S. Dunftan held a General Council A.C. 973. in which he ordain'd Ageneral

that all the Priefts, Deacons and Subdeacons, who would not lead a fober Life, should be Expell'd Council of sheir Churches, and caus'd a Decree to be made, to oblige them to Embrace a Regular and Mona- Eugland Rick Course of Life, or to Retire. And accordingly, these three Bishops turn'd the old Clergy-men out in the year of most part of the Churches, and put Monks in their place, or else forc'd them to assume the Mo- 973-

S. Dunftan did not only shew his Constancy and Zeal, with respect to the Clergy, but was also as zealous in treating Kings and Princes: For he sharply reprov'd King Edgar for abusing a young Maid whom he had fent for out of a Monastery, and impos'd on him a Pennance of Seven veats. A certain very potent Earl having married one of his near Kinswomen, he Excommunicated him, and refus'd to take off the Excommunication, altho' the King had commanded him, and the Earl had obtain'd a Brief of the Pope for his Restoration. S. Dunstan being inform'd of it, reply'd, That he was ready to obey the Pope's Commands, provided the Person had really repented of his Of-fence; but that he would not suffer him to persist in his Sin, nor without submitting to the Discipline of the Church to infult over the Prelates, and, as it were, to triumph in his Crime. At last, the Earl being mov'd with his Constancy, and the fear of those Punishments which the Divine Vengeance usually inflicts upon Excommunicated Persons, lest his Kinswoman, did Publick Penance, and threw A Council himself down prostrate before S. Dunstan in a Council baresoot, cloath'd with a Woollen Garment, under S. holding a Bundle of Rods in his Hand, and lamenting his Sin, from which S. Dunstan gave him Dunstan

Absolution, at the request of the Bishops of the Council. The Reformation of the Clergy cannot be carried on without great Oppolition, nor without crea- Edgar. ting many Male-contents, insomuch that in King Edgar's Life time, the Clergy-meu depriv'd of their Benefices, used their utmost Efforts to recover them; and having made a Complaint in an A Council Assembly held at Winchester, in the beginning of the year 975, they prevail'd upon the King by at Wintheir Entreaties and the Promises they made to lead a more regular Course of Life for the future: chester But as they were about making a Decree for their Restoration, on Condition they should live more A.C.975. regularly, a Voice was heard coming as it were from the Crucifix, which pronounc'd these words, It will turn to no account, you have pafs'd a just Sentence, and you will do ill to alter your Decisions. However, after the death of King Edgar these Clergy men renewed their Instances, and even offer'd

force to drive the Monks not only from their Places, but also out of the Monasteries which were lately founded: But S. Dunstan always maintain'd bis Reformation, which prevail'd in the most part of the Churches and Monasteries of England, under the Reigns of Edward and Etbelred.

S. Dunstan and S. Ethelwald did not only take pains to Reform the Ecclefiastical Discipline in England, but also in reviving the Study of the Liberal Sciences, and even they themselves compos'd some Works. A modern English writer, call'd Pies, says that S. Dunstan compil'd certain Forms of Archiepiscopal Benedictions; a small Tract on the Rule of S. Benedict; a Book call'd, Rules for the Monastical Life; several Writings against Vicious Priests; a Treatise of the Eucharist; another of Tythes; a Book of Occult Philosophy; a Tract for the Instruction of the Clergy, and some Letters. And indeed, we cannot be certainly affur'd upon the Credit of this Writer, whether S. Dunstan were really the Author of these Works, which are no longer extent; but we find a Concordance or Rule for the Monastick Life, and under the Name of Edgar fet forth by Rainerus, which is apparently a Piece of S. Dunstan, as well as the other Constitutions of that Prince, and there is extant a Letter written by him to Wulfin Bishop of Worcester, which Father Mabillon publish'd from a Manuscript of Monsieur Faure, Doctor of the Faculty of Para. The Life of S. Dunstan was written by Osborn Chaunter of the Cathedral Church of Canterbury, who was Contemporary with this Saint, and is found in the Fifth Benedictine Century of Father Mabillon.

is Saint, and is found in the Fifth Benedictine Century of Pather Mabiton.

S. EthelIf we may give farther Credit to Pits, S. Ethelwald in like manner composed feveral Tracis, wald Billon of which he gives us this following Catalogue: A Book dedicated to Pope John XIV. concerning of Winthe Authority of the Bishops over their Priests; a Treatise against those Priests who commit Forni-chefter. cation, and against their Concubines; another of the Abbots of Lindufarn; another of the Kings, Kingdoms, and Bishopricks of England; a History of the Kings of Great Britain; a Narrative of his Visitations; a Treatise of the Planets and Climates of the World; the Treatise of the Abbots of Lindsfarn, which this Authorattributes to S. Ethelmald, is apparently a piece compos'd in Verle by Ethelmulf a Monk of that Abbey. The other Works are no longer Extant, and perhaps never were,

but only in Piti's imagination.

66

Alfric or

The Writers of Ecclefiaftical History are not agreed about the immediate Successor of S. Dunstan in the Archbishoprick of Canterbury: Some give him the Name of Siricius, and others of Alfrie Archbishop or Elfrie: however, it is certain that the latter was Archbishop of Canterbury in the beginning of of Canter the following Century, in regard that he fign'd in that Quality a Priviledge granted by King Eibelbury.

red: He was a Pupil of S. Eibelwald, succeeded him in the Monastery of Abington; was afterward made Abbot of Malmsbury by King Edgar, then Bishop of fome Church in England, about which Authors are not agreed; and at last, being advanc'd to the Metropolitan See of Canterbury, he govern'd that Church till about the year 1006. This Archbishop in his time was in great reputation for his profound Skill in the Sciences of Grammar and Divinity, infomuch that he was Surnam'd The Grammarian. His Sermons were translated into the Saxon Tongue, in order to be read publickly in the Churches, and his Letters were inferred in the Synodical Books of the Church of England. The English Writers affure us, that their Libraries were full of a great number of Works of this Archbishop, written in the Saxon Tongue, and they have lately published some of them translated into Latin, viz. A Paschal Homily of the Body and Blood of Jefin Christ, in which he discourses much after the fame manner as Ratramnia or Bertram, and two Letters, one to Wulfin Bilhop of Salisbury, and the other to Whiless Archbishop of Tork on the same Subject, which were printed at London in 1566, 1623, and 1638. In the Body of the Councils is contained a Canonical Letter of Alfric, directed to Malfin, which is a kind of Ritual for the ule of the Priests. The principal Manuscript Treatises of this Author, composed in the Saxon Tongue, are an History of the Oldand New Testament till the Taking of Jerufalem; a Pentiential; Eighty Sermons; a Letter concerning the Monastical Life; another against the Marriage of Clergy-men; a Saxon Chronicle of the Church of Canterbury; certain Lives of the Saints, and Versions of some Latin Works; among others the Dialogue of S. Gregory.

chefter.

Sometime before Fridged, a Monk of S. Sevieur at Canterbury, wrote in Verse, at the request of Odo, the Lives of S. Wilfrid and of S. Owen Archbishop of York; the former was published by Fa-Saviour at ther Mabillon in the first part of the Third and Fourth Benedictine Centuries. William of Malmerbury observes, that these Verses are not altogether contemptible, but that Fredigod intermixes so many Greek words and Phrases which render them unintelligible. At the same time Lanfrid, a Monk of Winchester, wrote the Life of S. Swithin, and a Relation

and Wul- of the Miracles that happen'd at his Translation ; and after him Wulftan, Monk of the same Moftan Monks naftery, compos'd in Verse the History of that Translation, and the Life of S. Esbelawld.

Thus we have given an Account of almost all the most remarkable Circumstances that occur in the Ecclefialtical History of England in the Tenth Century.

CHAP.

Observations on the Ecclesiastical Affairs of the Tenth

Controver-Dollrinal. Points.

HERE were no Controverses in the Tenth Age of the Church, relating to Articles of Faith, or Doctrinal Points of Divinity, by reason that there were no Hereticks, nor other Inquisitive Persons, who refin'd upon Matters of Religion, or undertook to dive into the bottom of its Mysteries. The Sober Party contented themselves only in yielding an implicite Faith to whatever the Church-men thought fit to deliver from the Pulpit; and the profligate Wretches, abandon'd themselves to groß Sensualitles, which gave Satisfaction to their bruitifh Appetites, rather than to the Vices of the Mind, to which only ingenious Persons are liable. Therefore in this Age of Darkness and Ignorance, the Church not being disturb'd upon account of its Doctrines, had nothing to do but to put a stop to the Enormities of Discipline and Man-

There were neverthelels in England some Clergy-men, who positively affirm'd that the Bread and Wine on the Altar retain'd the very same Substance after Consecration, and that they were only the Representation of the Body and Blood of Jesus Christ, and not his Real Body and Blood. Ode Archbishop of Canterbury being defirous to oppose this Opinion, pray'd to God one day, as he was Celebrating Mass solemnly, in the presence of a multitude of People, to shew the very Substance of these Mysteries; which happen'd in the breaking of the Consecrated Bread, out of which (as its reported) iffued forth feveral Drops of Blood; which Miracle being feen by his Clergy, and by thole who doubted of the Real Prefence of the Body of Islan Christ in the Eucharist, they abjured of the Tenth Century of Chistianity.

Thus Othern, a Writer of those times, relates the Matter in the Life of that Saint. The same Of the Eu-Author in the Life of S. Dunstan fays, that that Saint returning to the Altar, chang'd the Bread and chariff. Wine into our Saviour's Body and Blood, by the Prayer of Confectation; but when he had given the Benediction to the People, he left the Altar a fecond time to preach, and that being altogether transported with the Divine Spirit, he discour d after such a pathetical manner concerning the Real Presence of the Body of Jesus Christ, of the Future Resurrection, and of Life Eternal, that one

would have thought that a glorified Saint was then speaking. Ratherius Bishop of Verona stiffy maintains the same Opinion in one of his Letters; and Fulouin Abbor of Lobes, in discoursing of the Eucharittical Table, says, That it u the Table on which the Saered Body of our Lord is confum'd. These Authors express themselves after the same manner as Paf-The first Raberem; nevertheless this did not hinder some others, who tiv'd in the end of the same Century, to take part with Retrammus, to make use of his Expressions, and to oppose those of Pagchaffur. This is apparently done by Alfric Archbishop of Canterbury, and Heriger Abbot of Lobes, altho they do not impugn the Real Presence, as we have made it appear in the preceding Century. These are all the remarkable Circumstances in the Tenth Century, relating to Points of Doctrine; for the Errour of the Anthropomorphies confuted by Ratherius in one of his Sermons, was peculiar to certain Clergy-men of Italy, and those of the Greeks, mention'd by Pope Formefus in one of his Letters to Fuleus, are ancient, and not modern Herefies. We read in a Chronicke of the Abbey of Caftres, that Durandus Abbot of that Monastery, in the year 953 confuted one Walfred, who gave is out, that both the Soul and Body perified after death; but it is not known whether this Error contion'd long, neither is there any part of Durandus Piece now extant, The Contells that arofe about the ralidity or invalidity of Ordination made by Intruders, were fron filenced. Some Persons were of Opinion, that one might Feaft on Fridays, but their Infatuation was not of long continuance. Upon the whole, there was no Council held in this Century that either debated, or made any Decisions with respect to any Point of Doctrine; which shews, that there was no Error

in Matters of Faith that prevail'd long, or made any Difturbance in the Church. How/oever enormous the Irregularities of the Popes might be at that time, nevertheless a great of the deal of Respect was shewn to their Authority, and the Christians distinguishing, according to Poper As-Auxiliar's Remark, the Holy See, from the Person of those who possess dit, had as much veneration thority.

for the Dignity of the One, as aversion to the Extravagancies of the others; and upon this account they yielded Obedience to the Equitable Laws, and Just and Lawfal Ordinances, proceeding from the Authority of the Holy See, and opposed the Enterprizes of the Popes, which intrenched upon the Liberty of the Churches and the Intention of the Canons. This may be observed in the conduct of the Bishops of Germany, and in the Lerters they wrote concerning the Erections of Bishopricks, which the Pope attempted to make in Moravia, to the prejudice of their Rights; in that of the Bishops of France assembled in a Council at Rheims against arnulphus; in the Discourse inade by the Bishop of Orleance in that Council; and in the Judgment they pass'd with respect to the Legats Attempt, who prefumd to Confecrate a Church without the confent of the Ordinary. Neither were the Bishops of Isaly of a different Opinion, as appears from their Deposing of Pope 3obis XII, S. Dunftan shew'd the same Resolution in Resusing to Absolve a Person, altho the Pope bad expressly enjoyed him to do it; and the like constancy is observable in Rasberius, who did not think himself oblig'd to obey the Older of a Pope, who was about to deprive him of the Disposal of the Ecclefialtical Revenues of his Dioces. However, Magnificent Titles were given to the Popes, and their Primacy and Juridiction was acknowledgd: They had not as yet affumd the Right of Ordaining Bifthops or Metropoliuns; nay John X. and Stephen VIII. plainly own'd, that it did not did not the stephen of the stephen visit of belong to them; but they gramed the Pall, not only to Archbishops, but also to several Bishops, which Practice Fulques or Fulco Archbishop of Rheims censures as an Abuse, which fullied the Splendor of the Hierarchical Order. They were defirous, that the Archbishops should come in Person to Rome to receive the Pall, which was usually done by the Archbishops of England and Germany,

The Popes likewise usd to erect new Archbishopricks and Bishopricks, and there were but not by those of France. feveral Examples in that Century of these forts of Erections; as Magdeburg, Meriburg, Paffam, Placentia, &c. They also assumed to themselves a Power to Judge Bishops primarily, according to the Direction of the Decretals, and claim'd a Right to Summon them to Rome: But it does not appear that the Bishops of France ever acknowledg'd that Right; on the contrary, they follow'd the ancient Custom which makes the Bishops subject to the Judgment of the Provincial Councils, and to prevent the bringing any Appeals to Rome, they oblig'd the accused Persons to make choice of their own Judges, as it happen'd in the Affair of Arnulphus.

John IX. own'd that the Popes might be miftaken, and that their Judgments might be revers'd : That they ought to be chosen by the Bishops of Italy, and the Clergy and People of Rome, with the Emperor's consent, and in the presence of his Deputies; as it was ordain'd in the Council of Rome held under the fame Juhn IX. Otho and his Successors had the plenary Injoythent of that Right, and the Election of the Popes depended on those Emperors. Offavian was the first of the Popes who chang'd his Name after his Election, in which he was imitated in the faine Century by Gregory V. and Sylvester II. Neither were the Popes as yet absolute Sovereigns in the City of Reme In the beginning of this Century the Romain enjoy'd an appearance of Liberty under the Government of Alberic, Afterwards Oth and his Successors were Sovereign Princes of Rome, in quality of Emperior.

of the rors; caus the Romani to take an Oath of Allegiance to them; and treated as Rebels those who ropes due revolted against them: But the Popes had the Demelas of a great number of Towns in Italy, which were granted by King Pepin, and afterwards confirmed by the Othe's. The Writers of those Times, particularly Ratherius, Abbo, Gerbert, and fome others complained very much, that under these Popes a finameful Traffick was made at Rome of the most Sacred Thiogs and that every thing these was to be purchas'd for Money. We also read, that the Popes were used to grant Indulgences to those Persons who made a Journey to Rome: and it is related in the Life of S. Ulric, that the Pope fent him back laden with Indulgences.

Several There were few Councils held in this Century, and in the most part of them the Decrees were Paints of concerning Tythen; against the Usurpers of Church Revenues; against Church-men who keep Difcipline. Concubines; and against Marriages among near Relations. To which purpose the Degrees of Configuration and Configuration of the Degrees of Configuration of the Seventh, in which it was forbidden to contract Marriage, and Spinor ritual Affinity took place as well in the Eastern as the Western Churches: Such persons an apried with thele Impediments were divored without redress, neither were any Dispensations granted to Kings and Princes, as it appears from the Cale of King Robert, and that of the Emperor Nicephbrus

Phoese.

Phoese.

Phoese.

Phoese.

The Bithops were choiced by the Clergy and People, but the Princes' would did fuffer the Election to be made without their confent. The Investitures of the Archbishops, and Bithopricks, were granted to Othe I by Pope Lee VII and were given with the Ring and Sudin. The Translation of Bithops became very frequent, and Coadjutors began to be joyed with them, with Affarance of Succeeding them. Thus Urbo Bithop of Strauburg had Archimbaldin for his Coadjutors' but this practice was condemn'd by the Bithops of Germany, with respect to Adulton, whom S. Urbic his Under, who had chosen him for his Coadjutor, and by Gregory V. with respect to the Bithop of Pay in Velay, who

in like manner had ordain'd his Nephew.

This Century is the first, in which it is observed that Ambition transported the Bishops to far, as a mis century a the fact, an amount a society a that amounts insingerice the bindops of art is oget the possession of the profession of several Bishop ricks, and in which Bishop were ordained at the Age of eighteen years, as Pope 3-bm XII. 3-bm XII. and the Bishop of Tody; and elected very young, as Hugh of Vermandois, and Theophylast Patriarch of Confinationple. Many Biftipps of Islay and Greaten Chapter of Vermandois, and Theophylast Patriarch of Confinationple. Many Biftipps of Islay and Grandologid their Canons to be Regular, and to live, in commons, others placed Monks in their Cathedrals, and even advanced them to Dignities; and others on the contrary, turned out irregular Monks, to substitute Secular Clerks in their room; as did Ratherius in one of the Churches of his Dicoefs. The Ecclefaftical Revenues were ufually divided into four parts, and the Biftorp affond the fole Adminitration of them, but in fome Churches other Clergy-men, had particular Revenue's, which they enjoyd independently of the Biftop. After the Death of the Biftop's the Revenue's of the Church, and those they left, were often expoid to pillage, as it is related by Ratherius, Atto, and feveral other Writers. To prevent this Rapine, the Prince of neighbouring Bithop engaged to take care of them. The Lords were wont to fettle Priefts at their pleasure, in the Country Churches; Benefices were often conferr'd on unworthy Persons; and fornetimes Persons were advanced to the Benefices were often contert don unworthy Perions; and iometimes Perions were availed to the Epificopal Dignity, without any merit, and only on account of their quality; an abuse much lamented by Ratherina and Atto. Laftly, Ignorance was so predominant in those times, that it was absolutely necessary to admit Priests of mean parts to the Sacerdoral Function. However, the Bithops endeayour'd to render them more capable, by Synodal Instructions, by frequent Conservations with them, (the Original of which may probably be referred to the Ninth Century) by Schools, which were kept in the Cathedral Charches and Monasteries, and by furnishing them with divers. Forms of Sermons and Exhorations ready prepared. The Bishops and other Clergy-men were often oblig'd to bear Arms, as Raiberius observes, altho it be prohibited by the Canons; an abuse which was committed both in the Eastern and Western Parts. In the beginning of this Century, the Monks were very irregular, and the Monasteries were ruin'd, and possess'd by Laicks, who assum'd the quality of Abbots; but after Matters were regulated, the Monastical Discipline was re-esta-bished, and Regular Abbots were constituted; nevertheless the Bishops for a long time retaind some Abbeys as it, were in Comendam; the same Abbot, or the same Regular Clerk held several Abbeys, which he caus'd to be govern'd by Co-Abbots or Pro-Abbots, or Superiours. To which Abbeys, which he caused to be governed by consolers Monks, were advanced to the Episcopacy, possess of Dignities in the Cathedral Charches, and were ordain'd Priests under the Title of their Monashery. Publick Pennance was still in the but very tately practised, and the Canonical Discipline was enervated by the Redemption of Pennances which was then introduc'd: The Rigour and Austerity of Fasting, was likewise much abated, and the Obligation to Receive the Sacrament was reduc'd to four times a year.

Ratherius forbad in his Diocess the Celebration of Marriages on Sundays, and in the time of Lent, altho' the contrary Custom had prevail'd. We find in this Century the first Example of the Benediction of a Bell; for there is no mention made of them in the Authors of the preceding Ages, who have treated at large of Ceremonies. Father Menard cites in his Notes, on S. Gregory's Sacramentary, two ancient Manuscripts which prescribe the Ceremonies of this Benediction, but it is not certain that they are more ancient than the Tenth Century. At that time also they began to recite as a part of Divince Service, the Office of the Virgin Mary : It is related in the Life of S. Ulric, that that Saint was wont to fay it every day, and in the continuation of the History of the

Bishops of Verdun, mention is made of a certain Clerk whom Berenger Bishop of that City the Kins- Several man of Otho the Great, met in the Church, lying proltrate on the Ground, and faying the Office Points of of the Bles'd Virgin. Peter Damien in the following Century, in like manner makes mention of Discipline. two Clerks who were wont to recite it every day; and Pope Urban II. ordain'd in the Council of Clermont, that the Office of the Virgin Mary should be said on Saturday. We may also observe, tual Excommunications without hopes of Absolution against the Usurpers of Church Revenues, and against those that offer'd any Injury to Ecclesiastical Persons. The manner of clearing those that were accused of any Crime by Fire or Water Ordeal, or by a Duel between two Champions. was then in ule, and even Clergy-men were oblig'd to provide a Champion; but there were certain Times when all Acts of Hoftility ceas'd, which were call'd The Truce of God.

In this Century we find the first Example of the Solemn Canonization of a Saint by the Pope. This Pope is 7 ohn XV. who placed S. Ulric in the Rank of the Saints in the year 995, at the request of Liutolphus Bishop of Augiburg. We shall here subjoyn the Act it self, which was drawn The Canoup on that occasion : Tohn Bishop, Servant of the Servants of God, to all Archbishops, Bishops and nization of Abbots of France and Germany, Greeting, and the Apostolical Benediction. Having held an Assembly Saints. in the Palace of the Lateran, on the last day of January, John the most Holy Pope sitting, with the Bishops, Priests, Deacons and Clergy standing, the most Reverend Liutolphus, Bishop of Augsburg rising up, said, Most Holy Bishop, if it may please you and the rest of the Reverend Bishops and Priests here present, to give leave to read in your presence, the Book which I hold in my hand, concerning the Life and Miracles of S. Ulric, who was sometime Bishop of Augsburg, to the end that you may afterwards ordain what you shall think fit. Then the Life of that Saint being read, they proceeded to the Miracles which were perform'd by him, either in his Life-time, or after his Death, as the reftoring of Sight to the Blind; the Exorcifing of Devils out of possessed Persons; the Caring of others afflicted with the Palfie, and feveral other Miracles which were not committed to writing Thefe things being thus related, we have refolo d and ordain'd, with the common confent, that the Memory of S. Ulric ought to be honour'd with a pious Affection and a sincere Devotion, by reason that we are oblig d to bonour and show respect to the Relicks of the Martyrs and Confessors, in order to Adore him whole Martres and Confessors they are : We honour the Servants, to the end that this honour may redound to the Lord---- It is our pleasure therefore that the Memory of Ulric be Consecrated to the Honour of the Lord, and that it may ferve to celebrate his Praifes for ever. Then follows the Anathema against those who shall act any thing contrary to this Decree, with the Seals, of the Pope, of five Bishops, of nine Cardinal Priests, and of some Deacons.

This is the first Solemn Bull of Canonization; for the more ancient Examples, which are produc'd of the Canonization of S. Suitbert by Pope Lee III. and that of S. Abbo Martyr by Adrian I. at the request of Offa King of the Mercians in the end of the Eighth Century, are only grounded on Supposititious Pieces; nay, the very Name of Canonization in that sense, is yet more Modern then the Tenth Century, and is found only in the Bull of Pope Alexander III. For the Canonization of S. Edward the Confessor, King of England, in the year 1161 in that of the Canonization of 8. Thomas of Canterbury Eight years after, and in the Letter of Olric Bishop of Constance to Calix-

sus II. in which he fues for the Canonization of Bishop Conrad.

In the Primitive Church the Name of Saint was given to all Christians, in their Life-time, and even after their Death, when they dyed in the Communion of the Church, having preferv'd the Innocence of their Baptism, but a more particular respect was shewn to those, who dyed upon the account of Religion, and were call'd Martyrs of Jesus Christ; so that the Evidence of the Matter of Fact, and the Teltimony of the Faithful, caus'd that Veneration to be paid to their Memory, which their generous Constancy had merited; nevertheles, it belong'd to the Bishops and Clergy to make a Catalogue of those who deserv'd that honour, and to diffinguish the false Martyrs from the true. Therefore S. Cyprian in his Ninty seventh Letter admonishes his Clergy to take care exactly to mark all the days of the Death of those who suffer d Martyrdom, to the end that their Memory might be celebrated with the other Martyrs. Optatus Milevitanus reproves Lucilius for kiffing every day, even before the Communion, the Relick of a certain Person, who was said to be a Martyr, but was not yet acknowledg'd as fuch. It is reported that Pope Clement I. appointed seven Deacons, and Fabian as many Sub-Deacons to commit the Acts of the Martyrs to writing; but this Matter of Fact being grounded only on the Authority of the Author of the Pontifical Book, is of no great Confequence, and so much the rather, in regard that we are inform'd by the Popes Gelasius and Gregory, that these Acts were not much valu'd by the Church of Rome. which was content only to have a Catalogue of the Saints and Martyrs who were to be honour'd. The Councils of Laodicea, Carthage, and Elvira, ordain'd, that great care be taken to make a due diffinction between the true and falle Martyrs, and the Example of S. Martin of Tours, and feveral other Reverend Bishops, who disswaded the People from the Superstitious Worship of false Martyrs, apparently shews that it belongs to all the Bishops to declare what Martyrs ought to be ackidwledg'd and publickly honour'd. After the Martyrs in process of time was likewise honour'd, the Memory of Virgins, Anchorites, Bishops renown'd for their Sanctity: and lastly, of thole Persons whose singular Vertues were remarkable in their Life-time. Their Names were inferred in the Dypricks, that were recited at the Altar, and they were stiled by the Name of the Saints and Bleffed, To en asions I dos ..

The ComEvery particular Church was us'd to place in that rank, those who had first propagated the procession of Chiristian Retigion, the Bishops, and those who had five in great Reputation for their Sanctiffy.

Saints.

Afterwards were made Kalendars and Martyrologies, of the Saints of Several particular Churches, which were by little and little dispersal throughout the Eastern and Wettern Farts. The Church which were by little and little dispersal throughout the Eastern and Wettern Farts. The Church of Rome, so others had done, made side of one of these Martyrologies, from which Ado, composed His, and afterwards took in that of Usurdus; but if does not appear that before the Tenth Crajintry, any Solemn Decrees were made at Rome, or elfewhere, for the Canonization of Saints, landed, the Company of the Canonization of Saints, landed, Rathbreus, S. Wibroad, Gerard Bishop of Toul, and Wolfang Bishop of Rathbon were Canonized by feveral Popes. In the Twelfth Peter d'Agnania was Canoniz d by Pope Pafchal II. Conrad Bishop of Constantz, by Calixtus II. at the request of Ulric Bishop of the same place; Hugh Bishop mop or conjunter, or cauxest it. at the request of original property is the property of Grands, S. Starmine Abbot of Fulda, and the Emperor Henry I. by Engenium III. But it is obfervable, that these two last Papers declare that the Solemnity of Canonization ought to be perform'd regularly in a General Council, and yet they do it by the Authority of the Church of Rome, with the Advice of the Atchbishops and Bishops, who were present in that City.

During these two Centuries, the Metropolitans and Bishops were not depriv'd of the Right to declare as Saints, fach Persons as died in the Reputation of Sanchity, and to cause their Bodies to be exposed to the Veneration of the Faithful: But Pope Alexander III. first reserved to himself the Canonization of Saints, as a Matter of great Confequence, and after him Inneers III. Infinite that Inneers III. Infinite that Inne Right; infenited that we do not read that the Biftops folernely Canonized any Saints fince that

time, altho there were fome who were generally reputed fuch among the People.

The Intimution of the feven Electors of the Empire is also referred to this Century, according to the general Opinion of the German Historians, who wrote after the Reign of Frederick II and who the leven affirm that Pope Gregory V. and the Emperor Othe III, declard, with the confeat of the Princes affirm that Pope Gregory V. and the Emperor found belong, for the fature, only to those seven, the Empire without allowing any Vote to the others: But the Original of this Epocha is very much disputed, without allowing any vote to the others: But the Original of this Appens is very mind disputed, and is not grounded on any Authentick Record, or the Tellimony, of any Contemporary Writer, Indeed fome, particularly Jardause; have given it out, that the Right of choosing the Emperor has been fledded fome, particularly Jardause; have given it out, that the Right of choosing the Emperor has been peculiar to the feven Electors ever fince Charlengin's time; and this Opinion feems to be confirmed by the Authority of Pope Immorent III who acknowledges the power of Electing the King and Emperor to be inherent in the Princes of the Empire, to whom the Right juilty belongs, more especially in regard that this Right and Power is deriv'd to them from the Apoltolical See, in the person of Charlemagn, who transferr'd the Empire from the Grecians to the Romans. Theodoric Anihem refera this Inflitution to the time that follow'd the Death of the Emperor Henry II. and makes the Princes of Germany the Authors of it. Onuphrius maintains, that this number of Electors was not fix'd till after the Death of Frederick II. that before that time all the Princes of Germany were wont to give their Suffrages for the Election of the Emperors ; that their number was not reftrain'd to feven; that the name of Electors was then unknown s-that altho the precife time of the Infiturion can-not be determined, yet it ought to be fix'd between the years 1250, and 1280, and according to all not be determin'd, yerît ought to pe în de beween the years 1250, and 1200, and according to all appearance, under the Pontificate of Gregory X. Which perhaps gave occasion to the generality of Authors to refer it to that of Gregory V. Jordane's Opinion concerning the Antiquity of the feven Authors to refer it to that of Gregory V. Jordane's Opinion concerning the Antiquity of the feven Electron, is at prefent generally dicklaim'd; it being evident that Charlemagn's Posterity obtain'd the Empire by the Right of Succession, and by the Electron of the German, French and Italian Princes and Noble men. After the Death of Lewi IV. the Son of Arguiphus, the last of Charlemagn's and Noble men. Race, Haly became (as we have already declard) a Prey to the Brengers, to Gip, Lambers, Lemp, Both, Hugh, Leebaire, Resul, &c. of whom fome affected the Title of Emperor, and even can'd themselves to be crown'd. In Germany, Courad, Henry the Fowler, and Otho were choice Kings by the Saxons and Prench, as it is related by Luisprand and Wisichindau, Writers, who fourfild as that time. The last was also acknowledged and crown'd Emperor when he had subdu'd Italy: His Son and Grandson obtain'd the Imperial Diadem by the Right of Succession, and by the Election of the Princes, as well Saxons as French and Italians. Therefore till that time, it cannot be faid. that the Election of the Emperor was referr'd to the leven Electors. Now to know whether this was effected by Pope Gregory V. under Otho III. we need only enquire after what manner Hiltorians relate the Election of his Successions to have been carried on, that is to say, whether it were perform'd by the feven Electors, or indifferently by all the German Princes. Otho Frifingenfis aflures us, that after the Decease of Othe III. Henry Duke of Bavaria was chosen Emperor by all the Nobility or Lords of the Kindgom: Ab omnibus regni primoribus; and this Author speaks after the fame manner concerning the Election of Conrad, who fucceeded Henry: But nothing more plainly shews to whom the Right of choosing the Emperor belong'd, then that which happen'd in the time of the Emperor Henry the Fourth, when Pope Gregory the Seventh design'd to Depose him, and caus'd Rodolphus to be substituted in his room; for he made application to all the Dukes, Earls and Bishops of the German Empire, and Rodolphus was chosen by a Party of the Princes different from the Electors, among whom are nam'd the Bithops of Wurtsburg and Mees, and the Duke of Carinthia.

Afterward when Harry the Fifth dispossessed his Father of the Imperial Throne, and can'd the inflihimself to be placed on it in his stead, this was done by all the Princes of Germany indifferently, tution of as it is related by Ochs Frifingenfis, and by the Abbot of Orfarge. Latherius the Second was in the feven his manner elected Emperor by the Princes of the Empire, as the follicitation of the Archbird Fletter of Electron of Baseria with fome Sazon Princes reversed his Electron, because they were not prefent, it was requifice to call a general Affembly of all the Princes, in which the Saxons affifted, and gave confent to his Election. After the death of Conrad, Frederick Barbaroffa was proclaim'd Emperor in an Affembly of all the Princes of Germany, in which the Barons of Italy were also present. Lastly. In the time of Pope Innocent the Third, the German Princes being divided, after the Death of Henry the Sixth some of them elected his Brother Ocho, and others Philip of Schwaben; on which occasion Letters were written on both sides to the Pope : The Electors of Otho were, the Archbishop of Cologn, the Bishop of Paderborn, two other Bishops, and two Abbors, the Duke of Lorrain and Brabant, the Marquels of the Sacred Empire, and the Count of Kuk, who declare in the Body of the Letter, that they elected Otho, and confirm their Proceedings by their respective Seats: Those of the contrary Party were the Archbishops of Madgeburg Trier, and Resancon; the Bishops of Rasabon, Frifingen, Augsburg, Constantz, Eichstadt, Worms, Spire, Hildersbeim, and Brizen; the Chancellour of the Emperial Court, four Abbous, the King of Bohemia, the Dukes of Saxony, Bavaria, Austria and Moravia; the Marquels of Raversperg, and other Potent Noble-men of Germany, who all declare that they had cholen Philip Emperor, and that many other German Princes had con-

fented to his Election by Letters.

This evidently proves that the Election of the Emperors was not referr'd to the feven Electors, but that it belong'd to all the Princes of the Empire. Innocent the Third replying to those Letters, That his Legat was not capable of affifting at the Election of an Emperor, either in quality of an Elector. and un logar was not capacity appearing a location of an ampire, contact in quality of an about of in that of a Judge; not as an Bletter, because is deen un belong to him; but to the Princes, on whom the Pomer of choosing the Emperor is devoted according to ancient custom; more especially in regard that they received it from the Holy See, which transferred the Roman Empire, in the Person of Charlemago, from the Grecians to the Romans. The fact the words of that Pope, which are manifelty milap-plyed, when alledged in behalf of the feven Electors: it being apparent, that in this place, he makes mention of all the Princes of the Empire, who had an inherent Right to elect the Emperors ever fince the time of Charlemagn; affirming that neither had his Legat acted as a Judge, in regard that he had not proceeded against Philip in a Judiciary Form, nor pass'd any Judgment upon the Validity or Nullity of the Election: That therefore he had only perform'd the Function of a Denouncer, by declaring to them, that the Duke was Incapacitated from being elected, whereas Otho was not. That many of those persons, who had a right to choose the Emperor, had approv'd Osbo's Election: And that they who had chosen Philip, had forfeited their Right, by carrying on the Election, in the absence, and to the contempt of the others. That besides, Philip was not crown'd Emperor, either in the place where isought to have been done, or by a person, whose office it was to persorm the Ceremony: whereas Otho was crown'd at dix-la-Chapelle, which was the proper place for his Coronation, and by the Archbishop of Cologn, whose Right it was to officiate at the Solemnity : That therefore he nominated and declard Otho Emperor, being incited thereto by a principle of Justice, as also upon account that he had a Right to favour whom he thought fit, when the Suffrages of the Electors were divided: That befides, there were several lawful Impediments against Philip Duke of Schwaben, as his being Excommunicated, Attainted of Perjury, and descended of the Race of the Persecutors of the

Thus this Answer supposes that these persons, who had a right to choose the Emperor, and who are mention'd by this Pope, are not only the seven Electors, but also all the Princes and Noblemen of the Empire, of whom a party had elected Otho, and the greater number Philip of Schwaben : But after the death of the latter, all the Suffrages were re-united in favour of Otho A. D.1209. and in the following year, Otho being Excommunicated, the Princes of Germany, viz. the King of Bobenia, the Dukes of Auftria and Bavaria, the Landgrave of Thuringen, and many others being affembled, elected Frederick King of Sicily Emperor. Hitherto we find no mention of the seven Electors; and indeed the first Writer that makes any, is the Cardinal of Offia, who lived in the time of Pope Innocent the Fourth, and speaks of them in his Commentary on the Decretal of Innocent the Third, where he affirms that the Electors mention'd in that place, are the Archbishops of Mentz, Cologn, and Trier, the Count Palatine of the Rhine, the Duke of Saxony, the Marquels of Brandenburg, and the Duke of Bohemia. Matthew Park writing the History of the Council of Lyons, at the same time reports, that after the Deposing of Frederick, Pope Innocent the Fourth ordain'd that the seven Electors should pass into an Island of the River Rhine, there to choose an Emperor; but those seven Electors, whom he names, are the Archbishops of Cologn. Mentz, and Saltzburg, and the Dukes of Austria, Bavaria, Saxony, and Brabant. However, Martinus Potomus a contemporary Writer, names the seven Blectors after this manner, that is to say, the three high Chancellors of the Empire, viz. the Archbishop of Meniz, the Chancellor of Germany, the Archbishop of Trier Chancellor of Gaul, the Archbishop of Cologn Chancellor of Italy, the Marquels of Brandeaburg High Chamberlain, the Palatine of the Rhine High Steward, the Duke of Saxony Gentleman of the Horse, and the King of Bohemia High Cupbearer. This Author says thus much in speakA New Ecclesiastical History, &c.

The Infliting of Other the Third, which has induced frome to believe, that they were inflithed underthat Emperor,
tuting of allow he observes that it did not happen till afterward. Thus till Religible indices it appear that the
tuting of allowing of the feven Electors attributed to Pope Gregory V: withhort say just grounds, is sorting
the feven and indication of the feven till the Positificate of Inscens the Fourth, and that before, all the Princes and
the number of feven, till the Positificate of Inscens the Fourth, and that before, all the Princes and
Noble-men of the Empire indifferently, might have a flare in his Election, notwithflanding the
Affertions of the Canoniths and the Modern Historiographers of Germany to the contrary.

Chrono-

Chronological Tables

And other Necessary

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FOR THE

Tenth Century.

Ecclesiastical Af-

Nicolas Patriarch

of Constantinople is

depos'd by Leo's or-

der, for refuling to

approve his fourth

Marriage, and Euthy-

mius is fet up in his

fairs.

Leo the Stephen VI. Philosopher. is imprison'd and ftrangled

about the end of this year. Romanui is supply his

Western Em-Eastern Em perors and Kings of Fr. and Italy.

Lews IV. The death of the Son of Foulques or Fulcus Arnulphin K. Archbishop of Rheims and Emperor affaifinated by Count

of Germany. Baldmin's Party: Charles the Hervaus succeeds Simple King him in that Archbishoprick. of France. Raoul I. King of Bur-

gundy. The Kingdom of Italy is contested between Berenger and Lewi the Son of Bofon.

901 Theodorus II. facceeds Romanus, and dies at the end of twenty days. Fobn IX.is substituted in his room.

XVII.

TheIncur- John replies to fions of the Herod Archbishop of Huns or Hun- Rheims about the garians in I- Conversion of the taly subdued Normans, by Berenger.

place.

Councils.

Ecclefiastical Writers.

Mancie Bishop of Chalons. Waldramnus Bithop of Strasburg. Notger the Stammerer. Aurelian Clerk

of the Church of Rheims. Gauthier or Gualterius Bithop of Sens.

Solomon Bishop of Constantz. Bonno or Bavo Abbot of Corbie in

Herbe or Hervaus Archbishop of Rheims. Adalbero Bishop of Augiburg.

	1 L	Table obtaining time I more.	
.C. Poper.	Eastern Em- perors.	Wostern Em Ecologistical Af- Councils. I power and Fr. fairs. And Italy.	Roclefünftical Writers.
з ш.	XIX.	Lober is ordered Bi- ftop of Liege.	
John IV. John IX. after having the cown'd Harmon Common	ng le- ces 14,	Son of Befon Largres is reflored to and Revenus in fa- is taken by his Bifinoprick by your of the memory and Berenger, Pope John IX. of Pope Formoliss. of John Caulet Honocaules Lambers is acknow. The Council of Pop his Hyeir to be ledged Ranperor. in Cambribury under sput our, and the Council of Rome, Kuff Edward, and Loh himself to be to the exclusion of Phlegmond Archbi- was crowned Ear. Berenger, and in that shop of that Pro- Lie peror. Quality, he confirms vince. Lambers the ancient Privi- convends with ledges of the Church	Bavaria, write to e John IX. sephen Abbot of es, and after- d Bishop of
		him for that of Rome in the Coun- Digairy, aid cit of Ravenna is own deby the Pope and by the Lati- ans.	
905 V. The de of Fobn D		w	The death of aldramnu Bishop Strasburg.
Benedict fucceeds h I.	IV.	The Laws of Ed-	V coq V vot ja 2 Lost grand Setensiti bas
906 II. The de of Benedic Leo V fubilitate his room,	74. . is d in	mard King of Eng-	general cools not political for notice or motion of the
pell'd 400 after, and prifon'd Christophi who usus the See	im- by ilw, ps		
907 Challop is turn'd feven me after by gim mad Antipop the time Formofin.	out Ser- e in of		Is a constitution of the c
908 II.	XXIV		and you have
969 III	XXV	A Council at Troft under Heroe Archbishop of Received	507

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A.C E	apes.	Eastern Em-	Western Em- perors, and Kings of Fr. and Italy.	Ecclefiastical fairs.	Af- Counc	ils.	Ecclefiafical Writers.
910 Se ing	IV. rgint dy- Anastasi- s plac'd he See of s. I.	XXVI.	Lambert is kill'd by Treachery. Berenger	the Abbey of by William Co Auvergne and of Aquitain.	Cluny, unt of	4 × 2. ·	Ratbodus Bishop Vereche.
914 914 88 Clayd 6 Bad (year) 96 Clayd 97 Clayd 97 Clayd 97 Clayd	11.	XXVII. The death of the Empe- for Leo, June 11. Alexander's Brother is de clar'd Tutot to his Son Conflantine Porphyrogen- neta. I.		Nicolas Par of Constantim recall'd fome ti fore Leo's deat Euthymius arch of Conftan is banift'd, ar in exile a little after.	ple is me be- h. Patri- tinople ad dies	1	Letters written by Nicolar Patriarch of Confiantinople.
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cho by tri	ofen Pop the in- gues of eodora.	oe .					
913	I.	III.	li.				
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913	III.	v.	IV.		And the second		
916	IV.	VI.	v.		rumi' sa sii		
917	V.	VII.	VI.				
918	VI.	VIII.	leaves for fucceffor I	this in the second of the seco	is saturb		The death of Ras- bodus Bishop of Usrsche,
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•		Zee is ba- mith'd from the Court, & Romanusasso- ciated to the				Constantz.	Š
		Empire, by Constantine.		Nicolas Patriarch	A Council at Can-	. Odile Monk of	
920	VIII.	Х.		of Confrantimple is re-establish a se- cond time. A Treaty of A- greement between	A Council at Con- Hantlmople, about the fourth Marri- age.	S. Medard at Soif-	
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921	IX.	XI.	ш.	and Gerard	A Council at Troff under Harvé Arch bishop of Rheims.		
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	*		lected and	X, in favour of Richerus, ordain'd Bishop of Liege by that Pope		of Rheims.	
			K. of France in opposition	Hilduin depos'd and excommunicated. Soulfus incceeds Herveus in the Archbishoprick of Rheims	· •	435 4 1921 4 1924 25 1924 25	2
	XI.	XIII.	V.		A Council	at The death of Gau-	
923	,		Robert is kill'd in bat tel,but his So	a,	Rheims under Sen fur Archbishop that City. The Laws of I	_	f
	,	•	Hugh cause Raoul K. of		thelstan King		
			Burgundy, to be chosen K		England.	***	
			of France. Charles sk				
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			Thierry. The Queen his	he		Δ;	ę ·
	1 X 1		Wife retir to Engl. wi	es th	. 5	, 8:	ē .
924	XIL	XIV.	herSonLem VL Berenger kill'd, and	A Decree made is the Council of Tre in favour of Steph	es Archbillion of	at fus	
	٠. *	•	Raoul Duk of Burgund	y against Count Ifaa	7. Rheims.		
		ν.	remains M fter of Italy			Hebe	r.

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,				and Italy.			
	925	XIII.	xv.	VII.	Hebert Count of Vermandois, causes his Son Hugh, aged only 5 years, to be chosen Archbish. of Rheims, after the death of Seulfus.		
					J. J		-
	926	XIV.	XVI.	VIII. The begin- ning of the Reign of Hugb Count			
				of Arles in I-			
				taly.			
	527	XV.	XVII.	IX.		A Council at Trofty.	•
				X.			
	928	John is put	XVIII	A.	•	*	
		in Prison by					
		Guy the Bro- ther of Hugh, & dies there. Leo VI. fuc-			and the second second		
		ceeds him,					and the second
		and dies fix months & 15 days after.					
	929	Stophen VII. fucceeds Leo.		XI. The death of Charles the Simple,08.7.			
	930	P II.	xx.	XII.	Nicholas Patriarch of Constantinople dies, and Stephen Arch- bishop of Amasia is substituted in his		Rusychius Patri- arch of Alexandrial Odo Abbot of Clu- ny.
					room.		Ratherius made
	231	III. The death of Scephen.	XXI	XIII.	King Raoul causes Artoldus to be chosen Archbishop of Rheims.		Bishop of Verona in this year, compos'd several Writings.
		John XI. the Son of Sergius and Marofia fuc- ceeds him. I.	i ,				
					er and 🕶 in the first		
	932	ı II.	XXII.	XIV. Arnulphus o	Manasses Archbi- f shop of Arles, passes	A Council at Er-	
				Bavaria wa	into Italy, where he		
				ges war with	gers possession of le-		
				Hugh in Italy	veral Bishopricks.	*	
•		•		& is repuls d	Ingram Dean of S. Medard at Soissoins		1.
		1		Hughis in	is ordein'd Rifton of		
				by Marofia,	is ordain'd Bishop of Laon.		
				and feizes on		M	7 din
		1		the Cattle of S. Angelo.			

			I he Ch	ronological I-a	we.	
A.C.	Poper.	Eastern Em- perors.	Western Em- perors, and Kings of Fr. and Italy.	Reclefisfical Af- fairs.	Councils.	Ecclefiaftical Writers
933	John is imprisoned by Alberic.	XXIII.	takes the Ca- file S. Augelo, and makes	Stephen Patriarch of Constantinople dy- ing. Tryphe is substi- tuted in his room, in Theophylast the Em- peror's Son came to full age.		W.
934	1V.	XXIV.	XVI.	Hildegarius ordained Bishop of Beauvais by Artoldys Bishop of Rheims in the Conncil of Chateau Thierry. Fulbert made Bishop of Beauvais by the same Archbishop.	bishop of Rheims.	
935	. v .	ххv.	XVII.		A Council at Fifmes against the Usurpers of Chutch Revenues.	
936	VI. John XI dies, and Le VII.fucceeds him. 1.	0	Fowler dies and leaves his Domini	Odo Abbot of Clu- my is fent for to Rome by the Pope to pro- cure Peace among the Princes of Italy by his Mediation.	·	
			I. The deat of Raoul Kee France, Jan	of		. •
r	•		Lewis IV firnatn'd d'Outremer crown'd K. of France June 20.	is		
93	7 ii.	XXVII	I.			Entychias com- pleats his Chross con.
93	. 9 III.	. XXVIII	II. Otho is crown'd K. Germany.	Hildebert Archbiftop of Mesz crown of Oibo I. Gerard Archbifto of Loreb is made the Pope's Vicar in Get 1918/99. Odo Abbot of Class returns to Rest of endeadour to reconcile the Princes.	p ie r- v-	

			I pe un	onological z		
A.C.	Popes.	Eastern Em- perors.	Western Em- perors and Kings of Fr. and Italy.	Ecclefiastical Af- fairs.	Councils.	Ecclefiastical Writers.
•	IV. Leo dies, and Stephen VIII. fucceeds him. I.	XXIX.	III.			
	II. Alberic causes the Pope to be a bus'd.	xxx.		Artoldus is oblig'd to refign the Archbishoprick of Rheims, and Hugh is put in possession of it.		The death of Eu- tychius Patriarch of Alexandria. Flodoard Canon of Rheims.
941	ш.	XXXI	v.	Hugh is ordain'd a Bishop of Rheims.	A Council at So- issoins, for the depo- fing of Artoldus Archbish of Rheims, and the Ordination of Hugh.	
942	IV.	XXXII.	VI.	Odo Abbot of Cluny goes a third time to Rome, to be the Mediator of a Peace between the Italian Princes.		The death of Odo Abbot of Clumy.
943	The death of Stephen. Marinus II fucceeds him L		VII.			
944	į II.	XXXIV.	VIII.	The deposing of Trypho Patriarch of Constantinople, and the Ordination of Theophylass.	f Constantinopie. A Council in Eng	The History of our Saviour's Image fent to K. Abgarus, and other Pieces of Constantine Porphyrogenness.
94	, III	XXXV.	of Italy ex- pell d by Be renger the for	1	;	
	•	3	of the Mar quess of Ivre- and Lothari- us substituted id his room.			*
94	6 IV. Marinu dies, Agape sus II. fuc- ceeds bim.		х.	Artoldus re-efta- blish'd in the Arch bishoprick of Rheims The death of Ed mund K. of Englana who leaves his Bro ther Elred to succeed him.	2	

			*The Cl	ronological I	able.					The Chr	onological Ta	ble.	
A.C.	Popes.	Eastern Em- perars.	Western Em- perors, and Kings of Fr. and Italy.	Reclesiastical Af- fairs.	Comicils.	Reelefiafical Writers.	A.C.J	Popes.	Bastern Em- Emperors.	Western Em- perors and Kings of Fr. and Italy.	Ecclesiastical Af- fairs.	Councils.	Ecclefiastical Writers.
947	II.	XXXVII.	XI.	Terbaud Arch-dea- con of Soiffons is made Bifhop of Amiens by Hugh Archbifhop of Rheims, who likewife ordains another for Senlis, which causes	Cher. A Council at Ver- dun held in the		952 	VIL.	XLII.	XVI. Berenger & Adalbere (ubmit to Ocho, and are reeftablish'd in the Kingdom		A Council at Augsburg.	Hildebert Archbi- shop of Mentz. Durand Abbot of Catres. John Monk of Cluny. Odo Archbishop
•			•	an Information to be drawn up against him in the Councils.	· · · · · · · · · · · · · · · · · · ·		og#e † MasM¥	in in the second		of Italy.		•,	of Canterbury. Bernerus Monk of S. Remy at Rheims.
948	úr.	XXXVIII.	ЖII	Luisprand is fent Ambaffador to Con- fansinople. Artoldus confirm'd in the Archbishoprick of Rheims, and Hugh	Mouzonin the month of January. A Council at In- gelbeim, June 7. A Council at Tri-		di A	VIII.	XLIII.	XVII.	Bruno the Brother of the Emperor Otho is ordain'd Archbi- shop of Cologn. Rusberius is made Bishop of Liege.		Bruno Archbistop of Cologn.
	•			declar'd an Introder and Excommunica- ted in the Council of Ingelbeim. Guj Bishop of So- issions gives Satisfacti- on to K. Lewis in the	A Council at Lon- don under Elred K. of England.			IX.	XLIV.	XVIII. Lewi King of France dies October 5, and Losbarius his Son fucceeds			William Archbi- thop of Meniz.
				2d Conncil of Mou- zon for ordaining Hugh Archbishop of Rheims, and begs par- don in the Council of Trier, for performing	•				•	him. The death of Alberic, who was Governor of Rome.	•		
				that Ordination. Bernerus a Monk of Rheims, is sent to re-citablish the Mo- nastical Discipline in the Monastery of Humblieres			Seri	X. The death Agapetus. Offavian on of Albert gets poffion of the	XLV.	K. of France, gives the Dutchies of Burgundy and Aquitain	red King of England, whom Edwin the Son		
949	IV.	XXXIX.	XIIL The death of Lotherius King of Laly. Berenger		A Council at Rome, which confirm'd that of Ingelbeim in 'favour of Arteldus,	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	aı	ee of <i>Rome</i> , nd is nam'd ohn XII.		white Duke of France, & the Father of Hugh Caper.		•	
			canfes him- felf to be crown'dK.of Italy, with his				956	п.	XLVI.	of Hugh the	Theophylast Patri- arch of Constantino- ple dies, and a certain		S. Ulrie Bishop of Augsburg. Edgar King of
950	v	XL.	Son Adalbert.	The Decree of	r.*	Simeon Metaphra	•		, **	of France.	Monk nam'd Poly- euctes is substituted in his room.		England.
,,,•	**	ALL.	Adelaida	Pope Agapetus in fa- vour of the Church		Atto Bishop of Verceil.	957 958	III.	XLVII. XLVIII.	XXI. XXII.		•	
•		XLL	invites Othe into <i>Italy</i> .			Luitprand Bishop of Cremona. Uebo Bishop of Strasburg.	959	V.	XLVIII.	XXIII. Hugh Capes declar'd			
		ernt.	, 1			Gerard Dean of S. Medard at Soiffens. Joannes Cameni-				D. of France by King Lo- tharius, who			•
951	VL		XV,			Ata. Berenger	et s			alfo gives him Poison.	. N	•	Constan-

7789 3 77	and a second	A COLOR						•					15	
		•	The Ch	ronological Ta	ible.						The Chr	cnological Ta	ble.	
A.C.	Popes.	Eastern Em-	Western Em-	Roclefiattival Af- fairs.	Councill.	Ecclefiattical Writers.		A.C.	Popei,	Western Rus-	Western Em- perors, and Kings of Fr. and Italy.	Ecclefiaftical Af- fairs.	Comoili.	Esclefisfical Writers.
960	VL	L. Constantine dies, and his Son Romanus	XXIV.		are A Continue MANO	Nice preaches in Armenia, and com- poles a Treatife of the Religion of the Armenians.		to poi dit	bo returns Rome, de- es Bene- t, and re- ablishes		-	granted to the Em-		
	•	fucceeds him, I.	•		n (ku) in ili Bala Gulan di	Thierry or Theodoric Archbishop of Trier. The death of Assemblishop of Veneril.		die	IIL Benedict in exile Hamburg,	III.	XXIX Othereturns to Ger- many.		•	The death of Ber- nerss Monk of S. Remy at Rheims. The death of Bru-
961	VII.	fI.	ches into Ita- ly, and Beren- ger being a- bandon'd, re- tires to cer-	The Election of Odalric to that Arch-bishoprick.	. (198 <u>1)</u> . (1981)	The death of O- do Archbithop of Canterbury. S. Dunftan Arch- bithop of Canterbury.	-	an at 30 cb wi	d Leo VIII. Rome. bm XIII. is ofen Pope th the Em- ror's con-					no Archbilhop of Cologn.
962	VIIL	· III.	Rome in the end of the year, and is crown'd Em-	firuction of his Cler-	m the Dioceis of	Wesichindus a Monk of Corbie in Saxony, Abbo Abbot of Fleury, Adfo Abbot of Luxueil.		tu tb ar	II. John is rn'd out by e Romans, id re-efta- ish'd by O-	IV.	XXX.	Ratherius leaves the Bishoprick of Verma, and retires to France.		The death of Flodoard Canon of Rheims.
963	John XII. revolts a- gainst Ocho,is	IV. Romanus dies. Nice- s phorus Phocus is proclaim'd	. 1195		A Council at Rome held in the Month of August against John XII.			967	10.	V.	XXXI. Otho comes to Rome, and causes his Son to be crown'd Em peror.	s Donation of the Ec- clefialtical Revenues of Rome made by Pe- pin and Charlemagn. Herold Archbishop of Salezburg is de-	fter Day. A Council at Conftantinople in which the Emperor propoles to declare	
	Council at Rome, and Leave VIII. is sub-flituted in his room. Some time after, the Romans take up	Emperor by the Army. I.				1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1		1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1				pos'd and excommu- nicated in the Coun- cil of Ravenna, and Frederick chosen to supply his place.	fuch Soldiers as are kni'd in the War Martyrs. The Laws and Conftitutions of Edgar King of England.	: :
	Arms againf Otho, but he reduces them to his Obedi ence.	e 1	•	ing the state of t	1 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1 2 1			96 8	IV.	VI.	xxxıi	Luitprand is sent a second time to Con- stantinople. S. Adalbert is made		The death of William Archbishop of Mentz.
961	II. After Otho' departure, Leo VIII. i expell'd, and 3 ohn XII.re	s d	XXVIII.	Pope John XII. in a Council at Rome, which declares Lea VIII. depos'd and ex- communicated, and	Pope John XII. A Council held a Rome in the Mont of June for the Re	general de la companya de la company			5.			Archbishop of Mag- deburg after having converted the Scla- vonians. The Erection of the Bishoprick of Ca- pua into an Arch-	• • •	
	enters Rome where he die May 14. The Roman fubstitute Be nedict V. in	2, 23 24		his Ordinations void. The Reftoration of Leo VIII. in another Council at Rome. A Decree of the la- ter Council, by which							•	bishoprick. The death of Odal- ric Archbishop o Rheims, who left A dalbero his Successor	f -	 12
	his room.			the Investigures are		Othi								Nicophorm

										• .			TEL Game Trus				
	A.C.	Popes.	Eastern Some	Western Em- perors, and Kings of Fr. and Italy.	Bioloffaftical Af-	view Controll	Ecoloftaftical Writers.			A.C.	Popes,	Eastern Em- perors.	Western Em- perors and Kings of Fr. and Italy.	Ecclefidstical Af- fairs.	Genneil	i.	Ecclefiafical Writers.
	96 9		VII. Nicephorus Phocas is kill'd: and John Zemif-	XXXIII. ²	The Breckion of the Bishoprick of Be- nevense into an Arch- bishoprick.		Section (Life 1) In the Land of the Land					the Empero Romanus are plac'd on the Throne.		who leaves Edwar his Successor. Reginaldus succeed Stigand in the Bishop rick of Bichstadt.	is		
.*	970		ces advanc'd to the Imperial Dignity. I.	XXXIV.	Polyentles Patriarch	120 (1) 120 (1) 120 (2) 120 (2) 120 (2)	Reger Monk of S.			976		I. Basdas re volts againf the two Emperors.	t '	Antonius Studii voluntarily abdicate the Patriarchal So of Constantinople, which remains va- cant four years.	e s ee		
,		VII.			of Conft antinople dies, and Bafil is chosen to supply his place.		Pantaleon at Cologn. The death of Thi- erry Archbilhop of Trier.			977	IV.	II.	v.	Edward King England is affaffinted, and Echelfre fucceeds him.	a -		
	971		III.	XXXV.							**	III.	VI.				
	972	VIII. Fobn XIII.	IV.	XXXVI.	Notger a Monk of S.Gal is chosen Bishop	A Council held at	The death of		•	978	V.						en grante en de la companya de la co
	٠, (dies Sept. 6.			of Liege.	Adalbero Archbishop	Verona.		."	979	, VL	IV.	VII.				Adia Abbot of
		ceeds him, & dies at the end of three Months.			Ada	of Rheims. A Council ar Ingelheim, which Censures the Con-	estar, un dat sample di est	1		980	VII.	V,	VIII.				Deuvres. Chilperic Monk of S. Gal writes his Treatile of the Ca-
		Benedict VI:				duct of Adalberothe Nephew of S. Ulric.								*			lendar.
		reckoning the Anti- Pope Bene- di& for the fifth of that				edy vo	9€/						:			,	Fulcuin Abbot of Lobes. Reginald Bishop of Eichstade.
		Name, is ad- vanc'd to the Papal Digni- ty.				Serger (1995) Serger (1995) Serger (1995)				981	VШ	VL		The death of An tonius Studita. Nico laus Chrysoberge i advanced to the Patri archal See of Constan	F is i-	r _{es}	Funeral Orations made by Antony Pa- triarch of Conftanti- nople for Nicephorus the Philosopher.
		I. Benedict is taken Prilon- er by Cincius, and strang-		Great dies May 7. His Son O	Olric in the Bishop- rick of Augsburg.	A General Council in England under S. Dunftan Archbishop of Canterbury.	The death of Ul- ric Bishop of Augs- burg.							tinople, The death of A dalbert the first Arch bishop of Magdeburg	<u>.</u>		
		led in the Ca- stle of S. An-		the II. reign fole Empero						982	IX.	VII.	X.	· .	4.4		
		gelo.		I.		1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1			-	983	X.	VIII.	XI. The Em-				
	974	usurps the See of Rome. The Ro-	VI.	II.	A Conneil at Can- terbury under King Edgar and S. Dunftan.	?	Rofwida 2 Nun of Landersheim.	2					peror Otho II. dies at Rome Decemb. 6. 84 his Son Otho				24
		mans set up Benedict VII		8/ **:									III. fucceeds	* :			
		in opposition to him.	vii.	111	P.GED.	f A. Com.				984	XI. Beneditä	IX.	C.		•		The death of S. Esbelwald Bishop of
	975	Boniface is forc'd to e- fcape by flight to Con	s John Ze- mifces dies Decemb. 4. 8 - Bafil and		Studita substituted in bis room.	 Rheims under Adal- bero Archbishop of that Ciry. A Council held at 	the death of U- the Bishop of Straf- burg			. 3	lies July 10. und leaves John XIV. uis Succes- ar.		•	•			Winchester.
		stantinople.	the Sons of		The death of Ed- gar King of England	 Winchester in the be- ginning of the year. 						_		. ()		Boniface
		1.75			• •	•	the			•							

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		The Chro	mological S	Table.									onological Tal	···	
A.C. Poper.	Eastern Em-	Western Em- perors, and Kings of Fr.	Ecoleficatical Af		ouncils.	Ecclefiaj Wrster	igal.		4.C. F	Popei	Eastern Em-	Western Em- perors, and Kings of Fr. and Italy:	Ecclefiastical Af- fairs.	Councils.	Ecclefiastical Writers.
985 Boniface returns to Rome, con- fines John XIV." in the Caffle of S. Angelo, where	X .	II. Lotharius K. of France causes his Son Lewis to be crown'd.			·		** **		989	V.	XIV.		Adalbero Archbi- fliop of Rheims dy- ring, Hugh Caper cau- fes Arnoul or Arnul- phut, natural Brother to Charles Duke of Lorrain to be chosen to supply his place.	urpers of the Revenues of the Churches and of the Poor. A Council at	
he dies; Be- miface dies likewise sous		•						•				•		Church of Rheims.	
Months after John XV is advanced to the Papa	, I					734			990	ıv.	XV.	VII.			Heriger Abbot of Lobes. The death of Ful-
Dignity. He retires to Tole case to avoid the Perfect	l		ings.											• .	Gerard the Pupil of S. Ulric. Ulfin a Monk of
tion of Crescentius and is recall'd by the Romans.			•	is in the second of the second		.v 22 .00	esta . €sa *esa	•	991	VII.	XVI.	VIII. Charles D.of Lorrain is ta- ken Prisoner at Laon, con-			Wershin.
986 II.	XI.	III. Lotherius K. of France dies,& Lewn the Faint- bearted hisson		•		•						vey'd to Sen- lis, and from thence to Or- leans, where he is confin'd in a Tower till his death	B I	•	
984 111	жи,	IV. The death of Lewis the Faint-heart	j to gar Lie zgrat Lie zgrat		est (Berthie Verdun	Priest of	-	.992	VIII.	XVII.	IX.	Arnold or Arnul- phus Archbishop of Rheims is deposed in a Council in that Ci- iy, and Gerbert sub- stituted in his room.	Rheims.	Gerbere Archbi- shop of Rheims. Aimsin Monk of Fleury. The death of Ad- fo Abbot of Den-
		ed, June 22. Hugh Caper is elected and proclaim'd K. of France, about the end	android The state The state The state of						993	ıx.	xvIII.	x.		A Council at Rheims against the Usurpers of Eccle- siastical Revenues	
÷.		of May, and crown'd at Rheims, Ju- b 3.	•		201 24 1	7.73 73.	. डॉ.ए इंस्क्		9 94	x.	XIX.	XI. Charles D.c Lorrain, th	of	held by Gerbere.	
988 IV.	XIII.	V. Hugb Gapet likewise cau-	An Affembly the French No men at Orleans	for	: ::	The de	eath of S. Archbishop				•	last of the Carlian Rad dies in Priso at Orleans.	се		
a de la composição de l		fes his Son Robert to be crown'd at Orleans,	the Coronation King Rebert. Luitelphus is t Bishop of Augsb	nade		//2	\$80 -		995	XI.	XX.	XII.	Patriarch of Constan	A Council at Rome in which S. Ulri was Canoniz'd. in A Council a	 Abbot of Gembleur Adelbold Biffic
		Jan. 1. Gharles D. of Lorrain wages War with them to	-•		•							•	his room. Arnulphus is re established in the Archbishoprick of	Mouzon held June: e- in favour of Arnus phusagainst Gerbers A Council at Rheim	
	212 .	for the Kingdom	•				Adalbero		ℓ_{\cdot} ;				Rheims, and Gerber forc'd to retire.	S. Dennis.	F)

"The Observation and Table.

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and the second		Western Em-			and the same of
A.C. Popes.		perari, and	Boclefigftical Af-	Councils.	Ecolefiaftical
	perers.	Kings of Fr.	jairs.		Writers.
		and Italy.			a 2 411 co
996 XIL	XXI.	XIII.	The Church of		30bn Abbot of S.
John X.V.		Othe goes	Platencia erected by John XV. to a Me-		Arnoudor Arnulphus
dies in the	1.2	to Italy.	John XV. to a Me-		at Metz.
Month of		Hugh Gapet	tropolitan See, is re-		Letaldus Monk of
Mar.	- /8x*(-	dies, and his	ftor'd to the Arch-		S. Memin.
Bruno the		Son Robert	bishoprick of Raven- na by Gregory V. and		The Writer of
Kiniman of		reigns alone.	na by Gregory V. and		the Life of S. Hune-
Otho is cho-	•	Otho is	the Church of Mont-		gonda.
fen in his	<ul> <li>** (*) * (*) **</li> </ul>		ferrat is in like man-		The Author of the
ftead, and na-	<ul> <li>10.2 (1)</li> </ul>	meror at Rome	ner made subject to		Translation of S. E-
med Gregory		hy Pone Gree	the Archbishoprica of	4.00	piphanius.
V. Crefcentius		gory V.	Revenue by the fame		• •
expels him		807 11	Pope.		
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Placentia to					
be elected.	•				
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cruel manner	:		•		
and re-efta-	•				
blithes Greg.	and the second				
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oom II.	XXII.	XIV.	Gerbert is made	A Council at Ra	Wolftan Monk of
997			Archbishop of R4-	venna held May 1.	Winchester:
			venna.	by Gerbert Archbi-	Fridegode Monk of
				thop of that City.	Canterbury.
					Lanfrid Monk of
					Winchester.
		•			Osborn Chanter of
			and the second		Canterbury.
***	3737111	XV.	" Anatomitand Archa	A Council at Rome	The death of Ni-
998 III.	XXIII	AV.	bishop of Tours, and	Latel in the Month	co of Armenia
			bimbp of 10urs, and	Dela in the Month	The Continua-
			other Bishops of	of October.	
			France are excom-	A Constitution of	tors of Berthier's
			municated by the		
			Pope, for confenting	III. publish'd in that	Nicephorus the
			to, and affifting at the		Philosopher.
			Marriage between		Moses Bar. Gepha.
		•	K. Robert and Bertha.		Otho Monk of Ful-
			The Dignity of an		da.
			Episcopal See, is re-		,
			ftor'd in the Council		
			at Rome to the Ch.		
			of Mersburg, which		7.
			was erected to a Bi-		
			Shoprick under OthoL.		
•			and afterward de-		•
			bas'd under Otho II.		mu 1 1 0 4 50
999 V.	XXIV	XVL	Liutolphus is made	A Council at Poi	The death of Regi-
The death of	f		Archbishop of Trier.		nata bimop or Elect
Greg. V. Febr.					ftadt.
18. Gerberi					Odilo Abbot of
Archb.of Ra			* *		Cluny.
nema inc	•	•	•		· Hippolyeus Theba-
ceeds himun				*	nus,
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# CHRONOLOGICAL TABLE

OF THE

# Ecclesiastical Writers

IN THE

# TENTH CENTURY.

STEPHEN V.

POPE; chosen in the year 885, died in 890. FORMOSUS,

Pope; elected in 891. died in 896.

FOULQUES or FULCO,

Archbishop of Rheims, made Archbishop in 882. died in 900.

MANCIO,

Bishop of Châlons; Flourish'd in the end of the Ninth

WALTRAMNUS or WALDRAMNUS, Bithop of Strasburg; Ordain'd Bithop in 895. died in

NOTGER the Stammerer,

Flourish'd in the end of the preceding Century, and in the beginning of the present; died in 912.

AURELIAN,

Clerk of the Church of Rheims; Flourish'd in 900.

GAUTERIUS,

Archbishop of Sens; Ordain'd Archbishop in 887. died in 923.

SOLOMON,

Bishop of Constance; made Bishop in 891 died in 919.

BONNO or BAVO,

Abbot of Corby in Saxony; Flourish'd in the beginning of the Century.

HERVÆUS,

Archbishop of Rheims; Ordain'd in 900.

JOHN IX.

Pope; advanc'd to the Papal Dignity in 901. died in 922.

ADALBERO,

Bishop of Augiburg; Flourish'd in the beginning of the Century, died in 905.

THEOTMAR,

Metropolitan of Bavaria; Flourish'd in the beginning of the Century.

HATTO,

Archbishop of Mentz; Flourish'd at the same time.

STEPHEN,

Abbot of Lobes, and afterwards Bishop of Liege; made Bishop in 903. died in 920.

BENEDICT IV.

Pope; made in 905. died in 906.

JOHN X.

Pope; chosen in 912. died in 928.

RATBODUS or RADBODUS,

Bishop of Verecht; made in 899. died in 918.

ODILO,

Monk of S. Medard at Soiffons; Flourish'd in 920.

NICOLAS firnam'd the Mystical,

Patriarch of Constantinople; rais'd to that See in 890. banish'd in 901. rettor'd in 911. depos'd a second time in 914. and re-establish'd in 920. died in 930.

EUTÝCHIUS,

Patriarch of Alexandria; Flourish'd from 933.to 940. died in 940.

CONSTANTINUS PORPHY-ROGENNETA,

Emperor of Constantinople; born in 900. succeeded bis Father in 911, began to reign alone in 919 died in 960.

JOANNES

IOANNES CAMENIATA. Flourist'd under Constantinus Porphyrogenneta. SIMEON METAPHRASTES.

Flourish'd under the same Emperor. ODO.

Abbot of Cluny; born in 879. made Canon of Tours in 900. embrac'd the Monaftical Life in 909, succeeded Berno in the Abbey of Cluny in 927. LEO VII

Pope; raised to the Papal Dignity in 936. died in 939. MARINUS II.

Pope; chosen in 943. died in 926. AGAPETUS IL

Pope; elected in 946. ded in 975. RATHERIUS,

Bishop of Verona; Flourish'd from the year 920, made Bishop of Verona in 931. translated to Liege in 953. return'd to Verona in 955. left that Bishoptick in 966. died in 972.

FLODOARD, Canon of Rheims, born in 894. Flourish'd in 940 died

LUITPRANDUS or LIUTPRANDUS, Bishop of Cremona; Flourish'd from the year 948, till

HILDEBERT.

Archbishop of Mentz; Flourish'd about the year 940. DURANDUS.

Abbot of Caftres; Flouriffi'd about the year 950. JOHN.

Monk of Cluny; Flourist d about the same time. 000.

Archbishop of Canterbury; Flourish'd at the same time. BERNERUS. Monk of S. Remy at Rheims ; Flourish'd at the same

time, and died in 965. ATTO.

Bishop of Vercelli; govern'd that Church from the year 945.10 960. BRUNO,

Archbishop of Cologn; Ordain'd in 953. died in 965. WILLIAM,

Archbishop of Mentz; made in 954. died in 968. IOHN XIL

Pope; elected in 955 deposed in 963 died in 964. St. ULRIC,

Bishop of Augsburg; Flourish'd from the beginning of the Century, till his death in 973. EDGAR,

King of England; came to the Crown in 956. died in 975. UTHO.

Bishop of Serasburg; made in 950, died in 975.

GERARD.

Dean of S. Medard at Soiffons; Flourish'd in the middle of the Tenth Century.

THIERRY.

Archbishop of Trier; Flourish'd in 960, died in 970. WITICHINDUS.

Monk of Corby in Saxony ; Flourish'd from 950.to 980. ABBO or ALBO.

Abbor of Fleury; Flourish'd from the year 960 to the end of the Century, died in 1004.

IOHN XIII. Pope; chosen in 965. died in 972.

ADSON,

Abor of Luxul , Flourish'd about the year oco. ROGER

Monk of S. Pantaleon at Cologn ; Flourish'd in 970. ROSWIDA,

A Nun of Gander freign; Flourified under the Emperor Ocho II. that is to key, after the year 973.

RENEDICT VII.

Pope; elected in 974. died in 984. St. ETHELWOLD.

Biffion of Windlefter ; Plouriffid after the year ofo died in 984.

St. DUNSTAN.

Archbishop of Canterbury ; Both in 923 ordain'd Arch-Bifhep in 961. died in 988. ADSON.

Abbot of Deuvres; Flourith a 80. died in 992. HELPERIC or CHILPERIC. Monk of S. Gallus; Flourish'd in 980.

IOHN XV. Pope; railed to that Dignity in 985. died in 996.

NICON. Of Armenia; Plourish'd after the year 960, died in

FULCUIN OF FOLCUING

Abbot of Lobes; Cholen in 975. dled in 990.

REGNALD. Bishop of Eichstadt; made in 975. died in 999.

BERTHIER. Prieft of Verdun; Flourish'd in 98 o.

GREGORY V.

Pope; Elected in 996. died in 999. GERBERT,

Archbishop of Rheims, afterward of Ravenna, and at last Pope, under the Name of Sylvester II. Flourish'd about the year 980, chosen Archbishop of Rheims in 992.forc'd to leave his Archbishoprick in 995.made a little while after Archbishop of Ravenna, and advanc'd to the Papal Dignity in 999.

AIMOIN or AIMONIUS,

Monk of Fleury; Flourish'd from 980, to 1001, died in 1007.

of the Ecclesiastical Writers.

HERIGER,

Abbot of Lobes; choien in 990. UFFIN or UFFO.

Monk of Werthin; Flourish'd in the end of the Cen-

GERARD.

The Pupil of S. Ulrie; Flourish'd at the same time. A Nameless AUTHOR,

Monk of S.Vito at Verdun, who wrote a Continuation of the Hiftory of the Bishops of Verdun after Berebier; Flourish'd about the end of the Century.

ALBERT or OLBERT. Abbot of Gemblours ; Flourish'd in the end of the Cen-

ALDELBOLD, Bishop of Vereche ; Flourish'd at the same time. IOHN.

Abbot of S. Arnoul or Arnulphus at Metz; Flourish'd shout the same time.

LETALDUS, '

Monk of Micy or S. Memin ; in like manner flourish'd in the end of the Century.

A Nameless BISHOP.

Of Germany, who wrote the Life of S. Hunegonda; Flourish'd in the end of the Century.

A Nameless AUTHOR,

Of the History of the Translation of S. Epiphanius Bishop of Pavia; Flourish'd in the end of the CenWOLSTAN.

Monk of Winchester; Flourish'd about the same times FRIDIGOD.

Monk of S. Saviour at Corby; Flourish'd at the same

LANFRID.

Monk of Winebester; Flourish'd about the end of the Century. OSBORN.

Chanter of the Church of Canterbury; Flourish'd at the same time.

ALFRIC or ÆLFRIC.

Archbishop of Canterbury; Flourish'd in the end of the Century, died about 1006.

NICEPHORUS.

The Philosopher ; Flourish'd in the end of the Century. MOSES BAR-CEPHA.

Bishop of Syria; Flourish'd at the same time. OLTHO.

Monk of Fulda : Flourish'd in the end of this Century, and in the beginning of the Eleventh. ODI-LO.

Abbot of Cluny; made in 991. died in 1048. HIPPOLYTUS THEBANUS.

Flourish'd in this Century, but the precise time is un-

LAURENTIUS.

A Monk of Liege, and afterward of S. Vito at Verdun Flourish'd in the beginning of the Twelfth Century.

#### A TABLE of the WORKS of the Ecclesiastical Writers of the Tenth Century.

STEPHEN V. Pope. HIS Genuine Works still extant.

SEVERAL Letters, referr'd to Flodoard.

FORMOSUS Pope.

His Genuine Works. Certain Letters to Foulques Archbishop of Rheins.

FOULQUES or FULCO, Archbishop of Rheims.

Genuine Works. Several Letters produced by Flodoard.

MANCIO Bifhop of Châlons.

A Genuine Work. A Letter directed to Foulques Archbishop of Rheims. WALTRAMNUS, or WALDRAMNUS Bishop of Strasburg. Genuine Works which we have.

Certain Poetical Pieces.

NOTGER the Stammerer, Monk of S.Gallus. His Genuine Works.

A Martyrology. A Fragment of the Life of S. Gallan. Certain Profes or Hymns. A Treatife of Church Mufick. The History of Charlemagne. Works lost.

The Life of S. Gallus in Verle. A Translation of the Platter in High-Dutch. Spurious Works.

The Lives of S. Landoald and S. Remaclus. Two Books of the Miracles of S, Remacim.

A Work loft.

A Treatile of Church Musick, call'd The Regular Tuner. GAUTERIUS, Archbishop of Sens.

A doubtful Work.

Certain Ecclefiaftical Conftitutions. SOLOMON, Bishop of Constance.

Genuine Works Still extant. Certain Poems dedicated to Dado.

BONNO or BAVO, Abbot of Corby in Saxonv. A Work lost.

An History of the memorable Actions of his time.

HERVÆUS. Arcbbishop of Rheims. A.Genuine Work.

A Letter to Guy Archbishop of Rouen.

JOHN IX. Pope. Genuine Works.

Four Letters.

ADALBERO, Bishop of Augsburg. A Genuine Work.

The Life of S. Hariolphus Abbox of Elwangen. THEOTMAR, Metropolitan of Bavaria.

A Genuine Work.

A Letter written in his own Name, and under that of the Bishops of Bavaria, to Pope John IX.

HATTO, Archbishop of Mentz. A Genuine Work.

A Letter to Pope John IX.

STEPHEN, Abbot of Lobes, and afterwards Bishop of Liege.

A Genuine Work which we have.

The Life of S. Lambert.

Works left.

Conceptions taken out of Holy Scripture. Certain Profes or Discourses on the Trinity, and the Invention of S. Stephen's Body.

> BENEDICT IV. Pope. Genuine Works. Carmina C.

Two Letters.

IOHN X. Pope. Genuine Works.

Three Letters.

RATBODUS, or RADBODUS Bilbon of Utrecht. Genuine Works.

A Discourse on the Life of S. Amalberga, and that of S. Willebrord.

Tracts in Commendation of S. Martin and S. Boniface.

The Office of the Translation of S. Martin. Hymns in honour of the Saints. Certain Poems. A Chronicle.

ODILO. Monk of S. Medard at Soissons. Ha Genuine Works still extant.

An History of the Translation of the Relicks of S. Sebaltian and S. Tibureim to the Monastery of S. Me-

NICOLAS, Patriarch of Constantinople. Genuine Works.

Divers Letters to Popes and other Persons.

EUTYCHIUS, Patriarch of Alexandria. A Genuine Work.

A Fragment of a Treatife, call'd The Contexture: or The disposing of precious Things in order. Works yet in Manuscript.

A Treatife of the Art of Phylick.

A Disputation between a Christian and a Heretick. The Hiftory of Sicily.

A Disposing of precious Things in order from the Creation of the World till the year 937.

CONSTANTINUS PORPHYOGENNE-T A. Emperor of Constantinople. Genuine Works.

The History of the Image of Jefus Christ fent to Abgaru King of Edeffa, and brought to Constantinople A. C. 944.
The Life of the Emperor Bafil.

A Treatife of Politicks.

Hiftorical Pandects.

10. CAMENIATA,

A Genuine Work which we have. The History of the taking and sacking of Jerusalem by the Saracens, published by Allatim.

SIMEON METAPHRASTES. Hit Genuine Works.

Above a hundred Lives of the Saints, part in Manufcript and part printed. Moral Sentences and Rules.

Nine Letters.

Certain Poetical Pieces.

Works forged. One hundred Lives of the Saints without the Authours Names.

About 450 attributed to other Authours See Allatius de Simeonibus.

> ODO Abbot of Cluny. His Genuine Works.

An Abridgment of S. Gregory's Morals. Hymns and Anthems in honour of S. Martin. Collations or Conferences. The Lives of S. Gerard and S. Martial of Limoges. An Account of the Translation of S. Martin's Body. The Encomium or Commendation of S. Martin. Divers Sermons. A Panegyrick on S. Benedict.

Works

of the Ecclesiastical Writers.

The Life of S. Martin. The History of S. Benedict. A Book call'd Occupations.

Works fally attributed to bim.

The Life of S. Maurus. A Chronicle.

> I. F.O. VII. Pope. Genuine Works which we have.

Three Letters.

MARINUS II. Pope. Works loft.

Leners and Priviledges.

AGAPETUS II. Pope. Genuine Works.

Two Letters.

RATHERIUS, Biflop of Verona.

A Book of Perpendiculars. A deliberative Conclusion made at Liege. A Conjecture on a certain Quality.

A Tract about the Context between Ratherius and the Clergy of Verma. An Apologetical Treatife.

A Discourse to the Clergy of Verons. A Charter for the Institution of Canons instead of

An Ordinance prohibiting to folemnize Marriages on Sundays. Five Letters.

A Synodical Letter. Ratherius's Itinerary to Rome. Six Sermons. A Letter on the Eucharist.

Works loft. The Combat, or Meditations of the Heart.

A Book call'd Phrenefis. Divers Sermons. The Life of S. Orlmar. A Grammar, which bears the Title of Spera dorfum.

> FLODO ARD, Canon of Rheims. Genuine Works Still extant.

An History of the Church of Rheims. A Chronicle.

LUITPRANDUS, or LIUTPRANDUS Billiop of Cremona.

Genuine Works which we have.

A History beginning at the Reign of the Emperors Leo and Arnulphus, and ending at that of Conftantinus Porphyrogenneta. A Relation of his Embaffy to the Emperor Phocas.

Spurious Works.

An History of the Expulsion of Birenger.

The Lives of the Popes. A Chronicle.

HULDEBERT, Archbishop of Mentz. Genuine Works.

Certain Lives of the Saints.

DURANDUS, Abbot of Caftres. A Work left.

A Track against those Persons who avouch the Soul to be Mortal.

> 1 O H N, Monk of Cluny. A Genuine Work.

The Life of S. Odo Abbot of Cluny.

O D O. Archbillup of Canterbury. His Genuine Works.

Ecclefiaffical Conflications. A Paftoral Letter.

BERNERUS, Monk of S. Remy at Rheims. Genuine Works.

The Life of S. Huneronda. The History of the Translation of the Body of that Saint.

ATTO. Bilbop of Vercelli. His Genuine Works still extant.

A Capitulary for the Clergy of his Diocess. A Treatife of the Perfecutions rais'd against Clergy-Eleven Letters.

Works lost.

Politica, or the Perpendicular. Seventeen Sermons.

BRUNO, Archbiftop of Cologn. Works lost or forg'd. A Commentary on the Pentaguch

The Lives of certain Saints.

WILLIAM, Archbishop of Mentz. A Genuina Work.

A Chronicle of the Archbifliops of Menez,

IOHN XII. Pope. Genuine Works.

Two Letters.

S. ULRIC Bishop of Augsburg. Gemuine Works.

Several Sermons referr'd to by the Author of his Life. A Spurious Work.

A Letter about the Celebacy of Priests.

EDGAR, King of England. Genuine Works Still extant.

His Laws. His Discourse to S. Durdtan. A Work forged.

Certain Ecclesiastical Conflictations.

UTHO, Bishop of Strasburg. Genuine Works.

The Lives of S. Arbogastus and S. Amand. GERARD, Dean of S. Medard at Soiffons. A Genuine Work.

The Life of S. Romanus in Profe.

THIERRY or THEODORIC,

Archbishop of Trier.

A Genuine Work

WITICHIND, Monk of Corby in Saxony.

His Genuine Works.

Three Books of the History of the Saxons, containing the Reigns of the Emperors Henry the Fowler, and Otho I. Certain Poems.

Works lost.

The Life of S. Luruda.

The Lives of S. Theela and S. Paul the first Hermite.

A B B O, or A L B O, Abbot of Fleury.

His Genuine Works which we have.

An Apology.

Letters to Bernard Abbot of Beaulien.

A Letter to an Abbot of Fulda.

A Collection of Canons.

Works lost:

A Letter in Hexameter Verse in Commendation of Otho.

The Harmony of the Gospel dedicated to Odilo.

A Treatise of the Cycles.

Spurious Works.

An Epitome of the Lives of the Popes.

The Life of S. Edmund.

JOHN XIII. Pope.

Four Letters.

ADSON, Abbot of Luxueil.
A Genuine Work.

An History of the Miracles of S. Vandalbere.

ROGER, Monk of S. Pantaleon at Cologn.

A Genuine Work fill extant.

The Life of Bruno Archbishop of Cologn.

ROSWIDA, a Nun of Gandersheim.

A Poem on the Life of the Emperor Otho I. Other Poetical Pieces.

BENEDICT VII. Pope.

AGenuine Work.

A Letter to the Bishops of France and Germany,
S. ETHELWALD, Bishop of Winchester.

Spuriou Works.

A Treatife of the Abbots of Lindsfarn, and others mention'd by Pielaus.

S.D. U. N. S. T. A. N., Archbishop of Canterbury.

His Genuine Works.

Concordia, or Rules for the Monastical Life.
Ecclesiastical Constitutions under the Name of Edgar
King of England.

A Letter to Wulfin Bishop of Worcester.

ADSON, Abbot of Deuvres.

The Lives of S. Bercarius, S. Bafolus, S. Mansuce, and S. Frodbert.

The Hiftory of the Translation and Miracles of S. Bercariss and S. Frodbert.

HELPERIC or CHILPERIC,
Monk of S. Gallus.

A Genuine Work.

A Preface to a Treatife of the Calendar.

A Treatife of the Calendar.

JOHN XV. Pope. Genuine Works Still exeans.

A Relation of the Treaty of Peace between Ethehed and Richard.

An Admonition to the Bishops of Picardy.

NICON, of Armenia.

A Genuine Work.

A Tract concerning the Religion of the Armenians,
FULCUIN or FOLCUIN,
Abbot of Lobes.
Genuine Works.

His History of the Abbey of Lobes. The Life of S. Ursmar and S. Fulcuin.

REGNALD, Bishop of Eichstadt.

The Lives of S. Nicolas and S. Blafius.
The Lives of S. Wilhald and S. Onnehald.

BERTHIER, or BERTHERIUS, Priest of Verdun.

A Genuine Work,

A Compendious History of the Bishops of Verdun.

GREGORY V. Pope.

Genuine Works.

GERBERT, Archbishop of Rheims, afterward of Ravenna, and at last Pope under the Name of Sylvester II.

His Genuine Works still extant.

CLX. Letters.

The History of the Acts of the Council of Rheims in

992.
A Difcourfe to the Council of Mouzon in 995.
A Difcourfe concerning the Epifcopal Functions against
Simony, which he composed, being Pope.
Three Letters written during his Pontificate.

Works loft.

Divers Treatifes of Rhetorick, Arithmetick, and Geo-

AIMOIN or AIMONIUS,

Monk of Fleury.

The History of France in three Books and 41 Chapters of the fourth.

The

of the Ecclesiastical Writers.

The Life of Abbo Abbot of Fleury.
Two Books of the Miracles of S. Benedië.
A Sermon on the Festival of that Saint.
A Piece in Verse on his Translation, and on the Foundation of the Abbey of Fleury.

HERIGER, Abbot of Lobes.

Genuine Works still extant.

An History of the Bishop of Liege.

A Treatise of the Body and Blood of Jesus Christ.

The Life of S. Ursmar.

Works loft.

A Letter to Hugh about feveral Questions.

A Treatife of Discord, and of the Coming of our Lord.

Doubtful Works.

The Lives of S. Bertenda and S. Landoald.

UFFIN or UFFO, Monk of Werthin.

A Genuine Work.

The Life of S. Ludger Bishop of Manster.

A doubtful Work.

The Life of S. Ida.

A Work lost.
The Life of S. Lucius King of England.

GERARD, the Pupil of S. Ulric.

A Genuine Work which we have.

The Life of S. Ulric Bishop of Augsburg.

A nameless WRITER, Monk of S. Vito at Verdun.

A Genuine Work.

A Continuation of Berthier's History of the Bishops of Verdun.

ALBERT, or OLBERT, Abbot of Gemblours.

Works loft.

The Lives of the Fathers compos'd by that Author.

ALDELBOLD, Bishop of Utrecht.

A Genuine Work.

The History of the Emperor Henry III.

Hymns in Praile of the Cross, and of the Virgin Mary.

Some other Works.

JOHN, Abbot of S. Arnulphus at Metz.

An Account of the Life and Translation of S. Glode-

The Life of S. John Abbot of Gorge.

LETALDUS, Monk of Micy, or S. Memin.

Genuine Works.

An History of the Miracles of S. Memin. The Life of S. Julian Bishop of Mans. A Nameless German BISHOP.

The Life of S. Hunnegonda.

A Nameless AUTHOR.

A Genuins Work

The History of the Translation of the Body of S. Epiphanius Bishop of Pavia.

WOLSTAN, Monk of Winchester.

The Life of So Rebelwold.

A History in Verse of the Translation of S. Swithin's Body.

FRIDIGOD, Monk of Corby.

The Lives of S. Wilfrid and S. Owen.

LANFRID, Monk of Winchester.

Genuine Works.

The Life of S. Swithin.

An History of the Miracles upon the Translation of

that Saint's Body.

OSBORN, Chanter of the Church of Canterbury.

A Genuine Work.

The Life of S. Dunstan.

ALFRIC, or ÆLFRIC, Archbishop of Canterbury.

His Genuine Works still extant.

A Sermon.
Two Letters.
A Canonical Letter.

Works left, or set in Manuscript.

Divers Sermons in the Saxon Tongue.

An History of the Jews and Christians till the taking of Jerusalem.

A Penitential.

A Letter about the Monastical Life.

A Letter against the Marriage of Clergy-men.

A Saxon Chronicle.

Certain Lives of the Saints.

Translations of some Works of the Fathers.

NICEPHORUS, the Philosopher.

A Genuine Work.

Funeral Orations for Antony Patriarch of Constantino-

MOSES BAR-CEPHA, Bishop of Syria.

A Genuiue Work.

A Treatife of the Terrestrial Paradise.

OTHLO, Monk of Fulda.

A Genuine Work.

The Life of S. Pyrmin.

A Suppositions Work.
The Life of S. Boniface.

odilo;

#### A Table of the Asts. Letters and Canons, &c.

ODILO, Abbot of Cluny. Genuine Works still extant. The Lives of S. Maiol and S. Adelaida.

> HIPPOLYTUS THEBANUS. Genuine Works.

Letters to S. Fulbert. Three other Letters. Fourteen Sermons.

A Fragment of a Chronicle. The Lives of the Apostles.

LAURENTIUS, Monk of Liege, and afterward of S. Vito at Verdun. A Genuine Work.

A Continuation of the History of the Bishops of Ver-

#### TABLE of the Ads, Letters, and Canons of the COUNCILS held in the Tenth Century.

Counc	ils I	ears	Alls , Letters, Petitions	Coun	cils	Years	Acts, Letters, Petitions, and Canons.	
			and Canons.		Augsburg	952	Eleven Canons.	
A Council at Rome 904			Acta divided into Twelve		S. Thierry	953	An Extract of the Acts in	
Capitularies.					u. 12000.7		Flodoard.	
ACouncil at Ravenna 904 Ten Capitularies.					ouncil held	in 7	An Extract of the Acts in	
A Council at Camerbury ib. Achs are loft.				the Diocess of >961			Flodoard and in Hugb	
An Affembly in				Meaux S			de Flavigny.	
England, under > 906 Laws.			A Council at Rome 963			Acts.		
	ing Edward			A Council at Rome 964			Acts.	
- 1	Trofty	909	Acts divided into Fifteen	A Council at Rome 964			A Dec. about Investitures.	
			Alticies.		Juneir as store		Acts loft.	
ä		920	Acts loft.		9.0		A spurious Decree.	
Council	Trefly	921	An Extract of the Acts in	A C.	ouncil at Rav	enna 967	Acts and Let. of the Pope.	
물성			Flodoard.	An Affamh in Fuel 7		ol. T	3.34	
ଥା	Coblentz	922	Eight Canons, of which only four remain. An Extract of the Acts in	under K. Edgar & >967			Laws and Conftitutions.	
<						£.(.,	Acts loft.	
- (	Rheims	923						
. (			Flodoard.	A C	fantinople under 2967			
An	Affembly in		1.5	Nicephorus Phocas		#. C		
	ngland under	923	Laws.	1016	ephorus z boc			
· K	ing Ethelftan 🤳			AC	uncil at Mo	₩ 3-972	Acts.	
	Trofly	924	An Extract of the Acts in		Mary		An Extract of the Acts in	
1			Flodoard.		ouncat Ingel	<i>nesm</i> 970	the Life of S. Ulric.	
	Trofly	927	An Extract of the Acts in				the Line of G. Cirre.	
		Flodoard.			eneral Cour	1CII 6973	Acts.	
-	Erfurdt 931		A Preface and Five Ca-		in England			
. i			nons.	1 :	Canterbury		An Extract of the Acts in	
A Council at	Chatéau-Thierry Fismes	934	An Extract of the Acts in Flodoard.  A Decree against Usurpers		der S.Dunf	7	S. Dunstan's Life.	
					Rheims	975	An Extract of the Acts in	
					l		Flodoard.	
		941	of Ecclefiaft. Revenues. An Extract of the Acts in	1 '	Winchester	975	Acts.	
	Soiffons			1	Gharroux	989	Three Canons.	
	į į		Flodeard.	1	Rheims	989	Acts.	
An Ecclefiastic, Af-7			T Parts Cadinal and	ł.	Senlis	- 989	Acts.	
fer	mbly in England	2944	Laws Ecclefiaftical and		Rheims	992	Acts and Discourses of Ar-	
100	der K. Edmund .	<b>S</b>	Civil.	1 40	l		noul of Orleans digested	
	Constantinople	944	Acts loft.	4	1		by Gerbert.	
	Near the Ri-	١	Acts loft.	\ \dag{\dag{\dag{2}}	Rheims	993	An Admonition of the Bi-	
	yer Cher	947		1 8 -	₹	•	thops, & Gerbere's Letter.	
	Verdun	947	An Extract of the Acts in	ଓଁ	Rome	995	An Act for the Canoniza-	
	i .		Flodeerd.	¥	1		tion of S. Ulric.	
	Mouzon	948	An Erract of the Acts in	1	Mouzon	. 935.	Acus.	
	1 .		the fame Author.		Rheims	995	An Extract of the Acts in	
	Ingelbeim	948	Acts and Ten Canons.	Ì	1		Aimein's Appendix.	
A Council at	Mouzon	948	An Extract of the Acts is	1	St. Dennis	995	An Extract of the Acts in	
			Flodoat d.	1. 1			Aimoin.	
	Trier or Treve	948	Acts in Flodoard.	i	Ravenna	997	Three Canons.	
	London	948	Laws loft.	1	Rome	998	Eight Canons or Confti-	
	T	• • •	The Charter of a Donari-	-1	1		tutions.	
	I.		on to the Monastery of		Poitiers	999	Three Canons.	
	1	11,0	Croyland.			1002	Acts loft.	
	Rome	449	Extract of the Acts i	n \	Aix-la Chapelleroo3		Acts loft,	
- 2		• • •	Flodoard.	•			A	

#### A TABLE of the WORKS of the Ecclesiastical Authors of the Tenth Age of the Church; disposed according to the Subjects they treat of.

#### Dogmatical Works.

Differtation against the Anthropomorphices by Nico's Tract concerning the Religion of the Armenians Ratherius's Treatise of the Eucharift. Heriger Abbot of Lobes's Treatife on the same subject.

A Sermon and two Letters on the Eucharift by Alfric Archbishop of Canterbury.

Mofes Bar-Cephas's Treatise of the Terrestrial Paradise.

#### Books of Church-Discipline.

Pope Stephen the Fifth's Letters referr'd to Flodoard. Certain Letters by Pope Formofus. Fulcus Archbishop of Rheims's Letters. Ecclefiastical Constitutions by Gauterius Archbishop of Hervaus Archbishop of Rheims's Letter to Guy Archbishop of Rouen. Letters written by Pope John IX. Hatto and Theotmar's Letters to Pope John IX. Pope Beneditt the Fourth's Letters. Pope John the Tenth's Letters. Edward King of England's Laws in 906. King Ethelftan's Laws in 923. Letters by Nicolas Patriarch of Constantinople to the Popes. Pope Leo the Seventh's Letters. Pope Agapetis the Second's Letters. Ratherius Bishop of Verona's Book of Perpendiculars. His deliberative Conclusion made at Liege. His Writings about the Contest between him and his Clergy. -His Apologetical Treatile. Discourse to the Clergy of Verona. -His Character and Synodal Ordinance. His Five Letters. His Synodal Letter. His Itinerary to Rome. His Six Sermons. Odo Archbishop of Canterbury's Ecclesiastical Constitu tions and Pastoral Letter. Atto Bishop of Verceil's Capitulary. --His Treatise of Persecutions raised against the -----His Eleven Letters. --- His two Letters to Pope John XII. Edgar King of England, his Laws. -----His Discourse of S Dunstan.

----His two Letters. ----His Collection of Canons. Pope John the Thirteenth's Letters. Pope Benedia the Seventh's Letters. S. Dunstan's Letter to Wulfin Bishop of Worcester. Pope Gregory the Fifth's four Letters. Pope Sylvester the Second's Discourse of the Episcopal Functions.

Abbo Abbot of Fleury's Apology.

Mancion Bishop of Châlons's Letter to Fulcus Archbishop of Rheims. Alfric Archbishop of Canterbury's Canonical Letter.

#### Historical Works.

Pope Stephen the Fifth's Letters referr'd to Flodoard. Pope Formosu's Letters produc'd by the same Au-

Letters written by Fulcus Archbishop of Rheims. Notger the Stammerer's Hiftory of Charlemagne. Pope John IX. and Benedict IV's feveral Letters.

Pope John the Tenth's Letters. Charles the Simple King of France, his Letter to the Bishops of that Kingdom, and to Pope John X. about the Affair of Hilduin's being intruded upon the

Bishoprick of Liege. A Fragment of the Historical Treatise, by Eutychius Patriarch of Alexandria.

Constantine Porphyrogenneta's Life of the Emperor

His Historical Pandects. His Hiftory of the Image of Jefus Christ brought from Edeffa to Constantinople. To. Cameniates's Hiftory of the taking of Jerusalem by

the Saracens. Ratherius's Apology, and some other Tracks of the fame Author.

Flodoard's History of the Church of Rheims.

----His Chronicle. Luitprandus's History.

-His Relation of his Embassy to the Emperor

-His History of the Expulsion of Berenger. A Chronicle of the Archbishop of Mentz by William Archbishop of that Ciry. Wieishindus's History.

Pope John the Fifteenth's Relation of the Treaty of Peace between Ethelred and Richard.

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